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656  
MEMOIRES  
OF THE  
LIVES, ACTIONS,  
SUFFERINGS & DEATHS  
OF THOSE  
NOBLE, REVEREND,  
AND  
EXCELLENT PERSONAGES,  
That SUFFERED

By { DEATH,  
SEQUESTRATION, } Or otherwise,  
DECIMATION, }

FOR THE  
Protestant Religion,  
And the great PRINCIPLE thereof,  
ALLEGIANCE  
To their SOVERAIGNE,  
In our late Intestine Wars,  
From the Year 1637, to the Year 1660.  
and from thence continued to 1666.

WITH THE  
LIFE and MARTYRDOM  
OF  
King CHARLES I.

---

By *Da. Lloyd, A. M.* sometime of *Oriel-Colledge* in *Oxon.*

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LONDON,

Printed for *Dorman Newman* at the *King's Arms* in the *Poultry*,  
MDC LXXVII.

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David Lloyd was born in Merionethshire in 1635. became a Servitor in Oriel College in 1652. & was Junior of the College. took one degree in Arts, and was presented to Histon near Watlington in Oxfordshire 1658. M.A. 1659. Went to London & became Reader at the Charterhouse; afterwards he retired into Wales, and became chaplain to Dr Barrow Bp of Exeter, who made him Canon of that church. 1670. Vicar of Abergeley 1671. Prebend of Vainol in the said church. afterwards he changed Abergeley for Northop in Flintshire, where settling, he taught the Free school there. he died in 1691. Feb. 16<sup>th</sup>.

This Book hath infinite errors in it, as to time, place, & action, without Quotation or good Authority; whereby he hath obtained among knowing Men not only the character of a most impudent Flagger, but a false Writer and a mere Scribbler, especially upon the publication of these Memoirs. —



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To the  
RIGHT HONOURABLE  
**Sir Henry Bennet,**  
LORD ARLINGTON,  
Principal Secretary of State to His Majesty, and  
one of the Lords of His Majesties most Honourable  
PRIVY COUNCIL.

*May it please your Honour,*



IN this Collection (which is humbly addressed to your Lordship, as one of the most eminent surviving Instances of that Loyalty it treats of) is contained Remarques and Observations upon above a thousand Persons, in which number may be accounted no less than two hundred Peers and Prelates, becoming the Excellency of that Royal Cause, most Sacred in the two Branches thereof, *Government and Religion.*

As the Slave in the Historian, gathered up the scattered Limbs of his Great, but Conquered and Murthered Lords, burning them on some vulgar pile, and repositing their Ashes in some poor room, till more equal times should erect them a becoming Monument; *Covering them with a Pyramid, or inclosing them in a Temple:* So I, from the perishing and scattered Pamphlets and Discourses of  
B these

## *The Epistle Dedicatory.*

these times, have Collected some choice Memorials of those *Heroes*, who deserved not to be forgotten in that Kingdom, whereof I am a Subject, and that Church, whereof I am a Member; which Collection may serve for a just, though brief account, of the great actions and sufferings of these Worthies, till time shall produce a better History, more lasting than its self, that shall be a reproach to the weakness of Stone and Marble.

History, (saith my Lord *Bacon*) which may be called just and perfect History, is of three kinds, according to the object it propoundeth, or pretendeth to represent; for it either representeth a time, a person, or an action. The first we call *Chronicles*, the second *Lives*, and the third *Narrations*, or *Relations*.

Of these, although the first be the most compleat and absolute kind of History, and hath most estimation and glory; yet the second excelleth it in profit and use, and the third in verity and sincerity. For History of Times representeth the magnitude of Actions, and the publick faces and deportments of Persons, and passeth over in silence the smaller passages and motions of men and matters. But such being the Workmanship of God, as he doth hang the greater weights upon the smallest wyars, *Maxima e minimis suspendens*, It comes therefore to pass, that such Histories do rather set forth the pomp of business, than the true and inward resorts thereof. But Lives, if well written, propounding to themselves a Person to represent, in in whom actions, both greater and smaller, publick and private, have a commixture, must of necessity contain a more true, native, and lively representation.

I do much admire, that the vertues of our late times should be so little esteemed, as that the writing of Lives should be no more frequent; for although there be not many Sovereign Princes, or absolute Commanders, and that States are most Collected into Monarchies; yet there are many worthy Personages, that deserve better than dispersed Reports, and barren Elogies.

There are Pyramids erected for the *Maccabees* (those great sufferers for a good Cause) at *Modinum* in *Palestine*, the



## *The Epistle Dedicatory.*

the bottom of which contain the bodies of those *Heroes*, and the tops serve for Sea-marks, to direct Marriners, sayling in the *Mediterranean*, towards the Haven of *Joppa*, in the *Holy-Land*; not unlike whereunto, for the use and service thereof, is this following Volume, partly to do justice to those Worthies deceased, and partly to guide and Conduct their Posterity to the same happiness, by steering their course according to the honourable patterns of their Lives, and the resolved manner of their Deaths; being moreover useful intimations to oppressed vertue; when neither Law nor Government can neither encourage or support, and successful and prosperous Vices, which neither is able either to suppress or restrain; yet is History able to do Right to the one, and Justice on the other; History that holds a Pen in one hand, that can set the most neglected and despicable goodness eternally beyond injury, and (being the greatest awe over great Villains on this side Hell) a scourge in the other, that shall give the most powerful and domineering Villany perpetual wounds beyond a remedy; a fair warning to all men, that have any sense of fame or honour, to take as great care of their deportment before their death, as the *Roman* Gladiators did of their postures before their fall.

Neither am I without competent hopes, that it will be a considerable pleasure to those worthy Persons still surviving their former sufferings, to see the Kings friends in a body in an History, as once they saw them in the Field; and be able upon the view, to make a judgement what Families and Persons are fit to be employed and entrusted, what deserving men have been neglected, and who may be encouraged and rewarded; without doubt many will, with great satisfaction, look on this Catalogue as *K. Charles I.* did on *Essex* his Army at *Edge-hill*, when he gave his reason for his long looking upon them, to one that asked him, What he meant to do; *This is the first time that I saw them in a body.*

And the rather, because, though not mentioned themselves, as being alive, (*Nec tanti est ut memorentur perire*, Nor is it worth their while to dye, that they may be re-

*The Epistle Dedicatory.*

membred ) yet by this poor attempt may guess, that when other means prove ineffectual, ( Monuments of Wood being subject to burning, of Glasse to breaking, of soft Stone to mouldring, of Marble and Mettal to demolishing ) their own Vertues, and others Writings, will Eternize them.

If any Persons are omitted ( as possibly, in so great a variety, there may be some ) or mistaken, or but briefly mentioned, be it considered, that the Press, like Time and Tide, staying for no man, and real Informations (though diligently and importunately sought after) coming in but slowly, we were forced to lay this Foundation, and intend, God willing, if an opportunity shall serve, to compleat, or at least more amply adorn the Structure.

One of the greatest Encouragements whereunto, will be your Lordships gracious acceptance of this weak, but sincere Endeavour of,

*My Lord,*

Your Lordships

Most humble and devoted Servant,

*David Lloyd.*

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# PREPARATIVES TO

## The last Civil War,

From 1550 to 1640.



Sin Nature there is hardly a Poyson growing any where, but in the same place there groweth an Antidote against it ; so in Nations, seldome do the loose principles of Licentiousness, Rebellion, and Disorder prevail so universally, but that in the same Nation the more excellent principles of Reason, Religion, Laws, and Alle-

giance, bear up against them. Various have been the shapes and pretences, under which the *Lusts* of men (for all the disorders in the world, are nothing else but *Lust*, casting off the restraint God hath laid upon it by Government) have indeavoured (since God set up Government to keep men civil and quiet in *this world*, as he did Religion to prepare them for *another world*) to shake and invalidate the obligations both of Religion and Government in all places of the world (for most pretences last but an Age, in which time they are looked through, exploded, abhorred, and must be *shifted*.)

How men willing to live at the highest freedom of a loose Nature, have in this Nation endeavoured in several generations to overthrow all the Checks, Restraints, Rules, and Disciplines of Religion, is not so properly the business of this place, as it is commonly the subject of every discourse elsewhere.

The pretensions and appearances under which those that have made a pretty good shift to suppress all those Principles of Honesty, Sobriety and Obedience that Religion curbed them withal within, would likewise in this Nation over-rule all Power, Authority, Order and Laws, that keep them within compass, from without, when those unruly *Lusts*, Pride, Ambition, Animosity, Discontent,

Popularity,

C



Popularity, Revenge, &c. would over-run all those Banks that were raised against them; have been

1. The Dubiousness of the Royal Title, the ground of thirty six Rebellions, one hundred forty six Battles since the Conquest: In all which though the Rebels were usually the *most*, the Loyalists were always the *best*: and when the *many* followed sometimes a prosperous Villany, the most noble and excellent stood to, or fell with an afflicted right, and bore down all umbrages with this real truth, That the Crown took off all defects, and that any man may pretend arguments to begin a War, when but few can make arguments, when it is begun, to make an end of it.

2. The Liberty of the Subject, forsooth, the old Quarrel for which the Throng and Rabble would venture much, when wiser men maintained, that there was no greater oppression in the world, than a Liberty for men to do what they pleased; and that Government is the great security of freedom.

3. Religion, for whose sake so many resisted Authority, when one of the Maxims of this Religion is, that none should resist upon pain of damnation: and albeit the Factious in all Ages have been many, that have taught men for Religions sake to disobey Authority; yet the sober in those Ages have been as many, that taught them, that for Religion-sake they should obey them that have the rule over them.

But when towards the last, that is, the *worst* Ages of the world, wickedness grows wiser upon the experiences and observations of former times, and twists all these pretensions into one; there have been excellent persons that with their lives and fortunes asserted Government, and have been Confessors and Martyrs to this great truth, That it is upon no pretence lawful to resist the Supreme Authority of a Nation: a truth that keeps up the world, without which it had been long ere this a desolation.

Upon the Reformation in Henry the eighth's time, it fell out in England, as Luther observes it did in most other reformed Churches, that the Papists finding that their way was so odious, that it was to no purpose for it to appear here with open face to settle it self, therefore did they under several covert pretexts and cunning scruples, endeavour to unsettle all other ways; and when it could not establish it self, to hinder all other Professions from being established, that at least they might watch some opportunities, whereof there are many offered in distracted times. For no sooner was our Church settled on the Primitive principles of Religion and Government, than some of those that fled into the free States, and the places of popular reformation in Germany, returning when most preferments were gone, and living upon the Liberality of well-disposed People, set up some popular scruples against the established Government: and among the rest, John Hooper having been long in Switzerland, upon his election to be Bishop of Gloucester, scrupled several Ornaments and Rights of our Church; the Earl of Warwick, afterwards Duke of Northumberland (having a design to oblige all Parties in order to a project he had set up to convey the Crown

to his own family, to preserve the Reformation, though he died a Papist) writes to Arch-Bishop *Cranmer* to dispence with the publick Laws, to satisfie a private mans humor; and when his Letter would not do, makes the young King write another: and now *Cranmer* and *Ridley* stand up for these great Principles of Government: Let private Spirits yeild to publick establishments; there is no end of yeilding to scruples, one scruple indulged begetting another, so long, till there be no more Law than pleaseth the humourfome: be well advised in making Laws, and resolute in keeping them. Notwithstanding that the learned and wise *Ridley* suffered almost as much for his asserting the Government of our Church at that rate from the Puritans, as he did afterwards for asserting the Doctrine of it, from the Papists; he was Martyr to the Protestant Church, and a Confessor to the Church of England; *Hooper* not being reconciled to him until the Sun of their lives was going down; and their heart-burning upon this occasion was not quenched, till the Fire was kindled that burned both their bodies.

The Lord Admiral *Seymour* was a back-Friend to Common-Prayer; and old *Latimer* takes him and others up for it: I have heard say, when that the good Queen that is gone, had ordained in her house daily Prayers, both before noon and afternoon; the Admiral getteth him out of the way, like a mole digging in the earth: he shall be Lots wife to me as long as I live. He was, I heard say, a covetous man, a covetous man indeed: I would there were no more in England. He was I heard say a seditious man, a contemner of Common-Prayer: I would there were no more in England. Well! he is gone, I would be had left none behind him.

Yea, when the death of King *Edward* the sixth put an end to these differences among Protestants, but putting an end to the publick profession of the Protestant Religion it self in this Nation; the forementioned scruples accompanied some hot-Spirited men to their exiles under Queen *Mary*. When Master *Calvins* Authority, who forsooth observed some *Tolerabiles Ineptiæ* in our establishment; and Master *Knox*, Master *Whittingam*, *Goodman*, and *Foxes* zeal cried down the whole Platform of our English Reformation; the judgement and gravity of Master *Horn*, afterwards Bishop of *Winchester*, the learning of Bishop *Poynet* and *Juel*, the piety and prudence of Doctor *Sands* and Doctor *Coxe*, the moderation and calmness of Master (afterwards Archbishop) *Grindall*, and *Chambers*, the Reputation of Sir *John Cheeke*, Sir *Anthony Cooke*, *Francis* (afterwards Sir *Francis*) *Knolles*, bore it up, until it pleased God that with Queen *Elizabeth* it was again established and restored by the Law of the Realm.

In the beginning of Queen *Elizabeth's* Reign, all persons were so intent upon obviating the Publick Dangers, that they had no leasure to minde particular Animosities (though as the *Danow* and the *Savus* in *Hungary* run with party-colour'd Waters in the same Channel, so the several sorts of Protestants upon that alteration, with several Opinions maintained the same Religion) until the year 1563. when the Canons and Articles of the Church being con-

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firmed, the Governours of the Church began, as it was their duty, to press Conformity; and they whom it concerned to oppose that Establishment refused subscription; Father Foxe (as Queen Elizabeth used to call him) pulling out his Greek Testament, and saying, *He would subscribe to that, and that he had nothing in the Church save a Prebend of Salisbury; and if they would take that away, much good may it do them.* Laurence Humphred determining something *de Adiaphoris, non juxta cum Ecclesia Anglicana*: They are Camdens own words. Nay, Anthony Gibby of Lincolnshire declaring in Print, *That the Ceremonies were the known Liveries of Antichrist, accursed Leaven of the blasphemous Popish Trisubdood, cursed patcher of Popery and Idolatry: they are worse than lousie; for they are Sibbe to the Sarke of Hercules, that made him tear his own bowels asunder.* Doctor Samson Dean of Christ-Church being propter Puritanismum *Exaudoratus*: Whittingam and Goodman backing their Schism with Treason, in a Book they writ in defence of Wyat: nay, some of them growing so bold, as being convented before Doctor Grindall then Bishop of London, to answer this Question of his; *Have not we a godly Prince, speak, is she evil?* Thus White; *What a Question is that, the fruit doth shew.*

Thomas Rowlands, No, but the Servants of God are persecuted under her.

R. Hawkins, Why the Psalmist answereth this Question, *How can they have understanding that work wickedness, spoiling my people, and that extol vanity?*

Nay, from single Affronts to Government, they proceed to Conventicles in Fields, Woods, and Friends Houses; and not onely so, but Thomas Cartwright the Bell-weather of Non-Conformity, presents the Parliament 1572. with a Book called *Admonition*, a Title not well resented in Parliament, since *Admonition* is but the lowest degree of Ecclesiastical Censure, and a Preparative, if neglected, to Suspension and Excommunication; wherein were several Grievances represented, with this onely Redress prescribed, *viz. The admission of that Platform which the Presbyterians there exhibited.* And since one modest Admonition would not do, another more severe followeth, and a Reply to Doctor Whitgift's Answer to the Admonition, with a world of Libels and Pamphlets, which they called, *The new way to work*, following that Reply; they judging it a good way, to turn serious Books into Satyrical Pamphlets.

Finde they did so many Friends and Patrons within the Parliament and without, that they erected a *Presbytery* in Wandsworth; sleighted such sober men even of their own Scruples, as Master Fox and Doctor Humphred set up Exercises called Prophefings, irregularly and dangerously carrying on Meetings of ill consequence at Cockfield in Suffolk, at Cambridge and London; draw up a Platform of Discipline at London; petition the Privy-Council, and engage several of them in the Quarrel, particularly Leicester, Burleigh (Traverse his Patron) and Walsingham, as appears by their Letters to Archbishop Whitgift; procure a Conference at

Lambeth



*Lambeth* with the Archbishops of *Canterbury* and *York*; before the Lords of the Council; set up an Assembly of Ministers to sit Jigg by Joul with the Convocation in *London*; engaged so many Lords and Commons, under the pretence of the Liberty of the Subject, the Grievances of Pluralities and Non-residences, Ecclesiastical Courts and Jurisdictions, to shake the Established Government, as forced Archbishop *Whitgift* to repair with an humble Petition to the Queen to stand by her own Authority as Supreme in all Causes and over all Persons, as well Ecclesiastical as Civil, in these her Majesties Realms and Dominions. The Lord *Burleigh* himself was so importuned by them against our *Liturgie*, that he desired them to draw up a better; as they had done, but that they could not agree. Nay, some persons private Interests making use of, and closing with these Publick Disturbances, the Commons come up with a sixteen-fold Petition against the Church to the Lords; and many of the Lords were so high, that nothing would satisfy my Lord *Grey* less than the turning out of all the Bishops by *Premunire* then, as they had been in King *Henry* the Eighth's time; and that the Queen should not confer with the Bishops but in the presence of the Temporal Lords. A bold Proposal, as an honourable Lord then observed, that the Lords should appoint her Majesty whom she should confer withal.

And no wonder now, that such Pamphlets, as, *The Epitome, The Demonstration of Discipline, The Supplication, Diotrephes, The Minerals, Have you any work for the Cooper? Martin Marprelate Senior and Junior, Have you any more work for Coopers?* flew abroad so much, that the Synod at *Coventry* acted so boldly as they did in their Thirteen Canons, as a man may call them; And that they began to write to one another in this Style, *We look for Bickering ere long, and then a Battel which cannot long endure.* A boldness excusable, when both the Kings of *Scots* and *Denmark* interposed in their behalf: yea, and some of them, as *Hacket* and *Arthington*, set up Designs to murder the Queen, and the Privy-Council; *Traverse* himself, though otherwise reserved and wary, breaking out in his Temple-Lectures, to open opposition against Mr. *Hooker* the Master of it, and the great Champion of the Church of *England*. And because they began to be ashamed to make such a stir about Rites, Ceremonies, &c. they added some Sabbatarian Speculations, and bold Controversies of Gods Decrees, to put weight into the Quarrel, and brave that the World might take them not for light Scruplers about indifferent things, but the strong Assertors of the Power of Godliness, viz. in the keeping of the Sabbath, &c. the design of Dr. *Bounds* Book of the Sabbath.

To this height the Impugners of Government and Discipline arrived at in Queen *Elizabeth*'s time, in whose Reign these Champions withstood them, viz.

I. The Queen, true to her Motto, *Semper eadem*, would not either by their Greatness, Number, or Importunity, that maintained the Faction, be moved to the least diminution of her Authority

rity in Causes Ecclesiastical; yea, and in her latter days, when she observed how the Church and State was overborn by them, she grew very severe towards them, as *Udal, Penry, and Cartwright* felt; they at the *Affixes*, and *this* in the Star-Chamber, till he saved himself by an humble submission.

2. The Privy-Council always in Church-Affairs (however some Members of it had a kindness for the Faction) went along with the Arch-bishop.

3. The Arch-bishops, *Parker* and *Whitgift*, notwithstanding the many and great Difficulties they met with, kept up the Authority of the Canons, and required subscription.

4. *Fulke, Hooker, and Rogers*, kept up the Authority of the Church in Writing.

Although the Queen was often by them in danger of her life, the Arch-bishops made weary of their Lives and Government; Mr. *Hooker* was heart-broken with Calumnies and Oppositions; all the Bishops and Ministers of the Church rendred as odious and ridiculous as the Wit and Malice of men could make them. The stout Bishop of *Exeter* went with honourable Scars from the Factions malicious Tongues and Pens to his Grave.

Arch-bishop *Whitgift* not only felt the Fury of this Sect, when Master of *Trinity-Colledge* in *Cambridge*, at what time *Cartwright* was also a Member of that House, kept a Fast there in his absence, and perswaded all the Scholars, but two or three, to throw off their Surplices, as they did, till the good Master returned home. Nor did he onely complain of the continual opposition that he met with, when *Regius Professor*, from Mr. *Cartwrights*, at the same time *Margaret Professor* in the same University; nor of the Indefatigable pains he took to answer *Cartwrights* Admonitions to the Parliament, and to reply to *Cartwrights* Answers, till his Antagonist laid down the Cudgels.

For these were inconsiderable troubles given him, when we reflect on the great Oppositions and dangerous Motions in Parliament, that forced him twice on his knees to the Queen, intreating the continuance of her Grace and Favour towards him and the Church the first time, and *with grief of heart* (they are his own words) *craving her Majesties protection* the second: And add to them the several Contrasts he had with the Lords, by whom in Council, upon their sending to him the Complaints of the *Norfolk*-Ministers against Bishop *Freake* of *Norwich*, and of the *Kentish*-Ministers against himself; he was forced to write, that it was Irregular for Ministers to address themselves to the Council-Table, in Affairs of the Church, wherein he alone was Intrusted by God and her Majesty; and to tell them, that it was not for the Queen to sit in her Throne, if such men might so boldly offer themselves to reason and dispute, as in their Bill they vaunt, against the state established in matter of Religion; nor for himself to keep his place, if every Curate within his Diocess or Province, may be permitted so to use him; it being impossible, as he saith, for him to perform the Duty which her Majesty looked for at his hands,



hands, if he might not without Interruption proceed in that which her *Highness* had especially committed unto him. And that the disorderly flocking and gadding from place to place was dangerous; concluding, that the sending for him to appear before the Council-Table as a Party, and to call his doings in question (which from her Majesty were immediately committed unto him, and wherein he supposed he had no other Judge but her self) and this upon the suggestion of unlearned, despicable, and troublesome men (the meanest and fewest of the places where they lived) was a thing unexpected from them, from whom, as their Pastor, he expected all aid and assistance in his Office, for the quietness of the Church and State, the Credit of the established Religion, and the maintenance of the Laws made for the same

Neither was this all; alas, what a sad Complaint doth this Reverend Person make against one *Beal* Clerk of the Council, who reviled and threatned him to his face, if he proceeded to put the Ecclesiastical Laws in execution as he had done? telling him boldly, loudly, and bitterly, *That he would overthrow the Church, and that his hands should be shortly stopped*: His words are, *That were it not for his Conscience, and well-grounded perswasion in the things he did, the peace of the Church, her Majesty, and some Noble Lords constancy to him in the Service, he should hardly be able to endure so great a Burden.*

Nay, writing to my Lord Hatton, the good Arch-bishop faith, *That my Lord Hatton's kindness did not a little comfort him, having received (saith he) not long since, unkinde speeches where I least looked for them, onely for doing my duty in the most necessary Business which I have in hand: disobedient wilful persons, (I will term them no worse) are animated, Laws contemned, her Majesties Will and Pleasure little regarded, and the Executors thereof in word and deed abused: Howbeit these Overthwarts grieve me, yet I thank God, (so the good Prelate goeth on) I am contented to sustain all these Displeasures, and fully resolved not to depend upon Man, but upon God and her Majesty.*

If you (saith he to my Lord Burleigh) take the part of unlearned, young, ambitious Disturbers of Order, against the established State of Religion, and forsake me, especially in so good a Cause; I shall think my coming to this place to be for my punishment; and my very hard hap, that when I think to deserve best, and in a manner to consume my self, to satisfie that which God, her Majesty, the Church requireth of me, I should be evil rewarded; and having risen early, and sate up late, to give all men satisfaction, have my Labour lost, and called wilful, Papist, Knave, and charged, that I require men to subscribe, onely to maintain my own Book, and so sacrifice the publick to my own private Reputation.

These were the sufferings of *Whitgift*. Dr. *Fulke* for writing against the *Brownists*, professeth that he had not an hours rest for twelve years together.

And how bold *Traverse* was set up in the Temple against modest  
Hooker;

*Hooker*; How the loud Lectures of the first of these were cried up, against the solid Sermons of the other; What siding and bandying there was in the House; What confuting in the Afternoon of what was proved in the Morning; What Addresses to the Lords of the Council; And how meek *Mr. Hooker*, weary of the *Contrast*, was forced to retire, is obvious to all that do but dip into the History of Queen *Elizabeth's* time; not to mention either *Dr. Barro*, or *Mr. Barrets* Sufferings in *Cambridge*, with *Dr. Howson* and *Mr. Laud's* at *Oxford*, for *Anti-Calvinism*, which was onely another little occasion found to quarrel with Authority, and to draw in more persons to their Party: many learned men who favoured not the Faction in point of *Calvinistical* Discipline, yet were very Indulgent and servicable to them in respect to their *Calvinistical* Doctrine.

Well, during Queen *Elizabeth's* Reign, the Quarrel being confined within the Church and Schools, few acted or suffered thereby besides Church-men and Scholars; the Laity of the Nobility and Commons seldom engaging either way further than by private tampering, encouraging, interceding, motioning, &c. and none of them suffering any further, than that if they stood to the great and generous Principles of Government and Religion, they were censured as Papists, profane Enemies of the Power of Godliness, &c. or so.

But upon the Entrance of King *James*, whom the Factious thought a *Presbyterian* from his Cradle, as frighted to their way in his Mothers belly; the Laity and Clergy began to side more openly: *Dr. Nevil*, Dean of *Canterbury*, was not so soon with that King, from Arch-bishop *Whitgift*, and the rest of the Clergy, as *Mr. Lewis Pickering*, a *Northamptonshire* Gentleman, waited upon him from the *Presbyterians*; upon whose return, judging by the Kings temper, that they who had most Voices and Friends were likely to carry it, at least, for Liberty and Toleration, (a great Multitude was thought by them a strong Argument with that Prince) they set up the *millè-mans* Petition, called so, for the thousand hands they pretended were to it: (*Mr. Cartwright* in the mean time Carefing his Majesty with all the *Presbyterian* Courtships in the world, in an Epistle Dedicatory to his *Latine* Commentary on *Ecclesiastes*) with the Importunity whereof, together with the Mediation of some Lords, especially the *Scotch*, (for now *Presbytery* had got a whole Nation, I mean *Scotland*, of their side) there was a Conference held at *Hampton-Court* before the King and the Lords of the Council, between eight Bishops, eight Deans, and two other Divines, on the one side; *Dr. Reynolds*, *Dr. Sparkes*, *Mr. Knowstubs*, and *Mr. Chadderton*, on the other: The issue whereof, notwithstanding the Suggestions wherewith they had preposseled his Majesty, and the powerful Intercession of many Grandees, was much beyond their expectation; the King declaring, that if that be all the *Presbyterians* have to say, which they said there, they should Conform, or

or he would hurry them out of the Land, or do worfe: whereupon another Petition is out of hand carried on, and Hands not so much gathered, as scraped to it; (Mr. *George Goring* (afterwards Earl of *Norwich*) being, in the right of his zealous Mother, one of the Subscribers, when he was so young as to know but little, and care less for Church-Government) and the thing not so much to be presented to his Majesty to incline him, as to be scattered up and down the Nation, to *Enrage* and Engage the People, some great ones consenting to it, and some potent strangers (*i.e. Scots*) undertaking to conduct and manage it. Infomuch that Arch-bishop *Whitgift* fearing a stronger Assault of *Non-Conformists* against Church-Discipline, than his Age-feeble body should be able to withstand, desired that he might not live to see the Parliament that was to be 1603; and indeed he did not, for he died before it of a Cold, got by going one cold Morning to *Fulham*, to consult with the Bishops and other learned men, what was best to be done for the Church in the next Parliament.

And though after his death, wise and resolute Bishop *Bancroft* secured the Church-government by an hundred fourty one Canons, against all Innovations: And the *Puritans* were grown to such a degree of odiousness with King *James*, and some Courtiers, that the very *Family of love* made a Petition to King *James*, to be distinguished from them, as either ashamed or afraid to be of their Number. Yea, and though the wise King had silenced all the popular Pretensions with his wife *Maxime*, *No Bishop, no King*, yet Bishop *Bancroft* suffered so much in Libels (the Squibs and Paper-Guns that made way for the Gunning that followed) that a Gentleman bringing him one of them that he had taken up, was desired to lay it up in such a place, where, he said, there were an hundred more of that nature; and was censured for a Papist while he lived, and had the Brethrens good word when he died, to this purpose;

*Here lies his Grace in cold Clay clad,  
Who died for want of what he had.*

And upon his altering of his Will:

*He who never repented of doing ill,  
Repented that once he made a good Will.*

An Assembly in *Aberdeen* made a fearful work in *Scotland*. An Insurrection was made in *Warwick-shire*, under pretence indeed of throwing down the Inclosures of some Fields, but indeed to overthrow those of the Church and State. There were three days hot Contest, 1607. between the Bishops and Judges, before the King, about the Limitations of the Civil and Ecclesiastical Courts, and about Prohibitions. Then the dangerous Book called, *The Interpreter*, came out: And therewith so much fear, jealousy, and suspicion, as caused the Lords and Commons, and the whole Realm, to take anew the Oaths of Allegiance and Supremacy; and so many strange Motions were made in the Parliament, continued for six years together, that the King thought fit by Proclamation to dissolve it.



The Faction that would, forsooth, redress Grievances in the Church, to make their Party the more, take in hand all the Grievances in the State. So that no sooner was a man discontented upon any occasion, but he was made a *Puritan* streight, some of that Party taking his Cause in hand; insomuch, that they were looked upon as the Patrons of the Subjects Liberty, and the best Patriots and Commonwealth-men, all others being esteemed Betrayers of their Country, and Court-Parasites. And now they were broke in Parliament, they trouble the Bishops and others in every Court, countenancing Offenders, teaching them to elude the Law, vexing Ecclesiastical Courts with Prohibitions, endeavouring to overthrow his Majesty's Power over the Church, in the Star-Chamber, and High-Commission. Poor Dr. *Howson* is suspended at *Oxford*, *Propter Conciones minus Orthodoxas, & offensionis plenas*: Onely for discovering the danger of admitting the *Geneva-Notes*. Mr. *Lawd* censured both for a Sermon and a Position, by the same party: Yea, and learned *Selden* lets fly upon all the Parsonage-Barns, the dreadfulest storm that they had endured a long time, in a Book called, *The History of Tythes*. In the Preface to which Book, he lets fly as desperately against the persons of the Orthodox Clergy, as he had done in the body of it, against their Maintenance.

Dr. *Mocket* no sooner published his *Politica Ecclesie Anglicanae*, to satisfy the World, but his Book was burned, and his heart broken, to satisfy a Faction; though very learned and good men were by them set against his Book: They like the Cat, putting others upon that hot service, whereon they would not venture their own paws.

What ill Offices were done Bishop *Land* and Bishop *Neale*, to King *James*, by the Lord Chancellour *Elsemere*, upon the Instigation of Dr. *Abbott* the Archbishop of *Canterbury*: How Bishop *Land* was opposed in the matter of his Election to the Headship of *St. John's*: What ranounters there were between him and Bishop *Williams*, whom that Party had incensed against him: The Ratling he had from the Archbishop of *Canterbury*, for but procuring poor Vicars some ease in the point of Subsidies, the Archbishop pretending that he meddled too much with Publick Affairs; though the Duke of *Buckingham*, and Bishop *Williams* himself confessed, that it was the best service that had been done the Church for seven years before.

These, and many more the great sufferings of men well-affected to the Government of the Church, are notorious in King *James* his time, but not so eminent as those in King *Charles* his days.

When the King being engaged by them in a War and other Troubles, (for it was at their request, that Prince *Charles* moved his Father to declare a War against the *Spaniard*) they being curbed all the Reign of King *James*, thought they had the onely opportunity that men could wish in the world: for the King could not go to War without Money and Men; these they had taught the People could not be raised without their Consent in Parliament, where among the discontented and ill-bred Gentlemen (whom the *Non-Conformists* had bred up; for when you could hear little of them in the Church, in the latter end of Queen *Elizabeth's* Reign, and throughout

throughout King *James*, they lurked as Schoolmasters and Chaplains in Gentlemens houses.) They had a great stroke (and so great, that the Duke of *Buckingham*, by Dr. *Preston*, did a great while court the *Puritan* Faction) and nothing would they grant the King, unless he would let them do what was good in their own eyes.

King *Charles* having the Care of three Kingdoms intrusted with him by the Laws of God and the Land, and finding the danger they were brought into, called upon the Parliament to assist him with such Tribute and Contribution as might be proportionable to the greatness of his Affairs: they considering the streight he was reduced into, resolved that they would redress Grievances before they would yield any Subsidies: To that purpose they make bold to question his greatest and dearest Favourites and States-men; and first, the Duke of *Buckingham*, against whom they set the Earl of *Bristol*; and when he could make nothing of it, the House of Commons its self, with thirteen Articles attacked that great Person, who had no fault, as it seems by his Replies, but his great Place, and his Princes Favour; that Party designing thereby to make it dangerous for any person to give the King faithful Counsel, or to assist him in keeping up the Government, unless in compliance with them; as they made it more than evident, when they offered the Duke with their Interest upon some Conditions to bring him off. *Here is the first blow at the greatest stay of Government, the Kings Majesty's Council.* The next thing they do, notwithstanding the great danger of the Kingdom, is to declare, *That they must clear the Liberty and Propriety of the Subject, that (forsooth they are the Demagogues own words) they might know, whether they could call any thing their own, before they should give the King any thing.* And when Nature, Policy, and Religion, taught the World, that his Majesty who had the Care of the Kingdom, must not let it perish for the humour of some people, that would allow nothing towards the maintenance either of themselves, or it; (choosing, as one *Turner* said openly in the House, *Rather to fall into the hands of Enemies abroad, than to submit to the Government, as then established, at home.*) And some Divines preached (what is great reason) *That his Majesty being Intrusted by God with a Power to defend his Kingdom, must have a power too by all means to raise Men and Money in spite of any malicious Factions, wherewith he may defend it.* For this, Dr. *Mainwaring* and Dr. *Sibthorpe*, both, as I take it, his Majesties Chaplains, are questioned, not by the Church, to whose Cognizance Errours in Doctrines most properly belong, but by the Lay-Elders of the House of Commons: Yea, and if the Farmers of the *Custom-house* advance any money upon the Kings ancient Revenue of Tonnage and Poundage, they shall be questioned for that; and for Levying any Imposts upon any Commodities whatsoever. That's the second Blow at his Majesties Prerogative and Revenue; wherein I may include the noise they made against Coat and Conduct-money and Free-quarter.

Having weakned the Civil Power by these Courses, they thought it easie to overthrow the Ecclesiastical; for the Faction grown bold and considerable by the remissness of a great Prelate, and the discon-

tent of others, question all Proceedings in Ecclesiastical Courts, open a door to several vexatious Suits against several Officers of that Court; besides that they questioned Mr. *Mountagne*, Mr. *Covens*, and threatened Bishop *Land*, Bishop *Neile*, and others, that were resolved to stand by the Supreme Power of the King in Ecclesiastical Affairs, against which they levelled their third Blow.

And when all this would not do, they examine the whole Government for divers years together; the disbursement of the Revenue, the administrations of War and Peace. They rake into Prince *Henry* and King *James* his death; and this with such a deal of stir and tumult, that some of them lock the Parliament Doors, others make such a noise as rings all over *Westminster*; others force the Speaker, Sir *John Finch*, and hold him, whether he would or no, in the Chair, when he would have left the House, when it was become rather a *Billingsgate* Conventicle, than an House of Parliament.

When the turbulent House of Commons was dissolved, and the Faction having got a new Maxime, *That they might say and do what they pleased within the Walls of that House, as publick persons*, whereof they were to give no account, as private men, lost the benefit of it by that Dissolution, (the King resolving, that they should not make the Parliament a Conspiracy) they fall to Libelling, Printing, popular Insinuations, Evasions, and Elusions of the Civil and Ecclesiastical Laws, that tended to the securing of the Government; secret and open Oppositions to all the ways the King took to raise money, though never so legally, (the just King always consulting his Judges about the Legality of all Taxes, before he ordered his Officers to gather them.) For the first Question in that Kings Reign was, *Is it just?* And the next, *Is it convenient?* And those men that have imposed Millions on others since, grudged to pay then twenty shillings; for it was but twenty shillings Ship-money that Mr. *Hampden* went to Law with the King for, and my Lord *Say* but for four pounds. And that five pounds was the occasion of all the stir afterwards made about the Ship-money, which cost the Nation fifty seven Millions Sterling since. The untoward Reading in the Innes of Court upon Points most dangerous to Government, possessing the People with strange Fears and Jealousies about Religion, *German* Horfe, a *French* and Arbitrary Government, and what not? Every publick Action of the King or his Ministers, being mis-interpreted. Combinations were held between the factious *English*, and discontented *Scots*; whose begging-time being over at Court, they be-think of coming to Plunder the Country. The Faction gives out, that the King had deserted the *Protestants* of the *Palatinate*, and *France*, when the truth is, they had deserted him. The Bishops in their Visitations were every where opposed, and the Troublefom taught how to elude all Church-Obligations by Common Law.

In a word, notwithstanding that the Kingdom enjoyed for the first fifteen years of the excellent King *Charles I.* his Reign; Trade flourished, and Gold and Silver in his time was almost as plentiful as in *Solomons*: Learning and all Arts were improved to the heighth; and Scholars Encouragements were as great as their Improvements; Religion



ligion grew up to its primitive Beauty and Purity ; Law and Justice secured all persons in their just Acquisitions : The People had liberty to do any thing but evil ; the Rich durst not wrong the Poor, neither need the Poor envy or fear the Rich.

The Treasure of *Spain* was coined in our Mint, and exchanged for our Commodities ; forreign Nations either feared our Arms, or sought our Friendship : We claimed and enjoyed the Dominion of the Sea ; Wars, Plagues and Famines were strangers to our Coasts ; and we were, even against our will, the happiest People under Heaven : except onely for this, that we were not sensible either of our Happiness, or of the use of it ; understanding, it seems, no more improvement of the great blessing of Peace and good Government, than wantonness and unthankfulness.

Notwithstanding fifteen years of the most blessed effects of Justice, Wisdom, Piety, and Peaceableness of an excellent Prince, of whom the World was *not worthy* : By the practices of Cardinal *Rich-lieu*, and others, who envied and feared our happiness ; by the Indigence and Schism of the *Scots* ; by the comprehensive Combination in *England*, that had taken in with the *Puritan* Factions, all the discontented, ambitious, turbulent, innovating, covetous, desperate, and most easily-deluded sort of people : by the *wilde courses* of such as had offended beyond all security, save in a troublesom time ; by a general *Odium* cast upon all Acts of Government, and a perverse Spirit of discontent, fears, and jealousies, raised throughout the three Kingdoms, and vehemently possessing all sorts of people ; by the necessities of the King, and some forreign troubles ; by the treachery of some that had the management of the Affairs of *Scotland* : That which was at first but an Opinion, after that a Book-controversie, and never durst look beyond a Motion, a Petition, a Supplication, a Conference, a Disputation, and some private murmurings at best, became now a War.

The cause whereof on the one side was an old Schism maintained ; mens private Interests promoted ; Rebellion, that sin like Witchcraft, the overthrow of all Laws and Government, the ruine of Learning, Religion, and Order ; the piecing up of broken Estates by Rapine and Plunder ; an ambition to attain to those Honours and Preferments in troublesom times, that they despaired of in those more quiet, as derived on persons of more worth and deserving : A canting pretence for Liberty of Conscience and of the Subject ; that proved at last nothing but Licentiousness ; the Umbrage of the publick good, when it appeared at last but the project of private persons, who no sooner overthrew the Government, but they quarrelled one with another ; till at last, instead of one good Government, we had so many, that we had none at all ; and instead of an excellent King, all the Bloud, Treasures, and Pretences, ended in a fordid, base, bloody, tyrannical, and upstart Usurper, raised out of the meanest of the people.

A Revenge of some particular and personal Wrongs, with the ruine of the Publick ; the setting up of Sects, Schisms, and Heresies, upon the subversion of the established Doctrine and Discipline : a perpetual

perpetual disgrace and dishonour to Christianity and the *English* Nation, occasioning such Burdens and Mischiefs as the Child unborn may rue; Burdens and Mischiefs conveyed from them to late Posterity: the desolation of the Country, the ruine of gallant Churches, Castles and Cities; the undoing of some thousands of Families; the blood of 80000 killed on both sides, and upon all occasions: An unnatural division and animosity begun even among Relations, that is like to last from Generation to Generation; abominable Canning, taking of the Name of God in vain; hypocrisie, perjury, against the Oaths of Allegiance and Supremacy, the Protestation, yea, the Covenant which they took themselves, and all the Obligations they owed to God or Man; the mocking of God by Fasts, Prayers, and seeking of his face to wicked and vile purposes; the making of him the Author of the Abominations he abhors; the making of Religion onely a Cloak to Villanies; and all the Ordinances of it, especially Sermons and Sacraments, the Ministeries of horrid undertakings, filling Pulpits with such Non-sence and Lyes, as all Ears that heard tingled. Such encouragement to loose Fancies and vile Opinions, to enlarge and increase their Party, as left not unshaken any Foundation in the whole compass of Christian Religion; a Sacriledge unheard-of, that was to swallow up all Bishops and Dean and Chapters Lands, all Tithes and Ministers Maintenance, all Universities and publick Schools, all Hospitals, Colledges, and charitable Foundations: a Rapine that carried away all the Crown-Revenue, and sent a great Royal Family a begging; devoured the Estates of above 12000 Noblemen, Gentlemen, and persons of eminent Quality; and indeed left no man so much propriety as to say, *This is mine*, there being no other Law or Judicature, than that Arbitrary one of the Sword; carrying on of the publick good, till the Nation was beggered; a crying up of the power of Parliaments, till the House of Lords was laid by, and the House of Commons consisting of almost five hundred Gentlemen, reduced to fifty or sixty Mechanicks and poor fellows, who are turned out by their own Army, as a pack of Knaves and Fools; a pretence to make the King glorious, till he was murdered; and fighting for him against evil Counsellours, till they cut off his head, the best Counsellour he had. The rendring of a Nation once the Envy and Terrour of the World, now its Scorn and Contempt; and *Englishmen* once the Glory of *Europe*, now its Shame, for doing that which *Turks* and *Pagans*, and the Barbarous abhorred, crying out, *You fight, and judge your King!* Not to say any thing of the general horror and consternation that seized all the *Christian* World, upon that horrid Conspiracy. The letting loose of all the Jesuitical Principles that had troubled the World, but were never before owned by *things* that would be called *Protestants*.

1. As, that Subjects may resist force with force in their own defence.
2. That the Law of Nature, in case of necessity, teacheth men to take up Arms against their Sovereign.
3. That a wicked King may be deposed.

4. That



4. That a Tyrant may be killed by any hand, as a wilde Beast, and an Enemy of Mankind.

5. That they do not break their Oaths of Allegiance, that fight against the Kings person, if they pretend his power.

6. That the King is accountable to the People, as made by them, in whom resides the Supream Majesty.

7. That Success is a signe of Gods blessing and presence with any people in any undertaking.

8. That if the King keep not his Oath at the Coronation with the people, they are not to keep their Oaths of Allegiance towards him.

9. That Arms may be taken by Subjects to promote true Religion.

10. That Liberty is to be allowed to all men under any Government, to profess what Religion soever they please.

11. That nothing is to be established in publick, that goeth against any mans Opinion, Humour or Conscience in private.

12. That if any Court, Judicature, Form of Worship, or Law, be abused, then it must be presently laid down, and not used.

13. That any thing that hath been used by the *Papists*, or that is but pretended to be *Papish* (as what that displeased hath not been so?) must be abrogated: A Principle, that the Jesuits observing our blinde zeal against *Popery*, have suggested, to overthrow all Religion, under pretence of avoiding *Popery*.

14. That there must be no Kingdom, but that of Christs; and that until he comes in person, the Saints must reign.

15. That Dominion is founded upon Grace; and that the wicked have no right to any thing that they enjoy.

16. That the Law of the Land was not made for the Righteous, but for Sinners: so they abused a place of Scripture that sounds that way.

17. That all the Prophecies and Revolutions forespoken of, concern *England*; and that they may make any stir to fulfil these Prophecies: all that they did, being (as they said) nothing but Gods pouring out his Vials on the Beast, &c. the whole Scripture being understood not according to the inward sense, but according to the outward sound; and as the Fool thinketh, so the Bell tinketh. Besides principles of Policy as much against all Reason and Laws, as these are against all Religion. As,

1. That the King and the two Houses made up but one Parliament.

2. And that the King, but a Member, might be overruled by the Head.

3. That the hereditary King of *England* is accountable to the People.

4. That it might be lawful for the two Houses to seize the Kings Magazines, Navies, Castles, and Forces, and imploy them against him; the Militia being, they said, in them, not in him, though they begged it of him.

5. That when the King withdrew from the *London-Tumults*, he deserted his Parliament and People, and therefore might be warred against.

6. That

6. That the two Houses might impose an Oath upon the King and Kingdom, to subvert the Government and Kingdom; who never had power to administer an Oath between man and man, except it were their own Members.

7. That an Ordinance of the two Houses should be of force to raise Men and Money, to seize peoples Lands and Goods, to alter Religion, without the Kings consent; without which they never signified any thing in *England*, save within their own Walls.

8. That the two Houses, yea, and some few of those two Houses, should make a new Broad-seal, create new Judges and Officers of State, ordain a new Allegiance, and a new Treason never heard of before, and pronounce their Betters, that is to say, all the Nobility, Clergy, and Gentry, Delinquents against their Blew-apronships.

9. That they who took so much care, that a man should not part with a penny to save the Kingdom unless they had Law for it, should force so many Millions out of the poor people, by a bare piece of paper, called an *Ordinance*.

This was the Cause, called *The good old Cause*, on the one side; when on the other, there was,

1. The Law of the Land.
2. The established Religion.
3. The *Protestant* Cause.
4. The Kings Authority.
5. The Church of *England*, and the *Catholic* Church.
6. The Allegiance and Obedience required by the Laws of God and Man, from Subjects to Sovereigns.
7. The Peace, Tranquillity, Safety, and Honour of the Nation.
8. The many obligations of Conscience, especially the Oaths taken by the Nobility, Clergy, and all the people, several times, (ten times a man at least) and particularly the Oaths taken by every Member of the House of Commons, at their first admission to sit there, when they took the Oaths of Allegiance and Supremacy; and the Protestation they took after they sate.
9. The true liberty and property of the Subject.
10. The security of Religion and Learning, against the horrid Heresies, Schisms, Libertinism, Sacrilege, and Barbarism, that was ready to overrun the Land.
11. All the Principles of Religion, Reason Policy, and Government, that hitherto have been received in the most civil part of the World, managed against the canting and pious frauds and fallacies of the Conspiracy, with that clearness that became the goodness of the Cause, and the integrity of the persons that managed it.
12. The common Cause of all the Kings and Governments of the World.
13. The Rights, Priviledges, Prerogatives, and Inheritances of the ancient Kingdom of *England*.
14. The conveyance of their ancient Birth-rights, Liberties, Immunities, and Inheritances, as *Englisb-men*, and Christians to Posterity.
15. The publick good, against the private lusts, ambition, pride, revenge, covetousness, and humour of any person or persons whatsoever.

16. The

16. The opinion of all the learned Divines and Lawyers in the World.

17: All the Estates in *England* made then a prey to the most potent and powerful ; I mean, the Lands and Revenues of most of the Nobility, Clergy, and Commons of *England*.

18. The sparing of a world of bloud and treasure, that poor misguided Souls were like to lavish away upon the juggles of a few Impostors.

This was the Cause on the other hand ; and such as the Causes were, were the persons ingaged in them. Against the King, the Law, and Religion, were a company of poor Tradesmen, broken and decayed Citizens, deluded and Priest-ridden women, discontented Spirits, creeping, pitiful, and neglected Ministers, and Trencher-Chaplains ; Enthusiastical Factions, such as Independents, Anabaptists, Seekers, Quakers, Levellers, Fifth Monarchy-men, Libertines, the rude Rabble that knew not wherefore they were got together ; Jesuited Politicians, Taylers, Shoemakers, Linkboys, &c. guilty and notorious Offenders, that had endured or feared the Law : perjured and deceitful Hypocrites and Atheists ; mercenary Souldiers, hollow-hearted and ambitious Courtiers, one or two poor and disobliged Lords, cowardly and ignorant Neuters, here and there a *Protestant* frightened out of his wits. These were the Factions Champions ; when on the Kings side, there were all the Bishops of the Land, all the Deans, Prebends, and learned men ; both the Universities ; all the Princes, Dukes, and Marquesses ; all the Earls and Lords, except two or three, that stayed at *Westminster* to make faces one upon another, and wait on their Masters the Commons, until they bid them go about their business, telling them they had nothing to do for them, and voting them useless : All the Knights and Gentlemen in the three Nations, except a score of Sectaries and Atheists, that kept with their Brethren and Sisters for the Cause : The Judges and best Lawyers in the Land ; all the States-men and Counsellours ; the Officers and great men of the Kingdoms ; all the Princes and States of *Europe*. Of all which gallant persons, take this Catalogue of *Honour*, containing the Lives, Actions, and Deaths of those eminent persons of Quality and Honour, that Died, or otherwise Suffered for their Religion and Allegiance, from the year 1637, to this present year 1666. For the lasting honour of their Persons and Families, the reward of their eminent Services and Sufferings, the perpetual memory of the Testimony they gave to the duty of Subjects towards their Sovereign, the satisfaction of all the World, the Compleating of History, the encouragement of Virtue and Resolution, the instruction of the present Age and Posterity.

The Faction take the same course to ruine a Kingdom, that they said the Gods took to ruine a Man ; first, to infatuate, and then overthrow ; make the first stroke at the Head and Council of the Nation ; judging, that they must take off and terrifie the Kings Council and Friends, before they could practice on his Majesty, or the Government : ( so *Tarquin* was advised to take off the tallest Poppeys.)



My Lord of *strafford* they knew very active, wise, resolved, and serviceable, when he maintained the Liberty of the Subject, against the Prerogatives of the Sovereign; and him they judged most dangerous, now he maintained the Rights and Power of his Sovereign, against the Encroachments of their Faction: He leads the Van of this gallant Company of Martyrs, and the first *Heroe* that sealed his Allegiance with his blood, and Consecrated the Controversie; a Protomartyr, like St. *Stephen*, knocked on the head by a Rabble, rather then fairly tried in Courts; condemned with Stones, rather than Arguments; instructing Loyal Subjects, *How when they had done great things for their Sovereign, they might suffer greater.*

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THE



THE  
LIFE, ACTIONS,  
AND  
DEATH  
OF

Sir THOMAS WENTWORTH,  
Earl of STRAFFORD,  
Proto-Martyr for Religion and Allegiance.



IR *Thomas Wentworth* Earl of *Strafford*, owed his Birth to the best govern'd City (*a*) *London*; his Breeding to the best modelled School, *Tork*; and a most exact Colledge, *St. Johns* in *Cambr.* his Accomplishments to the best Tutors, *Travel* and *Experience*; and his Prudence to the best School, a *Parliament*: whither he came in the most active and knowing times, with a strong Brain, and a large Heart: His Activity was eminent in his Country, and his Interest strong in (*King Charles's*) *Parliament*; where he observed much, and pertinently; spake little, but home; contrived effectually, but closely; carried his Designs successfully, but reservedly. He apprehended the publick Temper as clearly, and managed it to his purposes as orderly as any man. He spoke least but last of all, with the advantage of a clear view of others Reasons, and the addition of his own. He, and his leading Confidants moulded that in a private Conference, which was to be managed in a publick Assembly. He made himself so considerable a Patriot, that he was bought over to be a Courtier; so great his Abilities, that he awed a Monarchy when disoblged, and supported it when engaged; the Balance turning thither where this Lord stood. ---The *North* was reduced by his Prudence, and *Ireland* by his Interest; He did more there in two years, then was done in two hundred before.

1. Extinguishing the very Relicks of the War.
2. Setting up a standing Army.
3. Modelling the Revenue.
4. Removing the very Root and Occasions of new Troubles.
5. Planting and Building.
6. Setling Ecclesiastical and Civil Courts.
7. Recovering the hearts of the People by able Pastors and Bishops, by prudent and sober Magistrates, by Justice and Protection, by Obligations and Rewards.
8. Recovering the Churches Patrimony and Discipline.
9. Imploying most able and faithful Ministers and Instruments.
10. Taking an exact view of all former Presidents, Rules, and Proceedings.

(a) Being born  
(his Mother  
coming casual  
ly to London)  
in Chancery-  
Lane, in the  
Parish of  
St. Dunstons  
in the West,  
and Christened  
there, April  
22. 1593.

11. An exact correspondence with his Majesty, and the Favou-rites of *England*.

None was more conversant in the *Factions*, *Intrigues*, and *Designs* than he, when a *Common-wealths-man*; none abler to meet with them than he, when a *States-man*; he understood their *Methods*, kenned their *Wiles*, observed their *Designs*, looked into their *Combinations*, comprehended their *Interest*.

And as King *Charles* understood best of any Monarch under *Heaven*, what he could do in point of *Conscience*: So his *Strafford* apprehended best of any Counsellour under the *Sun*, what he could do in point of *Power*. He, and my Lord of *Canterbury* having the most particular account of the *State of Great Britain and Ireland*, of any persons living. Nature is often hidden, sometimes overcome, seldom extinguished; yet *Doctrine* and *Discourse* had much allayed the severity of this Earls Nature, and Custom more: None more austere to see to; none more obliging to speak with: He observed pauses in his discourse, to attend the motion, and draw out the humour of other men; at once commanding his own thoughts, watching others: His passion was rather the vigour, than the disorder of his well-weighed Soul; which could dispense its anger with as much prudence, as it managed any Act of State. He gave his Majesty safe counsel in the prosperity of his Affairs, and resolute advice in *Extremity*, as a true Servant of his Interest, rather than of his Power. So eminent was he and my Lord of *Canterbury*, that Rebellion despaired of success, as long as the first lived; and Schism of licentiousness, as long as the second stood. Take my Lord of *Strafford* as accused, and you will find his Integrity and Ability, that he managed his whole Government either by the Law, or the Interest of his Country. Take him as dying, and you will see his Parts and Piety; his Resolution for himself, his Self-resignation for the Kingdoms good; his Devotion for the Church, whose Patrimony he forbad his Son upon his Blessing. Take him as dead, you will find him glorious and renowned in these three Characters.

*The first, of the best King.*

I looked upon my Lord of *Strafford*, as a Gentleman whose great Abilities might make a Prince rather afraid, than ashamed to employ him in the greatest Affairs of State; for those were prone to create in him great confidence of undertakings; and this was like enough to betray him to great Errors, and many Enemies, whereof he could not but contract great store; while moving in so high a Sphere, and so vigorous a lustre, he must needs (as the Sun) raise many envious Exhalations; which condensed by a popular *Odium*, were capable to cast a Cloud upon the brightest Merit and Integrity: Though I cannot in my judgment approve all he did, driven (it may be) by the necessities of Times, and the Temper of that People, more than led by his own disposition to any height and rigour of Action, &c.

EIKON  
BAEIA.  
Meditat. 2.

*The second, of the best Historian.*

He was a person of a generous Spirit, fitted for the noblest Exercises, and the most difficult parts of Empire: his Counsels were bold, yet just; and he had a vigour proper for the execution of them: Of an eloquence next that of his Masters, Masculine and excellent. He was no less affectionate to the Church, than to the State; and not contented while living to defend the Government and Patrimony of it, he commended it also to his Son when he was about to die, and charged his abhorrency of Sacrilege. His Enemies called the majesty of his Mind in his Lieutenancie, pride; and the undaunted execution of his Office on the Contumacious, the Insolency of his Fortune. He was censured for that fatal error of following the King to *London*, and to the Parliament, after the Pacification at *York*; And 'twas thought, that if he had gone over to his Charge in *Ireland*, he might have secured both himself, and that Kingdom for his Majesties Service. But some attribute this Counsel to a necessity of Fate, whose first stroke is at the Brain of those whom it designs to ruine; and brought him to feel the effects of popular Rage, which himself in former Parliaments had used against Government; and to find experience of his own devices upon the Duke of *Buckingham*.

Providence teacheth us to abhor over-fine Counsels, by mischiefs they often bring upon their Authors.

*The third, of Common Fame.*

A Gentleman he was of rare Choice, and singular Endowments; I mean of such as modelled, fashioned, accomplished him for State-concernments; of a searching and penetrating Judgment, nimble apprehension, ready and fluent in all results of Council; most happy in the vein of Speech, which was alwayes round, perspicuous, and expresse, much to the advantage of his sense; and so full stocked with Reason, that he might be rather said to demonstrate, than to argue.

As these Abilities raised him to State-Administration; so his addressing, his applying those Abilities so faithfully in promotion of the Royal Interest, soon rendred him a Favourite of the first Admission: So that never King had a more Intelligent, and withal, a firmer Servant than he was to his Majesty. But these qualities which rendred him so amiable to his Majesty, represented him formidable to the *Scots*; so that some who were not well perswaded of the justness of his Sentence, thought he suffered not so much for what he had done already, as for what he was like to have done, had he lived, to the dis-service of that Nation: and that he was not sacrificed so much to the *Scots* revenge, as to their fear. And certainly his fall was as the first, so the most fatal Wound the Kings Interest ever received; his three Kingdoms hardly affording another *Strafford*; that is, one man his peer in Parts and Fidelity to his Majesty. He had a singular

Dr. R. P.  
Life of King  
Charles I.

H. L. King  
Charles I.



singular passion for the Government and Patrimony of the Church; both which he was studious to preserve safe and sound, either opining them to be of sacred Extraction, or at least prudent constitution, relating to holy performances. And had he wanted these positive Graces, yet in so great a Person it may be commendable, that he was eminent for privative and negative Excellencies, being not taxable with any vice; those petty pleasures being beneath the satisfaction of a Soul so large as his. In short, saith the ingenious Gentleman, *He was a man who might have passed under a better notion, had he lived in better times.*

This last Period is a Question; since this great States-man, and his good Masters Goodness was so over-shadowed with their Greatness, and their Vertues so lost in their Power, as the Sun (the aptest parallel of their Lustre and Beneficence) is hid in his own light, that they owe their great, but glorious Fame, to their misfortunes, and their Renown to their ruine; that levelled their worth, otherwise as much out of their reach, as their place, to vulgar apprehensions. Eclipsed Lustre, like a veiled Beauty, is most looked on when most covered: - The setting Sun is more glorious than its self in its Meridian, because more low; and the lowest Planet seems biggest to a common eye.

So faithful he was, and the Archbishop, that in the *Juncto*, consisting of them two and Duke Hamilton, they voted a Parliament, though they knew themselves the first Sufferers by it; and so confident of his Integrity, that when he had Treason enough discovered at the late Transactions in York, (touching the *scots* Conspiracy) to charge his Enemies with, he waved the advantage; and secure in his own Innocency, fell an Instance of that Maxim, *That there is no Danger small, but what is thought so.* This was his great Principle, *Usurped Royalty was never laid down by perswasion from Royal Clemency;* for, *In armis jus omne regni.*

Bishop Laud was the man by whose advice he had his Power and Preferment; and he was the man according to whose direction he managed it: Being no sooner admitted Member of the House of Peers, than friend to the Bishop of Bath and Wells; and at the same time of the Kings intimate Council, and the Bishops intimate Acquaintance: his first Act in Council was, to advise his Majesty to take Tonnage and Poundage, if it might be had as the Gift of the People; if not, as one of the Duties belonging to his Prerogative; a Prerogative without which Kingdoms are not safe; for if Kings have not an absolute power, when there is need to impose on their Subjects, they may not have power when there is occasion to defend them: they that weaken their Sovereigns power, weaken their own security; and when a Prince is reduced to that pass, that he cannot help and serve himself, he will quickly come to that pass, that he shall not be able to protect his people. His next was, to advise the King to stand by the Farmers of the Custom-house, when questioned, viz. Sir John Wolstenholm, Mr. Dams, and Mr. Caermarthin. Good Servants are neither to be encouraged in Wrong, nor to be forsaken.



forfaken in the Right: That Prince muſt ſhew himſelf reſolute and ſtout, whoſe Affairs cannot be managed by cowardly Servants. Many counſelled the queſtioning of the refractory Members in the Houſe of Commons, that kept the Speaker in his Chair in ſpight of his teeth, locked up the Doors againſt all Meſſages from the King, detained the Serjeant at Arms by force, declared their fellow-Subjects Traytors, &c. But my Lord of *Strafford* was for neglecting them: the Action, if queſtioned, might be made out to the people, to be a defence of their Liberty; whereas, if ſleighted, it is but a *Hubbub*; and they that were at firſt condemned by all for their diſorder, would be, if convented, at laſt pitied for their Sufferings. The great *Richieu* conſtrued an old Maxime (a) of *Tacitus* thus: — *Criminals never grow conſiderable till thought ſo, and ſo raiſed from deſpicable Delinquents to a formidable Party.* Innovation the whole Council ſuſpected always, as bringing with it more Inconveniencies by the Change, than Advantage by the Reformation; and he condemned upon this obſervation, *That where Reformation once drew on a Change, the deſire of change an hundred times but pretended Reformation.* Although he had no minde to meddle with the perſons of the Seditious in the laſt Parliament, yet he took ſpecial notice of the Doctrines of one of them, viz. *Eliot*, that ſaid, *He was not bound to give an account, as a private perſon, before the Council, of what he ſaid or did as a publick perſon in Parliament:* As if (as the wiſe man would obſerve with much impatience) *That Auguſt Aſſembly that adviſed about Laws to puniſh Diſorders, ſhould be the onely Sanctuary for them:* And a Parliament were no other than the Saturnalia of Rome, where Slaves for ſome days in the year, might ſay (and do) what they pleaſed of their Maſters.

(a) *Injuria ſpecta exoleſcunt.*

It was eaſie for him to foreſee the readineſs of the Emperour to yield to a peace, when preſſed ſo hard by the *Swede*: but to come one Morning to the Council, when they were moſt buſie and perplexed about the War with *France*, (b) and aſſure them that *France* would begg a Peace, as they did by the Mediation of *Venice*, was a foreſight none owned, but one, that, as it is ſaid of *Mazarine*, *Was of all the Councils of Europe:* Adding, *That that was a time for England, though low, to be Courted as it was from Spain, Venice, Holland, Denmark, &c. and not to be provoked.*

(b) *Having a deſign upon Spain, as Spain had upon them.*

None more diligent to finde out ways to ſupply the Kings occaſions; yet none more ſevere than this Lord againſt Books of Projects, ſuch as *Dudley's*, and others Books, deſigned rather to raiſe the Jealouſies of the People, than the Revenue of the King: None ſeverer againſt Libels, and others the ſad Prognosticks of the ſad times approaching; yet none more againſt the vexing, imprifoning, and mutilating thoſe Offenders, than he; judging it ſafer to cut off, or pardon, than diſtreſs any man; that is, to take away either his power or will to Revenge: The vexed and diſtreſſed man is continually before peoples eyes, to move or exaſperate them, the dead and pardoned are forgotten.

My Lord had vaſt Affections for the *Proteſtant* Intereſt, as appeared by his Propoſals in Council, his wiſhes rather than his hopes, and

and what he *would*, rather than what he *could* do: yet he suspected the *Swedes* and *Scots* Assistants, as rather an Army of Mercenaries, than the Auxiliaries of Friends. Two things he said undid us:

1. That our Divines had been so careless in opening the ground of Religion; that Novelties had got such advantages over ancient Truths, as to charge primitive Practices, for Innovations.

2. That our Lawyers were so byassed in their explications of the ground of the Law, that old Laws, such as those of Knighthood, (whereby the Subjects holding of the King (as all do originally) were either to be Knighted, or fined for it) and that for Ship-money, shall be cried down for new Exactions.

(c) In  
which Tryal  
he was one  
of the  
Judges.

My Lord applauded his Majesties generous Goodness in stopping the (c) Combate between the Witnesses about *Hamiltons* Design to entertain all the *Scots* abroad, to serve him against his Prince at home; but he feared his easiness afterwards in trusting him: He like *H. 7.* being at once what few men are, most suspicious, most knowing, and most stout; whereas, usually the suspicious man is one that knows little, and fears much.

Much did he resent the Differences between *Protestants* and *Protestants*, and more, with Bishop *Banckroft*, encouraged he the Dissensions between the Seculars and Jesuits; as he did in Civil Matters, between some *Scots* and *Englishs*; advising, that the Press might be open to them, to discover the nakedness of their Parties; and shut to our Disputants, the *Sabbatarians* and *Anti-Sabbatarians*, the *Arminians* and *Anti-Arminians*, lest we betray our own Opinions; (it was his Maxime) For Schools positive, and practical Divinity onely for Presses and Pulpits. A Maxime of as great concernment to the Church, as his Contributions for *Pauls*; which to say no more, were worthy the Earl of *Strafford*, and Bishop *Lauds* friend. From being a Member of the Council in the *South*, he was advanced Lord President of the *North*; and thence a while after, Lord Deputy of *Ireland*. In the *North* begun that Animosity between him and *Vane*, about *Raby*, that was not allayed but with his blood: Here he would have strengthened the Law by Prerogative, always making good the Prerogative by Law; some there complained to him of the Kings Government, and he told them, They complained of the Laws; adding, That the little Finger of the Law (if not moderated by the Kings Clemency) would be heavier than the Kings Loyns. He endeavoured to indear his Majesties Government to his best Subjects, and render it dreadful to the worst. Parts and Merits imployed against the Government by mistake, he informed, and encouraged to better Imployment; but Parts and Merits poysoned by Pride and Ambition, he suppressed and sleighted; saying, He loved not a man of large Parts, and a narrow and selfish Spirit. He had Worth that was sure to raise Envy, and a Prudence to allay it, moderating the power he had himself, and maintaining that of other Magistrates, who might be his Skreen: Who, as he ingrossed not Business to exercise his Power; so he intangled it not to raise a suspicion of his Cunning; carrying things on in a plain and open, rather than a private and close way; not that he feared the effects of Envy on himself

(calling

Towards the taking away of which, they pack a *Court of Justice*, as they called them, though it had nothing to do with Justice, but that it deserved to be the object of it, of such people as the Ring-leader of them, O. C. called at the Table of an Independent Lord, *A Company of Rascals, whom he knew to be so, and would so serve, Invested with a power to Cite, Hear, Judge, and punish Charles Stuart King of England.*---

The method leading to the Kings death.

Reader, I know not with what temper thou readest these lines, I tremble when I writ them: One or two Brewers, two or three Coblers, many of them Mechanicks, all poor Bankrupts; one turned out of the House for a Rape, another for writing a Blasphemous Book against the Trinity, and another a known Adulterer: Men so low, that no lesser crime could raise them; and so obnoxious, there was no other way for them to hope for impunity; men fitter to stand at a Bar, than to sit on the Bench.

These (though a search was made for a number of men that could not blush at, nor fear any guilt, yet many of them abhorred the villany and left them, others stayed, with a design to (a) disturb it) went to act the murder, not as other Regicides, *Ravillaic*, &c. used to do privately, or as they themselves used to Preach it in a corner, but as solemnly as ever they took their Solemn League and Covenant against it. Spots not of Christianity only, but of Nature! Born to obey the Sovereign they judged; erecting a Court of Justice against that Sacred Head, whence flowed all the Jurisdiction in the Land. These people that were fitter to keep Shops in *Westminster hall*, than sit in the Courts there: Many of whom that now hoped for the Kings Land, must otherwise have been contented with the Kings High-way; the true scum of *England*, the basest, and then the highest part of it! Trades-men still! making a trade of war and blood! base people, therefore the more cruel; *The most Savage Beasts are those that come out of Dens*. The good Kings calamity being enhanced by the vileness of the instruments, "The steam of a Dung-hill clouding the Sun, and vermin (the expression is proper to beggars) tearing the Lion, as Rats formerly ate the *Thracians*! These resolved rather to take away the Kings life, than beg their own; for life is one of those benefits we have to receive, and men are usually ashamed to confess they deserved death.

(a) C. Downs disturbed the their proceedings, declaring that what the King offered should be heard.

And when their own Judges had (b) declared against them, and the Peers abhorred them, to help a wretched cause, and keep up the spirits, and concurrence of their party, they save those two affronts, with two wretched artifices.

(b) Declaring that it was contrary to the known Law; and Customs of England, that the King should be brought to Trial.

1. They bring from *Hertsford-shire* a Woman (some say a Witch) who said, *That God by a Revelation to her did approve of the Armes proceedings*: which message from heaven was well accepted of with thanks, *As being very seasonable, and proceeding from an humble spirit*.

2. A model of Democratical Principles, discountenanced by Faction it self, as soon as it had served their turn; and against all the publick abhorrencies and detestations, by all persons of ho-

*Duplicate*



nor and conscience, proceeded first to blacken the King (as one of them said they must) and then to judge him, contrary to those numerous and fearful obligations of their many Oaths; to the publick and private Faith, which was expressed in their Protestations and many Declarations; to the Laws, the commands of Scripture; to the dishonor of Religion, and the endangering of the publick good of the kingdom.

For levying that war against the disobedient, to which they had necessitated him; for appearing in arms in divers places, proclaiming the war, and executing it by killing divers of the good people.

Impeaching him for a Tyrant, a Traytor, a Murderer, and an implacable Common Enemy. Whom they fought for to bring home to his Throne, they lead when they have him, to a Tribunal where they had nothing against him, but what generous Conquerors never reproached the conquered for (deeming it its own punishment) the unhappy issues of a war, which leaves the conquered the only criminal, while the names of justice and goodness are the spoils of the Conqueror; and a pretence of Tyranny in that government whose only defect, if it had any, was Lenity and Mercy, towards those whose lives Justice would not formerly have pardoned, and they despaired lest mercy should not now.

(a) J. B.  
Dr. P. Chatter-  
raller of him.

These Conspirators forming themselves into the Pagantry of a Court, with a (a) President of an equal infamy with his new employment. "A Monster of Impudence, and a most fierce prosecutor of evil purposes; one of little knowledge in the Law, but of so virulent a Tongue, that he knew no measure of modesty in speaking; and was therefore more often Bribed to be silent, than Feed to maintain a Clients Cause: His vices had made him penurious, and those with his penury had seasoned him for any execrable undertaking. And a Solicitor, that having in vain by various arts and crimes sought for a subsistence, durst not shew himself for fear of a Prison, till vexed with a tedious poverty, he entertained the horrid overtures of this vile ministry, which at the first mention, he did profess to abhor: As also an (b) Advocate, that being a German Bandito, by the mercy and favour of the King escaped here a severer, in charge in his own Country, than he could invent against his Majesty.

(b) Dr D  
formerly Histo-  
ry Professor of  
Cambridge,  
sat there by F.  
Brooke,  
where reading  
on the first  
lines of Tacitus,  
he discovered so much  
of a popular  
spirit, that he  
was complain-  
ed of about his  
discourses of  
the three sort  
of government.

With an impudent and mimical Buffoon Minister, ignominious from his youth (for then suffering the contumely of discipline, being publicly whipped at Cambridge, he was ever after an enemy to Government) preaching the villany from Psal. 149. 8. and calling them Saint Judges, with a profession, that upon a strict scrutiny, there were in the Army five thousand Saints, no less holy than those that now are in Heaven conversing with God. And begging in the name of the People of England (as the Conspirators talked too, when as the Lady Fairfax said, like a Branch of the House of the Veres, declared in Court a loud, it was a Lye, not the tenth part of the people were guilty of such a crime) that they would not let Benhadad go. They, with such Officers, as had not a name before they were of this black list, invite all people to testify against the King



*administration, Liberty*, (words as little understood by the Vulgar, as the Design that lay under them) were no other than Essays made by certain sacrilegious and needy men, to confirm the Rapines upon Church and State they had made in *Scotland*, and to open a door to the same practices in *England*, to try how the King, who had already ordered a Revocation of all such *Usurpations* in *Scotland*, and had a great minde to do the like in *England*, would bear their rude and insolent Attempts, whether he would consult his Power, or his Goodness; assert his Majesty, or yield to their importunity.

How nimbly did he meet with the Faction, by a Protestation he gained from all the Scots in *England* and *Ireland*, against the Covenant of their Brethren in *Scotland*, at the same time in several Books he caused to be printed, discovering that the Scottish Faction that so much abhorred Popery, proceeded in this Sedition upon the worst of Popish principles and practices. "And that this Godly League which was so much applauded by the people, was a Combination of men acting over those Trayterous, Bloody, and Jesuitical Maxims of *Mariana, Suarez, Sa, Bellarmine*, which all good people abhorred; Adding that those very persons that instructed the poor popular to quarrel with their Sovereign about Liberty, should (as it followed afterwards) lay a more unsupportable slavery upon them, than their most impious slanders could form in the imagination of the Credulous, that they might fear from the King.

The power God had invested him with, he intreated the King to own, and the ways the Laws of God, and the Land allowed him, to maintain, that power to make use of, employing all the able men that pretended to skill, either in Law, or Government, to see if Prerogative had any way yet left to save an unwilling People; for knowing how prevailing the Seditious were always to disturb the Counsels of the Parliament, he feared that from their proceedings the common Enemies would be encouraged (as formerly) to higher Insolencies, and the envious Demagogues would contemn their own safety, to ruine the Kings Honor: therefore giving vigorous Orders for raising the Ship-money, and a great Example towards Advancing a Benevolence, subscribing himself 20000 l. and procuring the Subscription of 500000 l. from the Church, the Court, the City, and Countrey, besides some thousands by Compositions with Papists, especially in *Stafford-shire, Lancashire, York-shire, &c.* and by Forfeitures observed by him in (a) *London Derry*, and other places held by Patent from His Majesty.

When he saw a Faction (by the diligence of the Kings enemies, and the Security and Treason of his pretended Friends, who made it their business to perswade His Majesty that there was no danger, so long until there was no safety) formed into Councils, and drawn up into Armies, when he saw one Kingdom acting in open Rebellion, and another countenancing and inclining to it: when he discovered a Correspondence between the Conclave (b) of *Rome*, and the Cardinal \* of *France*; between the King of *France* and the Rebels of *Scotland*; between the Leaders of the Scottish Sedition, and

*Lyfismachus  
Nicanors  
scurrying of the  
Knot.*

(a) By the  
Londoners.

(b) By *Barbarino's*  
means *Pro-*  
cessor of the  
English.  
\* See the Letter  
between  
them in our  
Chronicles.

the Agents of the English Faction, [one *Pickering*, *Laurence Hampden*, *Finer*, &c. being observed then to pass to and fro between the English and the Scottish *Erethren*] and saw Letters signed with the Names (though as some of them alledged since, without the consent) of the Five Members, &c. when the Government in Church and State was altered, the Kings Ships, Magazines, Revenue, Forts, and faithful Servants were seized on; the Orders of State, and Worship of God were affronted by a barbarous multitude, that with sticks, stools, and such other instruments of Fury as were present, disturbed all religious and civil Conventions: and the Kings Agents, *Hamilton*, *Traquair* and *Roxborough*, pleased no doubt with the Commotions they at first raised, and by new, though secret seed of Discontents improved, increased the Tumults by a faint Opposition, which they might have allayed by vigorous punishments; all the Declarations that were drawn in the Kings Name being contrived so, as to overthrow his Affairs.

In a word, when he saw that the Traytors were got into the Kings Bed-chamber, Cabinets, Pockets, and Bosom, and by false representation of things, had got time to consolidate their Conspiracy, and that the Kings Concessions to their bold Petition (about the Liturgy, the High-Commission, the Book of Canons, and the five Articles of *Perth*) were but Encouragements to put up bolder; finding that Force could obtain that which Modesty and Submission had never compassed; and imputing all kindness to the Kings Weakness rather than Goodness. His apprehensions in that affairs were (as they were taken at Council-Table-Debates about that business to this purpose.)

In general, after the Delivery of a Paper consisting of twenty seven Heads, at Council Board. Dec. 5. 1639. against the Kings Indulgence to them, he voted, that they were to be Reduced by force, being a people as his Majesty observed of them, lost by favors, and won by punishments) in an Offensive War, that would (he would pawn his head on it) put a period to all the Troubles in five months, whereas a Defensive War will linger many years.

In particular, Advising the setting up of the Commission of Array, and Amassing a gallant Army for Honor and Service, consisting of 24000 Foot, 12000 Horse, and 2000 Volunteers, Lords and Gentlemen, that brought the Scots to a Submission and Pacification, such as it was; which the Scots falsifying, and breaking, obtruding false Articles, and observing none of the true ones; he considering that they who had broken the Peace out of a desire of War, would never leave the War out of a desire of Peace; but would have (if not rendred unable as well as unwilling) as constant fits of Rebellion, as they had of lusts or want, advised the calling of a Parliament, the most Authentick way of managing the Government. Freely saying in Council, *That he knew a Parliament, if but rightly tempered, was so able to settle these Distractions, that if he were sure to be the first man that should be ruined by it, he would advice the Calling of it.* Altered the Model of the Army, discharging the Hunting Lords, as they were then called, and recommending the Right Honorable

See the short  
Notes of the  
Lord Lieutenant,  
Lord Archbishop,  
Cotting, &c.  
in Hist King  
Charles I. pag.  
310, Sanders

The Earls  
Rank Advice  
about a Par-  
liament.

norable and Well-beloved Earl of Northumberland General, himself undertaking the place of *Lieutenant General*, not doubting to chase the Rebels [to use his own words] in two moneths, had not the Lord *Conway* [whether out of design or weaknes, not yet decided] disheartned the Army, by the unsuccessfulness and indiscretion of his first Encounter, and the English Lords prevented the Victory by a Petition for Peace and a Parliament, to the King; whose tenderness of his Subjects blood, and prudence not to fully his glory with an unequal Combate, would not permit him to fight, when the gains of a Victory could not ballance the hazard of attempting it.

His Advices against the Faction were prudent, and the Remedies seasonable. 1. The exploding of their Doctrine, when urged by some men, whose compliance with the factious way, was called *Moderation* in their own: and the discovering of their practices in the *Examen Conjuratiōis Scoticae*: Or, *The ungirding of the Scots Armor*; the Authour his servant, and the thing his design to let the world see, what it afterwards felt. 2. Bringing all the Scots in *Ireland* to declare against the dangerous Covenant of *Scotland*. 3. Making the loyal and ready Assilance of the Parliament of *Ireland* in 39. a president for that of *England* in 40. 4. And returning as seasonably to lay open their pretences, and obviate their reaches in *Treaties*, as he had done their Plot in Parliaments; willing enough to hear of a present Peace, but more willing to provide a future Security; saying, *He could pardon, but not trust a Scot*. He managed his Army as *Lieutenant General*, as if he had been ready to fight them: and yet he ordered his Advices, as if he were willing to close with them. As they judged it their best way to ask with their Sword in their hands, so thought he it the most expedient method to answer them so. Since, though God never intrusted Subjects with the Sword, to obtain their priviledges; yet he did Kings with it to awe to duty. He knew what he did when he commanded the *Governors* of *Barwick* and *Carlisle*, to watch the Invaders on the Borders, at the same time that he looked to them in Councils, where he was resolved they should not obtain that by a Pacification, that they could not hope for by a Battel; perswading His Majesty to examine the Conspiracy to the bottom, before he composed it, lest the skinned Sore might rankle: To which purpose he would deal with the Tumult not joyntly and all together, where they were bold and reserved, but singly, and one by one; for in that capacity Rebels are fearful and open, though it was not then possibly so advised a saying, yet it hath appeared since to be a very faithful and useful one; that he halting into *England* out of *Ireland*, as they did out of *Scotland*, should say upon the Delivery of his Sword, If ever I return to this Honorable Sword, I shall not leave of the Scots Faction neither Root nor Branch. As *Sylla* said of *Cesar*, there are many *Marinus*'es in that Boy, so he would say of this Conspiracy when low, there are many Villanies in this Plot.

He could endure as little the petulancy of the Scots, as they could his prudence and Government: When they having leaved

Men



Men and Mony, seized the Kings Magazines and strong Holds; raised Forts, begirt his Castles, affronted his Proclamations, summoned Assemblies, proclaimed Fasts, deprived and excommunicated Bishops, abolished Episcopacy; issued out Warrants to choose Parliament Commissioners, appealed from the King to the people, trampled on Acts of Parliament, discharged Counsellors and Judges of their Allegiance, confirmed all this by a League and Covenant, swearing to do what otherwise they would not have done, that their consciences might oblige them to do that, because they had sworn; which because not lawful to be done, was not lawful to be sworn.

He leaved Men and Money, disarmed the Irish and Scots, secured his Garrisons and Ports, had an Army ready to serve His Majesty, and five Subsidies to maintain it, and confirmed all with an Oath imposed to abjure that Covenant. He returns in 39. after five months absence, having done as much as had been done in five score years before, towards the reducing of the Natives of Ireland, to the civility, trade, and plenty of England, and disposing their Revenue so, as to repay England the charge it had been at with Ireland, when *Walsingham* wished it *one great Bodge*. \* Neither was he less careful of the Churches Doctrine than Discipline, forbidding the *Primate's* obtruding the Calvinists School points, for Articles of Faith; and in stead of the Polemick Articles of the Church of Ireland, to receive the positive, plain, and orthodox Articles of the Church of England; neither admitting high Questions, nor countenancing the men that promoted them, aiming at a Religion that should make men serious, rather than curious; honest, rather than subtle; and men lived high, but did not talk so: equally disliking the *Trent* Faith consisting of Canons, Councils, Fathers, &c. that would become a Library rather than a Catechism, and the Scots Confessions consisting of such School Niceties, as would fill a mans large Table-book and Common-place, rather than his heart. *Julius Caesar* said other mens wives should not be loose, but his should not be suspected. And this great Lord advised the *Primate* of Ireland, that as no Clergy man should be in reality guilty of compliance with a Schism, so should not be in appearance. Adding, when the *Primate* urged the dangers on all sides, as *Caesar* once said, *You are too old to fear, and I too sickly*. A true saying, since upon the opening of his Body, it was found that he could not have lived, according to the course of Nature, six months longer than he did by the malice of his Enemies, his own Diseases having determined his life about the same period that the Nations distemper did; and his Adversaries having prevailed nothing, but that that death which he just paying as a debt to Nature, should be in the instant hallowed to a Sacrifice for Allegiance; and he that was dying, must be martyred, and just when he put off his Coronet, Put on a Crown.

*Philip* the I. of Spain said, he could not compass his design as long as *Lerna* lived; nor the Scots theirs as long as *Strafford* acts, and with his own single worth bears up against the Plot of three Kingdoms, like *Sceva*, in the breach, with his single resolution duelling the whole Conspiracy.

That

\* And therefore the Scots accuse him for preferring Bp. Bramhall, Bp. Chappel.

*James's*, with scoffs and unnecessary and petulant disputes, which he either answered irrefragably, or neglected patiently; and at *White-hall*, with the noise of the work-men that prepared the Scaffold; he being brought thither on purpose *Jan. 28.* at night to dye often by every stroke of the Axe upon the Wood, before he should dye once for all, by one stroke of it upon himself.

Neither do they only disturb, but either out of fear or design tempt him too, with unworthy Articles and Conditions, which being levelled at his Honor and Conscience, as their other malices were at his Life: After hearing one or two of them read to him, he resolved not to sully the splendor of his former virtues, with too impotent a desire of life. His Soul composed to Religion (as all others were to sorrow for the villany of the Actors in this Tragedy, and their own sins, especially their credulity, and fear of the horrid consequence, there being a dreadful calm all over the City, that was neither tumult nor quiet, all Sermons, Prayers, and Discourses full of horror, and all Congregations overwhelmed with tears) applied its self to such duties of Religion, as Reading, Praying, Confession of Sins, Supplication for Enemies, Holy Communion, and Conferences; and such offices of humanity, as sending Legacies to his Wife and exile Children, and exhorting those at home, admitted to him *Jan. 29.* to this purpose, his last words to them being taken in writing, and communicated to the world (by the Lady *Elizabeth* his Daughter, a Lady of most eminent endowments, who though born to the supreamest fortune, yet lived in continual tears, and died confined at *Carisbrook* (whither her Father was cheated) in the *Isle of Wight*) to this effect:

*A true Relation of the Kings Speech to the Lady Elizabeth and the Duke of Gloucester, the Day before his Death.*

**H**is Children being come to meet him, he first gave his Blessing to the Lady *Elizabeth*, and bad her remember to tell her Brother *James*, when ever she should see him, that it was his Fathers last desire, that he should no more look upon *Charles* as his eldest Brother only, but be obedient unto him as his Sovereign; and that they should love one another, and forgive their Fathers Enemies. Then said the King to her, Sweet-heart, you'l forget this: No (said she) I shall never forget it whilst I live; and pouring forth abundance of tears, promised Him to write down the particulars.

Then the King taking the Duke of *Gloucester* upon his knee, said, Sweet-heart, now they will cut off thy Fathers head (upon which words the Child looking very stedfastly on him) Mark Child what I say, They will cut off my head, and perhaps make thee a King: But mark what I say, you must not be a King, so long as your Brothers

thers *Charles* and *James* do live; for they will cut off your Brothers heads (when they can catch them) and cut off thy head too at last: and therefore I charge you do not be made a King by them. At which the Child sighing said, I will be torn in pieces first: which falling so unexpectedly from one so young, it made the King rejoyce exceedingly.

### *Another Relation from the Lady Elizabeths own Hand.*

W<sup>H</sup>at the King said to me, *Jan.* 29. 1648. being the last time I had the happiness to see him, he told me, he was glad I was come, and although he had not time to say much, yet somewhat he had to say to me, which he had not to another, or leave in writing, because he feared their Cruelty was such, as that they would not have permitted him to write to me. He wished me not to grieve and torment my self for him, for that would be a Glorious death that he should dye, it being for the Laws and Liberties of this Land, and for maintaining the true Protestant Religion. He bid me read Bishop *Andrews* Sermons, *Hookers* Ecclesiastical Policy, and Bishop *Lands* Book against *Fisher*, which would ground me against Popery. He told me, he had forgiven all his Enemies, and hoped God would forgive them also; and commanded us, and all the rest of my Brothers and Sisters, to forgive them. He bid me tell my Mother, that his thoughts never strayed from her, and that his love should be the same to the last. Withal, he commanded me and my Brother to be obedient to her, and bid me send his Blessing to the rest of my Brothers and Sisters, with commendation to all his Friends. So after he had given me his Blessing, I took my leave.

Further, he commanded us all to forgive those People, but never to trust them; for they had been most false to him, and to those that gave them power; and he feared also to their own Souls: and desired me not to grieve for him, for he should dye a Martyr, and that he doubted not, but the Lord would settle his Throne upon his Son, and that we should be all happier then we could have expected to have been, if he had lived; with many other things, which at present, I cannot remember.

*Elizabeth.*

Till at last (all indeavours for preventing so great a guilt failing) even Col. *Downer*, one of their own Members, attempting a Mutiny in the Army, and the Lord *Fairfax* being resolved with his own Regiment to hinder the Murther, until the Conspirators in vain urging, *That the Lord had rejected him*, took him aside to seek the Lord, while their instruments hasten the Execution by private order, and then they call that a return of their prayers.

On



The Earles Reply.

*That if he had been over liberal of his Tongue for want of discretion, yet could not his words amount to Treason, unless they had been revealed within fourteen days, as he was informed. As to the Charge, he said, True it is, he said Ireland was a Conquered Nation, which no man can deny; and that the King is the Law-giver in matters not determined by Acts of Parliament, he conceived all Loyal Subjects would grant.*

3. That R. Earl of Cork, having sued out a Proceſs in Courſe of Law, for Recovery of poſſeſſions out of which he was put by an order of the Earl of Strafford, and the Council of Ireland, the ſaid Earl threatened to Imprison him, if he did not ſurcease his ſuit, ſaying, That he would have neither Law nor Lawyers diſpute or queſtion any of his Orders. And when the ſaid Earl of Cork ſaid, that an Act of King James his Council there about a Leaſe of his, was of no force; the Earl of Strafford replied, That he would make the ſaid Earl know, and all Ireland too, ſo long as he had the Government there, that any Act of State there ſhould be obeyed, as well as an Act of Parliament.

The Earles Reply.

*It were hard meaſure for a Man to looſe his Honour, and his Life, for an haſty word; or becauſe he is no wiſer than God hath made him. As for the words, he confeſſed them to be true, and thought he ſaid no more then what became him, conſidering how much his Majeſties honour was concerned in him; that if a proportionable obedience was not as well due to Acts of State, as to Acts of Parliament, in vain did Councils ſit. And that he had done no more, than what former Deputies had done, and than what was agreeable to his Inſtructions from the Council-Table, which he produced; and that if theſe words were Treason, they ſhould have been revealed within fourteen days.*

4. That the ſaid Earl of Strafford, 12 Decemb. 1635. in time of peace, ſentenced the Lord Mount-Norris (a Peer, Vice-Treaſurer, Receiver-General, Principal Secretary of State, and Keeper of the Privy Signet in Ireland) and another to death by a Council of War without Law, or offence, deſerving ſuch puniſhment.

The Earles Reply.

*That there was then a ſtanding Army in Ireland, and Armies cannot be governed but by Martial Law: That it hath been put in conſtant practice with former Deputies; That had the ſentence been unjuſtly given by him, the Crime could amount but to Felony at moſt, for which he hoped he might as well expect from his Majeſty, as the Lord Conway, and Sir Jacob Aſtley had, for doing the like in the late Northern Army. That he neither gave ſentence, nor procured it againſt the Lord Mount-Norris, but onely deſired Juſtice againſt the Lord, for ſome affront done to him as he was Lord Deputy of Ireland. That the ſaid Lord was judged by a Council of War, wherein he ſate bare all the time, and gave no ſuffrage againſt him; that alſo to evidence himſelf a party, he cauſed his Brother Sir George Wentworth, in regard of the nearneſs of Blood, to decline all acting in the Proceſs. Laſtly, Though the Lord Mount-Norris juſtly deſerved to die, yet he obtained his Pardon from the King.*

5. That he had upon a Paper-Petition of R. Rolſtone, without

out any legal Tryal disseized the Lord Mount-Norris of a Free-hold whercof he was two years in quiet possession.

### The Earles Reply.

That he conceived the Lord Mount-Norris was legally directed of his Possessions, the being a suit long depending in Chancery, and the Plaintiff complaining of delay, he upon the Complainants Petition, called unto him the Master of the Rolls, Lord Chancellor, and Lord Chief Justice of the Common-Pleas; and upon Proofs in Chancery, Deceit for the Plaintiff, wherein he said he did no more then what other Deputies had done before him.

6. That a Case of Tenures upon defective Titles, was by him put to the Judges of Ireland, and upon their opinion, the Lord Dillon and others, were dispossessed of their Inheritances.

### The Earles Reply.

That the Lord Dillon, with others, producing his Patent, according to a Proclamation on the behalf of his Majesty, the said Patent was questionable; upon which a Case was drawn and argued by Council, and the Judges delivered their Opinions: But the Lord Dillon, or any other, was not bound thereby, nor put out of their Possessions, but might have Traversed their Office, or otherwise have Legally proceeded, notwithstanding the said Opinion.

8. That he, *October* 1635. upon *Thomas Hibbotts* Petition to the Council, voted against the Lady *Hibbotts*, though the major part of the Council were for her, and threatned her with 500l Fine, and Imprisonment, if she disobeyed the Council-Order entred against her, the Land being conveyed to Sir *Robert Meredith*, for his use.

### The Earls Reply.

That true it is, he had voted against the Lady *Hibbotts*, and thought he had reason so to do, the said Lady being discovered by fraud and Circumvention, to have bargained for Lands of a great value, for a small Sum. And he denied that the said Lands were after sold to his use, viz. That the major part of the Council-board voted for the Lady; the contrary appearing by the Sentence under the hand of the Clerk of the Council; which being true, he might well threaten her with Commitment, in case she disobeyed the said Order. Lastly, Were it true that he were Criminal therein, yet were the Offence but a Misdemeanor, no Treason.

9. That he granted Warrants to the Bishop of *Down* and *Connor*, and other Bishops, their Chancellors and several Officers, to Attach such mean people, who after citation refused either to appear, or undergo, or perform such Orders as were enjoined.

### The Earles Reply.

That such Writs had been usually granted by former Deputies to Bishops in Ireland, nevertheless, being not fully satisfied with the convenience thereof, he was sparing in granting them, until being informed that divers in the Diocese of *Down*, were somewhat refractory; he granted Warrants to that Bishop, and hearing of some disorders in the execution, he called them in again.

10. That

for having share in Government (Sir) that is nothing pertaining to them : A Subject, and a Sovereign, are clean contrary things ; and therefore, until they do that, I mean, that you do put the People in that Liberty, as I say, certainly they will never enjoy themselves.

Sir, it was for this that I am now come here : If I would have given way to an Arbitrary way, to have all Laws changed according to the power of the Sword, I needed not have come here, and therefore I tell you (and I pray God it be not laid to your charge) that I am the Martyr of the People.

Introth Sirs, I shall not hold you much longer, for I will only say this to you, that in truth I could have desired some little time longer, because I would have put this that I have said in a little more order, and a little better digested then I have done, and therefore I hope you will excuse me.

I have delivered my Conscience, I pray God you may take those courses that are best for the good of the Kingdom, and your own salvations.

“ Dr. Juxon. Will your Majesty (though it may be very well known your Majesties affections to Religion, yet it may be expected that you should say somewhat for the worlds satisfaction.

King. I thank you very heartily, my Lord, for that, I had almost forgotten it. Introth Sirs, my Conscience in Religion, I think is very well known to all the word, and I declare before you all, that I dye a Christian, according to the profession of the Church of England, as I found it left me by my Father, and this (a) honest man I think will witness it. Then turning to the Officers, said, Sirs, Excuse me for this same, I have a good Cause, and a gracious God, I will say no more. Then turning to Col. Hacker, he said, Take care they do not put me to pain, and Sir, this, if it please you. Then a Gentleman coming near the Axe, The King said, Take heed of the Axe, pray take heed of the Axe. Then speaking to the Executioner, said, I shall say but very short prayers, and when I thrust out my hands.---

(a) Pointing to Dr Juxon.

Then the King called to Dr. Juxon for his Night-cap, and having put it on, he said to the Executioner, Do's my Hair trouble you ? who desired him to put it all under his Cap, which the King did accordingly, by the help of the Executioner and the Bishop : Then the King turning to Dr. Juxon said, I have a good Cause, and a gracious God on my side.

“ Dr. Juxon. There is but one Stage more, this Stage is troublesome and turbulent, it is a short one ; but you may consider it will soon carry you a very great way : It will carry you from Earth to Heaven, And there you shall find a great deal of cordial Joy and Comfort.

King. I go from a Corruptible to an Incorruptible Crown ; where no disturbance can be, no disturbance in the world.

“ Dr. Juxon. You are Exchanged from a Temporal to an Eternal Crown, a good Exchange.

The King then said to the Executioner, Is my Hair well ?

Then the King took off his Cloak and George, and giving his

(b) George to Dr. Juxon, said, Remember.

(b) It is thought to give it to the Priest.



Then the King put off his Doublet, and being in his Waistcoat, put his Cloak on again, and looking on the Block, said to the Executioner, *You must set it fast.*

*Executioner.* It is fast, Sir.

King. *When I put my hands out this way, stretching them out, then. ----*

After that, having said two or three words (as he stood) to himself, with Hands and Eyes lifted up, immediately stooping down, laid his Neck upon the Block: And then the Executioner again putting his Hair under his Cap, the King said, (thinking he had been going to strike) *Stay for the Sign.*

*Executioner.* Yes, I will, and please your Majesty.

Then the King, making some pious and private Ejaculations before the Block, as before a Desk of Prayer, he submitted without that (a) violence they intended for him, if he refused his Sacred Head to one stroke of an Executioner (that was disguised then, as the Actors were all along) which Severed it from his Body.

(a) They had provided Iron Grapples to pull him down.

In the consequence of which stroke (great villanies, as well as great absurdities, have long sequels) the Government of the world, the Laws and Liberties of three Kingdoms, and the Being of the Church was nearly concerned. *So fell Charles the First, and so expired with him the Liberty and Glory of three Nations;* being made in that very place an instance of Humane Frailty, where he used to shew the Greatness and Glory of Majesty.

All the Nation was composed to mourning and horror (no King ever leaving the world with greater sorrows) women miscarrying at the very intimation of his death, as if *The Glory was departed*: Men and women falling into Convulsions, Swounds, and Melancholy, that followed them to their graves. Some unwilling to live to see the issues of his death, fell down dead suddenly after him: Others glad of the least Drop of Bloud, or Lock of Hair (that the (b) covetousness of the Faction, as barbarous as their Treason, made sale of) kept them as Relicks, finding the same virtue in them, as with Gods blessing they found formerly in his person: All Pulpits rung Lamentations, and the great variety of opinions in other matters were reconciled in this, "That it was as horrid a fact as ever the Sun saw, since it withdrew at the sufferings of our Saviour; and the King as compleat a man, as mortality refined by industry was capable to be. Children amazed and wept, refusing comfort at this; even some of his Judges could not forbear to mingle their tears with his bloud: All the learning then in the world expressed its own griefs, and instructed those of others in most excellent Poems and impartial Histories, that vindicated his honor, and devulged the base arts of his enemies, when their power was so (c) dreadful, that they threatned the ruin of all ingenuity, as they had murdered the Patron of it.

(b) They sold Chips of the Block, and Sands discoloured with his bloud.

(c) Others Proclaimed his Son in the face of his Fathers murderers.

While the few Assassins that crept up and down, afraid of every man they met, pointed at as Monsters in nature, finished not their reason when they had ended his Martyrdom; "One (d. "c.) to feed his eyes with cruelty, and satisfy his solicitous ambi-

"tion

tion, curiously surveyed the murdered Carcass, when it was brought in a Coffin to *White-hall*, and to assure himself the King was quite dead, with his fingers searched the wound, whether the Head were fully severed from the Body, or no. Others of them delivered his body to be Embalmed, with a wicked, but vain design, to corrupt his Name, among infamous Empericks and Chirurgeons of their own, who were as ready to Butcher and Assassinate his Name, as their Masters were to offer violence to his Person; with intimations to enquire (which were as much as commands to report) "whether they could not find in it symptomes of the French disease, or some evidences of frigidity and natural impotency, but unsuccessfully; for an honest and able Physician intruding among them at the Dissection, by his presence and authority, awed the obsequious Wretches from gratifying their opprobrious Masters; declaring the Royal body tempered almost *ad pondus*, capable of a longer life than is commonly granted to other men.

But since their search into his Body for calumnies were vain, they run up to Gods Decrees, and there found, *that he was rejected of God*; and because his Reign was *unhappy*, they concluded that his person was *reprobated*.

And when they had indeavoured to race him out of Gods Book of Life, and consequently out of the hearts of his People, the vain men pull down his Statue, both at the West End of Saint *Pauls*, and at the *Exchange*; in the last of which places they plaistered an Inscription, which men looked on then as false, and Providence hath rendred since ridiculous; *Exit Tyrannus Regum ultimus*. "Fond Rebels! that thought (to use the weighty words of the reverend Dr. *Pirrinchief*) to destroy the memory of that Prince, whose true and lasting glory consisted not in any thing, wherein it was possible for successors to shew the power of their malice, but in a *Solid Vertue*, which flourisheth by age, and whose fame gathereth strength by multitude of years; when Statues and Monuments are obnoxious to the flames of a violent envy, and the ruins of time.

But he had a Monument beyond Marble, his Papers with the Bishop of *London* and others, and his Incomparable Book of Meditations and Soliloquies. Those Repositories of piety and wisdom, which first they suppressed, envying the benefit of mankind; and when the more they hindered the publication of the Royal Peices, the more they were sought after. They would have robbed his Majesty of the honor of being the (b) Author of them, knowing they should be odious to all posterity, for murdering the Prince that composed a Book of so Incredible Prudence, Ardent Piety, and Majestick and Truly Royal Stile. "Those parts of it which consisted of Addresses to God, corresponded so nearly in the occasions, and were so full of the Piety and Elogancies of *Dauids Psalms*, that they seemed to be dictated by the same spirit.

The ridiculous President, in his Examination of Mr. *Roysson*, who Printed it, asked him, *How he could think so bad a Man* (for such

(a) Imprisoning the Bishop of London, and searching Pockets and Cloaths.

(b) See M. Iconoclastes.

such would that Monster have this excellent Prince thought to be) could write so good a Book.

But these attempts were as contemptible as themselves were odious, the faith of the world in this point being secured, 1. By the unimitably exact Stile, not to be expressed any more than *Joves* thunder, but by the Royal Author. 2. By those Letters of his which they published, of the same periods with these Meditations they suppressed. 3. By Colonel *Hammonds* testimony, who heard the King Read them, and saw him Correct them. 4. By the Archbishop of *Armaghs* evidence, who had received commands from the King, to get some of them out of the hands of the Faction, who had taken them in his Cabinet at *Naseby*: Besides, Mr. *Roy-stons* command sent him from the King, to provide a Press for some Papers he should send to him, which were these, together with a design for a Picture before the Book; which at first, was three Crowns indented on a Wreath of Thorns; but afterwards the King re-called that, and sent that other which is now before the Book.

This was the vile employment of villains, while all that was virtuous in the Nation honored the memory of that good Prince, who like the being he represented, the more he was understood, the more he was admired and loved; leaving great examples behind him that will be wondered at, easier than imitated,

Particularly, the Duke of *Richmond*, the Marquis of *Hertford*, the Earls of *Southampton* and *Lindsey*, and the Lord Bishop of *London*, obtained an order to Bury his Corps (which four of his Servants, *Herbert*, *Mildmay*, *Preston*, and *Joyner*, with others in a Mourning Equipage, had carried to *Windsor*) provided that the expenses exceeded not 500*l*. which they did in *St. George* his Chappel, in a Vault, discovered them by an (a) honest old Knight (they disdain- ing the ordinary grave the Governor had provided in the body of the Church) with (b) *Henry* the Eighth, and *Jane Seymour* his Wife, whose Coffins those were supposed to be that were found there, the Officers of the Garrison carrying the *Herse*, and the four Lords bearing up the Corners of the Velvet-pall, and my Lord of *London* following, *Feb. 9.* about three in the afternoon silently and sorrowfully, and without any other solemnity than sighs and tears; the Governor refusing the use of the Common Prayer, though included in their order, *Because he thought the Parliament* (as he called them) *would not allow the use of that by Order, which they had abolished by Ordinance*: Whereunto the Lords answered, but with no success, *That there was a difference between destroying their own Act, and dispensing with it; and that no power so binds its own hands, as to disable its self in some cases.* Committing the great King to the earth, with the Velvet Pall over the Coffin, to which was fastned an In- scription in Lead, of these words;

KING CHARLES 1648.

Besides which, he hath in the hearts of men such Inscriptions as these are. 1. The excellent *Romans* Character given him by Dr. *Perrinchief*.

Homo

(a) Though they were seized to carry it as if it had been discovered by chance, by walking on the hollow part of it.

(b) The place exactly answering the designation of his burial in last Will and Testament, and lying under an *Herse*, that lay there all *Q. Elizabeths* reign; besides, that no Sub- ject had never been buried in that *Quire*.



money, so vigorously as they should have done, and refusing to give in the names of such Citizens as were able to Lend Money upon the *Loan* of an 10000*l.* demanded of them, were threatned by him at the Council-table.

"That they deserved to be put to Fine and Ransom; and that  
"no good would be done with them, till an Example were made  
"of them, till they were laid by the Heeles, and some of the *Aldermen* Hanged up.

The Earles Reply.

*That there was a present necessity for Money, that all the Council-board had Voted with, yea, before him. That there was then a Sentence in Star-chamber, upon the Opinion of all the Judges, for the Legality of the Tax of Ship-money, and he thought he might advice the King to take what the Judges had declared was by Law his own. He confessed, that upon the Refusal of so just a Service, the better to quicken the Citizens to the Payment of Ship-money, he said, They deserved to be Fined; Which words, perhaps, might be circumspectly delivered, but (conceives) cannot be a motive to Treason, especially, when no ill consequence followed upon them: And it would render Men in a sad condition, if for every hasty Word, or Opinion given in Council, they should be Sentenced as Traytors. But that he said, It were well for the Kings Service, if some of the Aldermen were hanged up, he utterly denieth. Nor is it proved by any, but Alderman Garway, who is at best but a single Testimony, and therefore no sufficient Evidence in Case of Life.*

20. That he had Advised the King to seise upon the Bullion in the Mint, and when the Merchants, whose Bullion was seized on to the value of 50000*l.* waited upon him at his house, to represent to him the consequence of discrediting the Mint, and hindering the Importance of Bullion. Answered them, that it was the course of other Princes in those exigencies, to which the undutifulness of London [kinder to the Rebels than to his Majesty] had reduced the King: And that he had directed the Infusing of money with Brasse. Alleading to the Officers of the Mint, when they represented to him the Inconvenience of that Project, that the French King had an Army of horse to Levy his Taxes, and search mens Estates; and telling my Lord Cottington that stood by, that that was a point worth his consideration.

The Earles Reply.

*That he expected some proof to evidence the two first particulars, but he hears of none. For the following words he confessed, probably, they might escape the Door of his Lips, nor did he think it much amiss, considering the present posture, to call that Faction, Rebels. As for the last words objected against him in that Article, he said, that being in conference with some of the Londoners, there came to his hands at that present, a Letter from the Earl of Lichester, then in Paris, wherein*  
were

were the Gazettes enclosed, relating that the Cardinal had given order to Levy Money by Souldiers. This he onely told the Lord Cottington standing by, but he made not the least Application thereof to the English affairs.

21. That being Lieutenant-General of the Northern Forces against the Scots, 1639. he Imposed 6d. *per diem*, on the Inhabitants of York-shire, for the maintenance of Trained Bands by his own Authority, threatening them that refused with imprisonment, and other penalties, little below those inflicted for High-Treason.

#### The Earles Reply.

That his Majesty coming to York, it was thought necessary, in regard the Enemy was upon the Borders, to keep the Trained-bands on foot, for the defence of the Country; and therefore the King directed him to Write to the Free-holders in York-shire, to declare, what they would do for their own defence; that they freely offered a months pay, nor did any man grudge against it. Again, it was twice propounded to the great Council of Peers at York, that the King approved it as a just and necessary act, and none of the Council contradicted it, which he conceived seemed a tacit allowance of it. That though his Majesty had not given him special Order therein, nor the Gentry had desired it; yet, he conceived, he had power enough to Impose that Tax, by Verine of his Commission. But he never said, that the Refusers should be guilty of little less than High-Treason; which being proved by Sir William Ingram, he was but a single Testimony, and one who had formerly mistaken himself in what he had deposed.

22. That he being Lieutenant-General against the Scots, suffered New-Castle to be Lost to them, with design to incense the English against the Scots: And that he ordered my Lord Conway to Fight them upon disadvantage, [the said Lord having satisfied him, that his Forces were not equal to the Scots] out of a malicious desire to Engage the two Kingdomes in a National and Bloody War.

#### The Earles Reply.

That he admired how in the third Article, he being charged as an Incendiary against the Scots, is now in this Article made their Confederate, by Betraying New-Castle into their hands. But to answer more particularly, he said, That there were at New-Castle the 24. of August, ten or twelve thousand Foot, and two thousand Horse, under the Command of the Lord Conway, and Sir Jacob Ashley, and that Sir Jacob had writ to him concerning the Town of New-castle, that it was Fortified, which also was under his particular Care; and for the passage over the Rider of Tine, His Majesty sent special direction to the Lord Conway to secure it; and therefore that Lord is more (as he conceives) responsible for that miscarriage, than himself.

These

These replies were so satisfactory in *themselves*, and so nobly managed by *him*, that they exceeded the expectation of the Earles *Friends*, and defeated that of his *Enemies*: Insomuch, that finding both the number and the weight of their former Articles ineffectual (their multitude being not, as they designed, able to hide their weakness) they would needs force him the next day (notwithstanding a fit of the Stone, that made it as much as his life was worth to stir abroad, which though testified by the Lieutenant of the *Tower*, they measuring the Earles *great* spirit, that scorned to owe his brave Life to ignoble Acts, by their own *mean* one, believed not; and when convinced, aiming at his ruin, rather than tryal, regarded not) to answer others. I mean, those obscure Notes that Sir Henry Vane (whose covetousness having as great a mind to a part of the Earles *Estate*, as others ambition had to the *snips* of his *Power*, betrayed his trust and honour to satisfy his *malice*) took under his Hat at Council-board [May 5. 1640. the day the last Parliament was Dissolved] treacherously, laid up in his Closet maliciously, and by his *own* Son Harry (who must be pretended, forsooth, as false to the Father, as ever the Father had been to his Master; and when sent to one Closet, finding a little Key there, to have ransacked another, where these Notes lay) conveyed to Master Pym slyly; by Master Pym and the Commons [who would needs have a conference with the Lords, that very afternoon] urged so vehemently, that the Lords, who thought it reasonable, that the Earles Evidence might be heard, as well as his Adversaries, were baffled to a compliance with the Commons in this Vote, that the Earl should appear, April 13th. as he did. And when these Notes were Read, *viz.*

*No danger of a War with Scotland, if Offensive, not Defensive.*

K. C. H. How can we undertake an Offensive War, if we have no money?

L. L. Ir. Borrow of the City an hundred thousand pounds, go on vigorously to Levy Ship-money, your Majesty having tried the affections of your People, you are absolved, and loose from all Rules of Government, and to do what Power will admit. Your Majesty hath tried all ways, and being refused, shall be Acquitted before God and Man. And you have an Army in Ireland, that you may Employ to reduce this Kingdom to obedience; for, I am confident, the Scots cannot hold out five months:

The Town is full of Lords, put the Commission of Array on foot; and if any of them stir, we will make them smart.

Answered thus calmly and clearly (his nature being not overcome, nor his temper altered, by the arts of his Adversaries.)

“That being a Privy Counsellor, he conceived he might have the freedom to Vote with others his opinion; being as the exigent required. It would be hard measure, for Opinions, Resulting from such Debates, to be prosecuted under the notion of

H

“Treason.

Sir Henry Vane's Notes against the Earl of Strafford, that ruined him.

The Earls full and notable Answer to those Notes:



"Treason. And for the main Hint suggested from these words.—

"*The King had an Army in Ireland, which he might Employ here to reduce this Kingdom;* he Answereth,

"That it is proved by the single Testimony of one man [Secretary Vane] not being of validity in Law to create faith in a Case of Debt, much less in Life and Death. That the Secretaries Deposition was very dubious: For upon two Examinations, he could not Remember any such words. And the third time his Testimony was various; but that I should speak such words, and the like. And words may be very like in Sound, and differ in Sense; as in the words of my charge here for there; and that for this, puts an end to the Controversie.

"There were present at this Debate, but eight Privy Counsellors in all; two are not to be produced, the Arch-bishop, and Windesbanke. Sir Henry Vane affirmeth the words. I deny them: then there remain four for further Evidence, viz. The Marquess Hamilton, the Earl of Northumberland, the Lord Treasurer, and the Lord Cottington, who have all declared upon their honour, that they never heard me speak those words, nay, nor the like. Lastly, suppose [though I granted it not] that I spake those words, yet cannot the word *this* rationally imply England, because the Debate was concerning Scotland, as is yielded on all hands, because England was not out of the way of obedience, as the Earl of Clare observed well; and, because there was never the least intention of Landing the Irish Army in England, as the foresaid Lords of the Privy Council are able to attest. Concluding his defence with a sinewy summary, and a close recapitulation of what he had said, and a gallant Speech to this purpose:

My Lords,

Here yet remains another Treason, that I should be guilty of; The endeavouring to subvert the Fundamental Laws of the Land: That they should now be Treason together, that is not Treason in any one part of Treason Accumulative, that so, when all will not do, it is woven up with others, it should seem very strange.

Under favour, my Lords, I do not conceive that there is either Statute-law, or Common-law, that doth declare the endeavouring to subvert the Fundamental Laws to be High-treason.

For neither Statute-law, nor Common-law written, that ever I could hear off, declareth it so.

And yet I have been diligent to enquire (as, I believe, you think it doth concern me to do.)

It is hard to be questioned for Life and Honour, upon a Law that cannot be shown.

There is a Rule I have learned from Sir Edward Cooke, De non apparentibus, & non existentibus eadem ratio: (Jesu!) Where hath this fire lain all this while, so many hundreds of years, without any smoke to discover it, till it thus burnt out to consume me, and my Children; extreame hard, in my opinion, that punishment should proceed promulgation of Laws, punishment by a Law, subsequent to the acts done.

Take it into your consideration: For certainly it is now better to be under no Law at all, but the will of men; than to conform our selves under the protection of a Law as we think, and then be punished for a Crime that doth proceed the Law: What man can be safe, if that be once admitted?

My Lords, It is hard in another respect, that there should be no Taken set upon this Offence,

Offence, by which we should know it; no Admonition, by which we should be aware of it.

If a man pass down the Thames in a Boat, and it be Split upon an Anchor, and no Buoy be set, as a token, that there is an Anchor there; that party that owes the Anchor, by the Maritime Laws, shall give satisfaction for the damage done; but if it were marked out, I must come upon my own peril.

Now where is a mark upon this crime, where is the token this is High-treason?

If it be under water, and not above water, no humane providence can avail, nor prevent my destruction.

Lay aside all humane wisdom, and let us rest upon Divine Revelation, if you will condemn me before you forewarn the danger.

Oh, my Lords! May your Lordships be pleased to give regard unto the presage of England, as never to suffer our selves to be put on those nice points, upon such contrivive interpretations; and these are where Laws are not clear or known. If there must be trials of Wits, I do humbly beseech you, the subject and matter may be somewhat else, than the lives and honours of Peers.

My Lords, We find that the Primitive times, in the progression of the plain Doctrine of the Apostles, they brought the Books of Curious Arts, and burned them. And so likewise, as I conceive, it will be wisdom and providence in your Lordships, for your posterity and the whole Kingdoms, to cast from you into the fire, those bloody and most mysterious Volumes of constructive and arbitrary Treasons; and to betake your selves to the plain letters of the Law and Statute, that telleth us where the crime is, and by telling what is, and what is not, shews us how to avoid it. And let us not be ambitious, to be more wise and learned in the killing arts, than our forefathers were.

It is now full two hundred and forty years, since ever any man was touched for this alledged crime (to this height) before my self; we have lived happily to our selves at home, and we have lived gloriously to the world abroad.

Let us rest contented with that our fathers have left us, and not awaken these sleepy Lions to our own destructions; by taking up a few musty Records, that have lain so many Ages by the Walls, quite forgotten and neglected.

May your Lordships be nobly pleased, to add this to those other misfortunes befallen me for my Sins, not for my Treasons, that a President should be derived from me of that disadvantage (as this will be in the consequent to the whole Kingdom.) I beseech you seriously to consider it, and let not my particular cause be looked upon as you do, though you wound me in my interest in the Commonwealth; and therefore those Gentlemen say, that they speak for the Commonwealth, yet, in this particular, I indeed speak for it, and the inconveniencies and mischiefs that will heavily fall upon us. For as it is in the first of King Henry the fourth, no man will after know what to do, or say for fear.

Do not put, My Lords, so great difficulties upon the Ministers of State, that men of wisdom, honour and virtue, may not with cheerfulness and safety be employed for the publick. If you weigh and measure them by Grains and Scruples, the publick affairs of the Kingdom will be laid waste, and no man will meddle with them, that hath honours, issues, or any fortunes to loose.

My Lords, I have now troubled you longer than I should have done, were it not for the interest of those dear pledges a Saint in Heaven left me; I should be loath, my Lords, (there he stopped.)

What I forfeit for my self, it is nothing, but that my Indiscretion should forfeit for my Child, it even woundeth me to the very soul.

You will pardon my infirmity: something I should have said, but I am not able (and sighd) therefore, let it pass.

And now, my Lords, I have been, by the blessing of Almighty God, taught, that the affliction of this life present, are not to be compared to the eternal weight of that glory that shall be revealed to us hereafter.

And so, my Lords, even so, with tranquillity of mind, I do submit my self freely and clearly to your Lordships judgements; and whether that righteous Judgement shall be to life or death.

Te Deum Laudamus.

The Earles  
gallant come  
off,

See Dr. P. life  
K. Ch. I. p.  
23.

What shifts  
they were  
forced to make  
to get his  
head.

The Bishops  
that were sent  
for were Dr.  
Usher A. B.  
of Armagh  
Dr. Juxon  
Bishop of  
London, Dr.  
Morton Bi-  
shop of Dur-  
ham, Dr.  
Poller Bishop  
of Carlisle,  
Dr. Williams  
Bishop of Li-  
coln, who told  
the King that  
he need not  
scruple shew-  
ing mercy.

A defence every way so compleat ; That *he*, whom *English, Scots,* and *Irish* combined against in their Testimonies, [such *English* as envied his virtues and power, such *Scots* as feared his wisdom and council, such *Irish* as could not endure the strictness and civility of his government. In fine, such whose frauds and force were met with by his prudence and prowess] *He* whom three Kingdomes agreed against in their Faction, (indeed, so excellent a Personage was not to be ruined, but by the pretended hatred of the whole Empire.) *He*, whom the Mercenary Lawyers and Orators represented so monstrously, appeared so innocent, that some of his very Enemies said [in much anger, you may be sure] that their Charge of Misdemeanors, proved no other than a *Libel of Slanders*; and the disingaged and honest part of the Nation (with as much pleasure, to find so great faults) reflected on the unhappiness of great Ministers, “ whose parts and trust must be their crimes, whose  
“ happy councils are envied, and unsuccessful, though prudent  
“ ones, severely accused : When they err, every one condemneth  
“ them ; and their wise advices few praise : For those that are be-  
“ nefited, envy ; and such as are disappointed, hate those that gave  
“ them

The Faction thus baffled by his Abilities and Innocence, and run down by Master *Lane*, the Princes Attorneys Argument (for with much ado ) they allowed him Master *Lane*, Recorder *Gardiner*, Master *Loc*, and Master *Lightfoot* for Council, though in point of Law [in such matters, as they would allow them to plead in] viz. That these words in the Statute of 25. *Edw. 3.* *Because particular Treasons could not be then defined, therefore, what the Parliament shall declare to be Treason, in time to come should be punished as Treason.* --- being the words of a declarative and penal Statute, ought to be understood literally ; and that this Salvo was Repealed 6. *Hen. 4.* when it was Enacted, that nothing shall be esteemed Treason, but what is literally contained in the Statute 25. *Edw. 3.* drew up the Bill of *Attainder* ( a Law after the Fact, with a shameful Caution, that the unparallel'd thing should not be drawn into a Precedent, so securing themselves, who really designed that alteration of Government they falsely charged him with, from the return of the same Injustice on themselves, which they Acted on him. ) A Bill that they Passed in two days [so eager were they of blood, and so fearful of delays and sober consideration] notwithstanding the generous dissent of a fifth part of the Commons (men of honest hopes, who disdained to administer to the lusts of the Faction, in the blood of so much innocent Gallantry, though with the hazard of their lives, being *Posted* and *Marked* out to the fury of the Rabble.

And by the Midwifery of a Tumult of 5 or 6000. people, instigated and directed by unquiet Members of the House of Commons, that were seen amongst them, to the great dishonour of their persons and places, forced upon as many of the Peers as would or durst Sit, and that was scarce a third part, in whose thin house, after the King had so frankly declared three things, *May. 1.*  
in



in the Earles behalf, before both Houses, viz. 1. That he was never advised to bring the *Irish Army* into *England*. 2. That no man ever durst create in him the least jealousy of his *English Subjects* Loyalty. 3. That no man ever dared to move him to alter the least, much less all the Laws of *England*. It scarcely Passed after so many hideous Riots raised by the Pulpit Demagogues, Sunday *May 2.* by seven Voices. --- And when brought to his Majesty (who had earnestly intreated them, by all the Franke Concessions he had made to them, that Parliament not to press him in so tender a point) and though the Tumults without, and the Sollicitations within (several Courtiers looking on the Earl, as the Herd doth on an hurt Deer, hoping his blood would be the lustration of the Court) ran high; the Gracious King (being loath to leave so faithful and brave a man a Sacrifice to popular rage) there stuck, until 1. The Judges (upon whose judgment the Bishops, when sent for, advised his Majesty to rely in matter of Law, they being sworn to declare the Law equally between the King and his People) pronounced him guilty of Treason in the general, though they confessed he was not so in any particulars [the point his Majesty pressed much upon them.] 2. The Parliament, City and Country importuned him, his very followers tyring him with that Maxime [the weaknesse whereof, many of them lived to see and suffer.] Some talk of a Paper-promise the King gave him, wherein was write upon, *Better one man perish, though unjustly, than the people be displeased or destroyed.* And the Parliament wearying him with that clamor, rather than reason, that their *Vote*, though against his Judgement, should satisfie his Conscience. 3. The Earl offered himself a Victim, like *Hurtius*, for the Kingdomes Peace, and the Kings Safety, in this Letter to his Majesty.

Some cunning persons suggest he sent to the King, scorning to owe his life after so much service to a bare promise.

*The Earl of Strafford's Letter to the King.*

*May it please your Majesty,*

" I hath been my greatest grief in all these troubles, to be taken as a person, who should indeavour to represent, and set things amisse, between your Majesty and your People, and to give council, tending to the disquiet of the three Kingdomes. Most true it is, that mine own private condition considered, it had been a great madnesse, since through your gracious favour, I was so provided, as not to expect in any kind to mend my fortune, or please my mind more; than by resting where your bounteous hand had placed me. Nay, it is most mightily mistaken, for unto your Majesty is well known, my poor and humble advises concluded still in this, that your Majesty, and your people could never be happy, till there were a Right Understanding betwixt you and them; no other means to effect, and settle this happinesse, but by the counsel and assent of the Parliament; or to prevent the growing evils upon this State, but by intirely putting your self, in your last resort, upon the Loyalty and good Affection of your *English Subjects*.

The Earl of Straffords remarkable Letter to the King.

" Yet

“ Yet, such is my misfortune, this truth findeth little credit ; the  
 “ contrary seemeth generally believed, and my self reputed, as  
 “ something of separation, between you and your people, under  
 “ a heavier censure, than which, I am perswaded, no Gentleman can  
 “ suffer. Now, I understand, the minds of men are more incensed  
 “ against me, notwithstanding your Majesty hath declared, that in  
 “ your Princely Opinion, I am not guilty of Treason, nor are you  
 “ satisfied in your Conscience to Passe the Bill.

“ This bringeth me into a very great streight, there is before me  
 “ the ruin of my Children and Family, hitherto untouched in all  
 “ the branches of it, with any foul Crimes. Here is before me the  
 “ many Ills, which may befall your Sacred Person, and the whole  
 “ Kingdom, should your self, and the Parliament part lesse satisf-  
 “ fied one with another, than is necessary for the preservation of  
 “ King, and People. Here are before me the things most valued,  
 “ most feared by mortal man, Life or Death.

“ To say, Sir, that there hath been no strife in me, were to make  
 “ me lesse than God knoweth I am, and mine infirmities give me.

“ And to call a destruction upon my self and young Children  
 “ (where the intentions of my heart have been innocent, at least,  
 “ of this great offence) may be believed will find no easie content  
 “ to flesh and blood.

But with much sadnesse I am come to a resolution of that which  
 I think best becomes me, to look upon that which is most princi-  
 pal in its self, which doubtless is the prosperity of your Sacred  
 Person, and the Commonwealth, infinitely beyond any private  
 mans interest.

“ And therefore in few words, as I put my self wholly upon the  
 “ honor and justice of my Peers so clearly, as to beseech your Ma-  
 “ jesty might be pleased to have spared that Declaration of yours  
 “ on *Saturday* last, and intirely to have left me to their Lordships :  
 “ So now to set your Conscience at liberty, I do most humbly  
 “ beseech you, for the preventing of such mischief as may hap-  
 “ pen by your refusal to Pass the Bill, by this means remove, I can-  
 “ not say [praised be God] this Accursed, but I confesse, this Un-  
 “ fortunate thing out of the way, towards that blessed Agree-  
 “ ment, which God, I trust, will establish for ever between you  
 “ and your Subjects.

Sir, my Consent herein, shall more acquit you to God, than all  
 the world can do besides. To a willing man, there is no injury  
 done. And as by God's grace, I forgive all the world with all  
 chearfulness imaginable, in the just acknowledgement of your  
 exceeding Favours. And onely Beg that in your goodnesse, you  
 would be pleased to cast your Gracious regard upon my poor Son,  
 and his Sisters, lesse or more, and no otherwise than their unfortu-  
 nate Father, shall appear more or lesse guilty of his death. God  
 long preserve your Majesty. --

Tower, May 4.  
 1640.

*Your Majesties most humble and faithfull  
 subject and servant,*

STRAFFORD.

And

And then with much reluctancy [ the King being overcome, rather than perswaded ] Passed by Proxies, *In hanc formam.*--

*The Bill of Attainder against the Earl of Strafford extorted by a prevailing Faction by force from the Parliament 16, and 17. CAR. I. Repealed by a Free and Full-Parliament 13, and 14. CAR. II.*

**W**Hereas the Knights, Citizens and Burgesses of the House (a) of Commons in this present Parliament Assembled; have in the names of themselves, and all (b) the Commons of England, Impeached Thomas Earl of Strafford of High-treason, for endeavouring to subvert the Ancient and Fundamental Laws and Government of his Majesties Realms of England and Ireland. And to Introduce a Tyrannical and Arbitrary Government, against Law, into those Kingdoms; and for exercising a Tyrannous, and Exorbitant Power, over and against the Laws of the said Kingdoms, over the Liberties, Estates, and Lives of his Majesties Subjects; and likewise, for having, by his own Authority, commanded the Laying and Assessing of Souldiers, upon his Majesties Subjects in Ireland, against their Consent, to Compel them to obey his unlawful Commands and Orders, made upon Paper-Petitions, in Causes between Party and Party; which accordingly was executed upon divers of his Majesties Subjects in a warlike manner, within the said Realm of Ireland; and in so doing, did Levy War against the Kings Majesty, and his Leige People in that Kingdom. And also, for that he, after the unhappy Dissolution of the last Parliament, did slander the House of Commons to his Majesty; and did Counsel and Advise his Majesty, That he was loose, and absolved from Rules of Government, and that he had an Army in Ireland, &c. For which he deserves to undergo, (c) pains and forfeiture of High-Treason. And the said Earl, hath been an Incendiary between Scotland and England: All which Offences have been sufficiently proved against the said Earl, upon his (d) Impeachment.

Be it therefore Enacted, &c. that the said Earl of Strafford, for the heinous Crimes and Offences aforesaid, Stand, and be Adjudged, and Attainted of High-treason; And shall suffer such Pain of Death, and Incurr the forfeitures of his Goods, Chattels, Lands, Tenements, and Hereditaments, of any Estate, of Freehold or Inheritance, in the said Kingdomes of England and Ireland; which the said Earl, or any other to his use, or in trust for him, have or had the day of the first Sitting of this present Parliament, or at any time since. Provided that nothing be Declared Treason hereafter, but what might have been Declared for, had this Act never been Passing. --

Saving to all Persons, and Bodies Corporate, excepting the Earl; and all Rights, Titles, Interests, they did injoy the first day of this Parliament. Any thing herein Contained to the contrary notwithstanding. Provided, That the Passing of this present Act, determine not this Session of Parliament, &c.

A Bill,

*The notorious Bill of Attainder against the Earl of Strafford,*

*How true, you may see in the T. yel.*

*(a) The Seditious Party there.*

*(b) Not a tenth part, all sober men being afraid and ashamed of it.*

*Where there is none of this proved, yea,*

*what they insisted upon, was proved*

*but by one Witness, Sir H. V. and him*

*ostroned by 4 honourable Lords, that*

*were present with Sir H. V. when the*

*words he deposed should be spoken.*

*(c) None of the things Alledged against him, being*

*Treasons in particular, the*

*whole could not amount to Treason.*

*(d) If that had been, there*

*had been no need of this Bill.*



A Bill, 1. *So false* in the matter of it, grounded on the Evidence of *Papists*, [sworn enemies to the *English* Name and State] that wanted only the death of this great Instrument of Government, to commit those mischiefs they accused him of, the Faction Carreling those very Rebels, to assist them in shedding my Lord of *Strafford's* blood, that afterwards imbrued their hands in the blood of so many innocent Protestants in *Ireland*. 2. So shameful in the manner of it, that as the Devil upbraids unhappy souls, with those very crimes they tempted and betrayed them to; so those very men, made use of it, to pollute the King's honour, that had even forced him to it; though the heaviest Censure was himself, "Who never left bewailing his Compliance, or Connivance with this Murder, till the issue of his blood dried up those of his tears. A Bill, which might well accompany the other Bill, about the Parliaments Sitting during pleasure; this passing away the King's Honour, and the other, his *Prerogative*.

Neither was the Bill sooner Passed, than his Execution was Ordered. The King's intercession, in a Letter sent by his own Son the *Prince*, for so much intermixture of mercy, with the publick Justice, as to permit the Earl, either to live out his sad life in a close Imprisonment; or, at least, that his soul, that found so much Injustice on earth, might have a Week, to prepare it's self for the mercy of Heaven. Rather quickening the bloody mens-Counsels [who thought not themselves safe, as long as he was so, and whose fears and jealousies created, or entertained stories every minute of his escape (a) or rescue] than mitigating them: And therefore the second day after [a great man must be surprized, secured, as soon as accused; tried, as soon as secured; condemned, as soon as tried; and executed, as soon as condemned] the very day Sir *Henry Vane* the Younger, that contributed so much to this Murder, was Executed afterwards. After six months Imprisonment, and twenty one whole days Trial, wherein he answered the whole House of Commons, for six or seven hours each day, to the infinite satisfaction of all impartial (b) Persons. He was brought, with a strong and solemn Guard, to the Scaffold on *Tower-hill*. (In his passage thither, he had a sight of the Arch-bishop of *Canterbury*, whose prayers and blessings, he, with low obeysance, begged, and the pious Prelate bestowed them with tears) having a little (*Weeping bitterly before the King, when the Bill of Attainder Passed*) before by Sir *Dudley Carleton* been informed, what the Parliament demanded of the King, and what the King had granted the Parliament. Information, that amazed him indeed at first, but at last, made him infinitely willing to leave this sad world; and there managed the last Scene of his life, with the same gallantry, that he had done all the rest; looking death in the face, with the same presence of spirit, that he had done his enemies. Being accompanied, besides his own Relations and Servants, by the Primate of *Armagh*, who (however mis-represented in this matter) was much afflicted, all along, for this incomparable person's hard measure; who, among other his virtues, owned so singular a love, to this Reverend and

(a) As the  
Captains  
willingly  
should come  
with an  
men under the  
presence of a  
Guard to the  
Tower, to  
Rescue the  
Earl. That the  
Earl's & other  
should wait  
below the  
Tower to that  
purpose. That  
Bailiffs Son  
should have  
20000l. with  
the Earls  
Daughter, &c  
(b) The very  
Ladies took  
Notes.

and Learned Person, that taking his leave of *Ireland*, the last time he was there, he begged his blessing on his Knees, and the last minute he was in the world, desired him to accompany him with his *Prayers* : Addressing his last Speech to him, Thus :

*My Lord Primate of Ireland,*

**I**T is my very great comfort, I have your Lordship by me this day, in regard I have been known these many years, and I do thank God, and your Lordship for it, that you are here; I should be very glad to obtain so much silence, as to be heard a few words; but, I doubt, I shall not, the noise is so great.

*The Earl of  
Strafford's  
Speech on the  
Scaffold.*

*My Lords,* I am come hither, by the good will and pleasure of Almighty God, to pay that last debt I owe to sin, which is death; and by the blessing of that God, to rise again, through the merits of Jesus Christ, to righteousness and life eternal. [*Here he was a little interrupted.*]

*My Lords,* I am come hither, to submit to that judgment which hath Passed against me; I do it with a very quiet and contented mind. I thank God, I do freely forgive all the world, a forgiveness that is not spoken from the teeth outwards (as they say) but from the very heart: I speak in the presence of Almighty God, before whom I stand, that there is not a displeasing thought arising in me towards any man living. I thank God, I can say it, and truly too, my Conscience bearing me witness, that in all my employment, since I had the honour to serve his Majesty, I never had any thing, in the purpose of my heart, but what tended to the joynt and individual prosperity of King and People; although it hath been my ill fortune to be misconstrued.

I am not the first that hath suffered in this kind: It is the common portion of us all, while we are in this life, to err; we are very subject to be mis-judged one of another. There is one thing I desire to free my self of, and I am very confident (speaking it now with so much cheartfulness) that I shall obtain your Christian charity in the belief of it. I was so far from being against Parliaments, that I did always think the Parliaments of *England*, were the most happy Constitutions, that any Kingdom or Nation lived under, and the best means under God to make the King and People happy.

For my Death here, I acquit all the world, and beseech the God of heaven heartily to forgive them that contrived it; though in the intentions and purposes of my heart, I am not guilty of what I dye for: And my Lord Primate, it is a great comfort to me, that his Majesty conceives me not meriting so severe and heavy a punishment, as is the utmost Execution of this Sentence. I do infinitely rejoyce in this mercy of his, and I beseech God to return it into his own bosome, that he may find mercy, when he stands in most need of it.

I wish this Kingdom all the prosperity and happiness in the world; I did it living, and now dying it is my wish: I do most humbly recommend this to every one who hears me, and desire they would lay their hands upon their hearts, and consider seri-

ously, whether the beginning of the Happiness and Reformation of a Kingdom, should be written in Letters of Blood. Consider this when you are at your houses, and let me never be so unhappy, as that the last of my blood, should rise up in judgment against any one of you: But, I fear, you are in a wrong way.

*My Lords*, I have but one word more, and with that I shall end. I profess, that I dye, a true and obedient Son to the Church of *England*, wherein I was born, and in which I was bred. Peace and prosperity be ever to it.

It hath been objected (if it were an objection worth the answering) that I have been inclined to Popery; but, I say, truly from my heart, that from the time I was one and twenty years of age, to this present, going now upon forty nine, I never had in my heart to doubt of this Religion of the Church of *England*; nor ever had any man the boldness to suggest any such thing to me, to the best of my remembrance. And so being reconciled by the merits of Jesus Christ my Saviour, into whose bosome, I hope, I shall shortly be gathered, to those eternal happinesses which shall never have an end: I desire heartily the forgiveness of every man, for any rash or unadvised words, or any thing done amiss. And so my Lords and Gentlemen, farewell, farewell all the things of this world.

I desire that you would be silent, and joyn with me in prayer, and I trust in God, we shall all meet and live eternally in heaven, there to receive the accomplishment of all happiness, where every tear shall be wiped away from our eyes, and every sad thought from our hearts. And so God bless this Kingdom, and Jesus have mercy upon my soul.

A N

## E P I T A P H

O N T H E

## Earl of Strafford.

**H**ere lies wise and valiant Dust,  
 Huddled up 'twixt Fit and Just;  
 Strafford, who was hurried hence,  
 'Twixt Treason and Convenience:  
 He spent his time here in a mist,  
 A Papist, yet a Calvinist,  
 His Prince's nearest Joy and Grief,  
 He had, yet wanted all Relief:  
 The Prop and Ruin of the State,  
 The peoples violent Love and Hate.

One



*One in extreames lov'd and abhorr'd,  
Riddles lye here; and in a word,  
Here lies Bloud, and let it lye  
Speechless still, and never cry.*

Exurge cinis, tuumque, solus qui potis es, scribe *Epitaphium*,  
Nequit *Wentworthi* non esse facundus, vel cinis.  
Effare Marmor: & quem cepisti Comprehendere,  
Macte & Expressere.

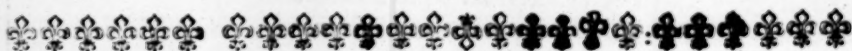
Candidius meretur urna, quam quod rubris  
Notatum est litteris, Elogium.

*Atlas* Regiminis Monarchichi hic jacet lassus:  
Secunda Orbis *Britannici* Intelligentia:  
Rex *Politiæ*, & Prorex *Hiberniæ*;  
*Straffordij* & virtutum Comes:

Mens *Jovis*, *Mercurii* ingenium & lingua *Apollinis*:  
Cui *Anglia* *Hiberniam* debuit, seipsum *Hibernia*:  
*Sydrus* Aquilonicum; quo sub rubicunda vespere accidente,  
Nox simul & dies visa est: dextroque oculo flevit,  
Lavoque latata est *Anglia*.

Theatrum Honoris, itemque scena calamitosa virtutis  
Actoribus, morbo, morte, & invidia  
Quæ ternis animosa Regnis, non vicit tamen,  
Sed oppressis.

Sic inclinavit Heros (non minus) Caput  
Belluæ (vel sic) multorum Caputum.  
Merces furoris *Scotici* præter pecunias,  
Erubuit ut tetigit securis.  
Similem quippe nunquam degustavit sanguinem  
Monstrum narro, fuit tam insensus legibus,  
Ut prius legem quam nata foret, violavit.  
Hunc tamen non sustulit Lex,  
Verum necessitas, non habet Legem,  
Abi viator, cætera memorabunt poster.



T H E

# Life and Death O F

## S<sup>r</sup>. JOHN FINCH.

*Baron Foreditch, sometimes Lord Keeper  
of the Great Seal of ENGLAND.*

\* The Right  
Honorable, the  
then Earl, now  
the Duke of  
Newcastle.

Declaration  
Aug 10.



HE fall of the last great Man, so terrified the other Officers of State, that the Lord *High-treasurer* resigned his Staffe to the hands from whence he had it: The Lord *Cottington* forsook the Master-ship of the Court of Wards; and the \* Guardian of the Prince returned him to the King. These Lords parting with thir Offices, like those that scatter their Jewels and Treasures in the way that they might delude the violence of their greedy pursuers; a course, that if speedily embraced, had not only saved them, but the *Earl's* too, so willing was the *Earl of B.* to have been Lord *Treasurer*, Master *Pym* Chancellour of the *Exchequer*, *Earl of Essex* Governour to the Prince, Master *Hampden* Tutor, my Lord *Say* Master of the Wards, Master *H.* Principal Secretary, *Earl of L.* Deputy of *Ireland*, and the *Earl of W.* Admiral, that the *Historian* writes, their Baffle and disappointment in these expectations, rendred them Implacable to the *Earl*, and Irreconcilable to any methods of peace and compofure, and the King's Majesty Declares it.--- *What overtures have been made by them, (they are the words of the Declaration) with what importunities for Offices and Preferments? what great Services should have been done for him? and what other undertakings even to have saved the life of the Earl of Strafford!* [so Cheap a Rate it seems might have saved that excellent Personage.]

Others quitted their Country, finding the Faction as greedy of bloud as of preferment, & loath to trust themselves in that place, "where reason was guided by force, where Votes staid not the ripening, and season of Counsel in the order, gravity and deliberateness, besitting a Parliament, but were violently ripped up "by barbarous cruelty, and forcibly cut out abortive by Popular "Riot and Impatience: Esteeming it a hardness beyond true valour, for a wise man to set himself against the breaking in of the Sea,

Sea, and which is as dreadful, the madness of the people; which to resist at present, threatneth imminent danger, but to withdraw, gives it space to spread its fury, and gains a fitter time to repair the breach. Of which honourable number, Sir John Finch was one.

A Person born for Law and Courtship, being a Branch of that Family, which the *spanish* Ambassadour, in a discourse with King James, stiled the *Gentile and Obliging House*; a Family that was inrolled Gentile, by the Commissioners appointed to that purpose by King Henry the 6th. and which my Lord Bacon called the *Lawyer's Race*. At the same time, Sir Heneage Finch Recorder of London, Sir Henry Finch Sergeant at Law to King James, and his Son Sir John Finch Attorney General to Queen Mary, and Speaker to that curious, knowing, and rich Parliament; wherein some have observed, though wide I suppose, that the House of Commons modestly estimated [consisting of about 500.] could buy the House of Peers consisting of 118.) thrice over. Noremburge in Germany, and Florence in Italy, would not admit any Learned Men into their Counsels; Because Learned Men (saith the Historian of those places) are perplexed to resolve upon Affaires, making many doubts full of respects and imaginations. Semblably, this Parliament was too rich and curious to do any good.

*Their Ancient  
Surname is  
Herbert.*

Sir John Finch was born September 6. 1582. about one a clock the same night Plowden died [the setting of great Lights in one place, is their rising in another] an observation as carefully Registered by his Father, as that is superstitiously kept by the Catholicks. That the same day Sir Thomas More died, Thomas Stapleton was born: Mercury and Venus (prefaging his two eminent Accomplishments, a brave presence and happy eloquence, that endeared and Advanced him) being Ascendants in his Horoscope.

It is considerable in Sir John Fineaux, his Country-man, that he was 28. years, before he Studied the Law, that he followed that profession 28. years, before he was made a Judge; and continued a Judge 28. years before he died. And it is remarkable in Sir John, that he was 12. years before [the sprightliness of his temper, and the greatness of his spirit, stooping, with much ado, to the Pedantry of Learning] he would learn to Read, 12. years before he Studied, 12. years more before he either Mind-ed the Law or Practiced it, his Genius leading him to Converse, rather than Study; to Read Men rather than Books, more apt for Business than Arguments; so much the less solicitous for the learning of the Law, as he was more able to supply the defect of the Pedantick part of it; with his skill in the grounds and design of it, and to set off that skill with a very plausible faculty of Address and Discourse. Those two Endowments, that oblige and command the World, and have had a great stroke, in the erecting and managing all of the Governments in it.

In the 11th year of his age [for men are curious to know even the most minute passages of great and virtuous persons] his Father observing his *make*, fitted rather for a Court than a Colledge, brought him, in a Progress the last Queen Elizabeth made that way,



way, to Kifs her Majesties Hand; with some thoughts of inrol-  
ling him among the Younger Attendants of her Majesty. The  
Address and Complement he managed so gracefully above his  
years, and beyond expectation, that the Gracious Queen (asking  
him, whether he was willing to wait upon Her, in the capacity  
those Young Men he saw playing round about him, did? and he  
replying, that he would never wait on any person, but a Queen;  
nor, on a Queen onely, to Play about her, but to serve her, that  
is, (as the Civil Audience, that have always ready a charitable  
construction for youthful expression, interpreted and raised his  
words) he would be an Instrument of State for her *Affaires*, not  
only one of the number to fill *her Retinue*) commuted his admissi-  
on to a present Service, for his Education to *future Employment*,  
in words to this effect. I have seen my Gardeners Setting, Water-  
ing, and Cherishing Young Plants, which possibly may yield fruit  
and pleasure in the next Age: And I love to cherish young inge-  
nuity, whose proficiency I shall not live to see, but my Successors  
shall make use of: Go, go be a man.

With this encouragement, and finding that it was behaviour  
and discourse that set off all the men in the world, when *others*  
conned their Parts, Lessons and Lectures, he *acted* them, weighing  
little of any Author, but his Elegancies, and most flouried Periods,  
and studying not only to observe and know those Elegancies, but  
to manage them, being much affected with that Orator that pre-  
scribed (upon a young Students request to know what rendred  
Men Eloquent) *Pronunciatio, Pronunciatio, Pronunciatio, Actio, Actio,*  
*Actio.*

Two Studies took up most of his time: History, for the best Ex-  
amples of Actions; Speeches, for the best Patterns of Discourse.  
To propose to our selves [saith *Cicero*] the most excellent example  
in our discourse and life, is a good way to improvement, seeing  
that if we imitate the best, we shall not be the meanest. Sir *Henry*  
*Martin* had, besides his own Collection weekly, transmitted to  
“ him from some Proctors at *Lambeth*, the brief heads of the most  
“ important Causes which were Tried in the High-Commission;  
“ which, with some familiar friends in that Faculty, he privately  
“ Pleadcd, Acting in his Chamber, what was done in the Court, he  
“ making it his work, and exceeding the rest in Amplifying and  
“ Aggravating any Fault, to move anger and indignation against  
“ the Guilt thereof; or else, in extenuating or excusing it to pro-  
“ cure pity, obtain pardon, or prevail at least for a lesser punish-  
“ ment. Whence no Cause came amiss to him in the High-Com-  
“ mission; for (saith my Author) he was not to make now Ar-  
“ mor, but to put it on and buckle it; not to invent, but to apply  
“ Arguments to his Clients. Sir *John Finch*, besides his own Ob-  
servations, had most of the eminent Speeches, Discourses, and  
Pleadings of the time, which he would perform with friends in  
his own person; so that, upon all the great occasions he had after-  
wards to speak, his business was not so much to Compose, as to Re-  
collect, accommodating, rather than new-making his Harangues.

Thus

Thus accomplished for publick Affairs, with a Generous Spirit, an Active Head, a Charming Tongue, a Grave and Awing Aspect, an Obliging Converse, a Serious Temper, a Competent Skill in such soft and severe Arts, as either Furnish and Adorn the Gentry; a Happy Conduct, publick thoughts with the Politure of the University, and the Inns of Court. He was after some years practise and converse, so much in Vogue in the Inns of Court, for his happy way of Managing Business, that he was with the King's Particular Choice preferred the Queens Attorney; and so much in Repute in the Country, that he was chosen Parliament-man in that great Parliament. 1625, 1626, 1627. called, *The Parliaments of Kings*: And so much in esteem in that Parliament 1627. as by the Unanimous Vote of it to be chosen Speaker, as his Cozen Sir *Heneage Finch* the Recorder was 1621. And when Speaker, his Integrity and Ability so Approved, in that he was pitched upon as the great Mediator in most Cases, between the King and his People, ever careful in his Messages of that which King *James* bid Doctor *Donne* be careful of in his Sermons, never to Exasperate the King against his People, by too Rigid a Representation of their Carriage; nor stirr up the People against the King, by too captious an Account of his Commands: Having what King *James* commended in my Lord *Bacon*, *A peculiar way of handling Matters after a mild and gentle manner*. Until the Faction grew so Impudent, as being Laymen, to question Divines, and state questions in Divinity, without either the assistance or assent of Convocation, as in Doctor *Mountague's* Case and Doctor *Manwaring's*. 2. To Limit his Majesty in his Ancient Right to Tonnage and Pondage, so far as to deny it him, unless he would accept of it as their good will, and only as Tenant at Will from Year to Year, by an Annual grant from them. 3. To draw up Seditious Remonstrances of grievances, that they only published to *exasperate* the People, never intending by redressing of them, to *ease* them; when according to their Promise to Assist him in the War they Engaged the King in, they should have presented him with their Subsidies and Supplies. 4. To offer violence to their own Body, forcing the *sollicitor* to keep the Chair one time, the *speaker* another. 5. To create and spread fears and jealousies by feigned Letters, and Discoveries. 6. To (a) speak Treason in the very Houses of Parliament. 7. To examine the Secretary of States Letter and the King's, to search the Signet Office, &c. 8. To threaten his Friends, and ruin his Favourites. 9. To Debate whether they should trust the King on his Word, and upon Sir *Edward Cook's* Motion, to carry it in the Negative. 10. To Condition with the King about Supplies, being resolved not to Relieve his Necessities, unless he gratified their Humor. 11. To question the Farmers of the Kings Custome-house, and most of the Officers of the Revenue: This Party having designed that the King should neither Injoy his own Revenue, nor have any Relief from them. 12. To offer such Remonstrances in the House, as neither the Speaker nor Clerks would Read.

I say, until the Conspiracy grew so bold, as to offer such affronts to

(a) As one Dr. Turner, and one Clement Cook did.

to Majesty and Government, as not only diminished, but endangered them; for then indeed he discoursed roundly, That not to Supply the King now Involved in a Forraign War, was the *greatest Grievance*: A poor King, as Sir *Robert Cotton* used to say, being the most dangerous thing in the world; *This* importing a Ruin, Denial of Subsidies is increasing of Necessities, other Miscarriages only an Inconvenience. That to raise Jealousies and Fears about Religion and Government, answered not the end of their Convention, which were called to Consult with the King about the great Affairs of the Kingdom, and not to remonstrate Remonstrances, instead of *remedying* Grievances, do but aggravate them, distracting the People whom they pretend to relieve, being Invectives against Government, rather than any Reformation of it. That Mutual Confidence was the happiest, because the most natural [for trust first made Kings] accommodation between Prince and People.

That it was inhumane to grant a Gracious King Subsidies, at no lower Rate, than the Price of his best Servants blood.

That the modesty of the Subject should comply with the goodness of the King, striving to oblige, as the surest way to be obliged.

And when Speeches would not do, this Excellent Person finding the times (as his Gracious Master intimated in the first words of his *speech*, at the opening of this *Parliament*) for *actions*, and not for *words*; and the Seditious made all the civilities, and kindneses shewed them, to draw them off their old dangerous Practises, Arguments and Incouragements to attempt new ones. When they inveighed against my Lord Treasurer *Weston*, as they had done formerly against the Duke of *Buckingham*, ("It appearing evidently, that not the persons of men, but the King's Trust of them, was the object of their envy; and his Favour, though never so virtuous, marked them out for ruin.") And the Invective raised them to such a degree of heat, that fearing they should be Dissolved, ere they had time to Vent their Passions, they began a violence upon their own Body [an Example that lasted longer than the Cause, and at last produced the overthrow of all their Priviledges] they Locked the Door of the House, kept the Key thereof in one of their own Pockets, held him then Speaker by strong hands in the Chair, till they had thundred out their Votes, like dreadful *Anathemas*, against those that should Levy, and (what was an higher Rant) those that should willingly submit to pay it. When they check him for admitting the King's Message, and move him to put it to the Vote, whether their undutiful and ill-natured Declaration about Tunnage and Poundage, and what they called Invasion, should be carried to the King, or no: He craved their Pardon, being Ordered expressly by his Majesty to leave the House, when it was rather a Hubbub than a Parliament, and by the (a) noise they made at the close of each Faction's Resolve, you would take it to be a *Moor-fields* Tumult at a Wrestling, rather than a Sober Counsel at a Debate; when they kept in the Sergeant of the Mace, locked the Door, shut out the King's Messenger, and made

(a) Where-  
mū hall West-  
minſter rung.



made a general Out-cry against the Speaker, who, when the Parliament was Dissolved, drew up such a Declaration, as satisfied the People, that the ground of this Disturbance, was not in this, or that Statef-man that they complained, but in their own Burgeſſes, who upon removal of those Statef-men, as Duke of B. &c. rather increased than abated their Disorders; and such an account of the Seditious Party as vindicated the Honour of the King: The Ring-leaders of the Sedition, *Protesting that they came into the House with as much Zeal as any others to serve his Majesty; yet finding his Majesty offended, humbly desired, to be the subjects rather of his Majesties mercy, than of his power.* And the wiser sort of their own side censuring them, as *Tacitus* doth *Thraseas Petus*, as having used a needles, and therefore a foolish Liberty of their Tongues, to no purpose: *Sibi Periculum, nec aliis Libertatem.*

When he had done so much to assist the Government in Publick Counsels, he was not wanting to it in his Private Affairs; so obliging he was to the Countrey by an extraordinary Hospitality; so serviceable to King and Countrey, by his quick and expedite way in all the Commissions of the Peace, &c. he was intrusted with: So happy and faithful in the management of the Queens Revenue; so zealous for the promoting of any Design, that advanced either the King's Honour or Service, that with the unanimous Choice of King and Kingdom (then agreeing in few things else) he was preferred Lord Chief Justice of the Common-Pleas, in place, beneath, in profit, above the Chief Justice of the King's Bench, by the same token, that some out of design have quitted *that*, to accept of *this*: amongst whom, was Sir Edward Mountague, in the Reign of King Hen. 8. who being demanded of his Friends the reason of his self-degradation? *I am now (saith he) an old man, and love the Kitchen above the Hall, the warmest place best suiting my age:* His Writ [so much the King confided in him] running not, *Durante bene placito*, but, *Quam diu se bene gesserit*; and his Preferment owed to his Merit, not his Purse, being the Judge [to use King James's speech of Judge Nichols] *that would give no money, because [they onely buy justice, that intend to sell it]* he would take none.

In that Place he had two seemingly inconsistent qualities; a great deal of Patience to attend the opening of a Cause [he would say, He had the most wakening Evidence from the most dreaming speakers] and a quick dispatch of it, when opened: Insomuch that some thought to see in his time in the Common-Pleas, and other Courts where he sate, what was seen in Sir Thomas Moore's in the High-Court of Chancery, That the Courts should rise, because there were no more Causes to be tried in them. He was very careful to declare the true grounds of the Law to the King, and to dispense the exact Justice of it to the People: He observed, that those who made Laws, not onely desperate, but even opposite in terms to Maxims of Government, were true friends neither to the Law nor Government, Rules of State and Law in a well-ordered Common-wealth mutually supporting each other.

One Palevizine, an Italian Gentleman, and Kinsman to Scaliger, had

had in one night all his hair changed from black to gray : This Honourable Person immediately upon his Publick Employment, put on a publick Aspect, such, as he who saw him but once, might think him to be *all pride*, whilst they that saw him often, knew him to have none.

So great a place must needs raise Envie ; but withal, so great a spirit must needs overcome it : Envie and Fame [neither his friend, neither his fear] being compared by him to Scolds, which are silenced onely with silence, being out of breath by telling their own tales.

Seriously and studiously to *confute* Rumors, is to *confirm* them, and *breed* that suspicion we would *avoid*, intimating that *reality* in the story we would deny.

His supposed Crimes when *Chief Justice*, as now, and upon my Lord *Coventry's* death, when *Lord Keeper*, hear how satisfactorily he answereth in a Speech he made, after leave had to speak in the House of Commons in his own defence, where indeed there is the account of his whole Life.

*Mr. Speaker,*

The Lord  
Finches  
Speech in his  
own defence.

I Give you thanks, for granting me admittance to your presence; I come not to preserve my self and fortunes, but your good Opinion of me : For I profess, I had rather beg my bread from door to door with [*Date obolum Ballisario*] your Favour, than be never so high and honourable with your displeasure.

I came not hither to justify my Words, Actions or Opinions, but to open my self freely, and then to leave my self to the House.

What disadvantage it is for a man to speak in his own Cause, you well know ; I had rather another should do it ; but since this House is not taken with words, but with truth, which I am best able to deliver, I presume to do it my self.

I come not with a set Speech, but with my heart, to open my self freely, and then to leave it to the House ; but do desire, if any word fall from me, that shall be misconstrued ; I may have leave to explain my self.

For my Religion, I hope no man doubts it, I being religiously Educated under *Chadderton* in *Emanuel* Colledge thirteen years ; I have been in *Graves-Inn* thirteen years a Benchman, and a diligent Hearer of Doctor *Sibbs*, who, if he were Living, would Testifie that I had my chiefest encouragements from him ; and though I met with many oppositions from many in that house, ill-affected in Religion, yet I was always supported by him.

Five years I have been of the King's Counsel, but no Actor, Advisor, or Inventor of any Project : Two places I have been preferred unto, Chief Justice, and Lord Keeper ; not by any Suit or Merit of my own, but by his Majesties free gift : In the discharge of those places my hands have never touched, my eyes have never been blinded with any Reward.

I never byassed for friendship, nor diverted for hatred ; for all that know me, know I was not of a vindicative nature.

I do

I do not know for what particulars, or by what means you are drawn into an ill opinion of me, since I had the honour to sit in that place you sit in, Master Speaker; in which I served you with all fidelity and candor: Many witnesses there are of the good Offices I did you, and resumed expressions of Thankfulness from this House for it; for the last day I had share in it, no man expressed more symbols of sorrow than I did.

After three days Adjournment, the King desired me, it might be Adjourned for a few days more; whether was it then in his Majesty, much less in me, to Dissolve the House? But the King sent for me to *Whitehall*, and gave me a Message to the House, and commanded me, when I had delivered the Message, forthwith to come to him, and if a question was offered to be put, he charged me upon my Allegiance, I should put none; I do not speak this as a thing I do now merit by, but it is known to divers men, and to some Gentlemen of this House. All that I say, is but to beseech you to consider what you would have done in this strait, betwixt the King my Master, and this Honourable House.

The Shipping business lieth heavy upon me; I am far from justifying that my opinion; if it be contrary to the Judgment of this House, I submit; I never knew of it at the first, or ever advised any other.

I was made Chief Justice four days before the Writ went out for the Port, I was sworn sixteen days after, and the Writs Issued forth without my privity.

The King Commanded the then Chief Justice, the now Chief Baron, and my self to look on the Presidents, and to certify him our Opinions, what we thought of it, *That if the whole Kingdom were in danger, it was reasonable and fit to lay the Charge for the Defence of it, upon the whole Kingdom, and not upon the Port only.* And Commanded the then Chief Justice, my self, and the now Chief Baron, to return him our Opinions. Our Opinions were, and we thought it agreeable to Law and Reason, *That if the whole were in danger, the whole should contribute:* This was about June.

In *Michaelmas* following, the King [but by no Advice of mine] Commanded me to go to all the Judges, for their Opinions upon the Case, and to Charge them upon their Allegiance to deliver their Opinions; but this, not as a binding opinion to themselves, but that upon better consideration or reason they might alter, but only for his Majesties satisfaction, and that he must keep it to his own private use [as I conceive the Judges are bound by their Oaths to do] I protest, I never used any promise or threats to any, but did only leave it to the Law, and so did his Majesty desire, *That no speech that way, might move us to deliver any thing contrary to our Consciences.*

There was no Judge that Subscribed, needed solicitations to it, there were that Refused *Hutton* and *Crook*; *Crook* made no doubt of this thing, but of the introduction, *I am of opinion, that when the whole Kingdom is in danger, whereof the King is Judge, the danger is to born by the whole Kingdom.*



When the King would have sent to *Hutton* for his Opinion, the then Lord Keeper desired to let him alone, and to leave him to himself: That was all the ill office he did in that business.

*February 26.* upon command from his Majesty by the then Secretary of State, the Judges did assemble in *Sergeants-Inn*, where then that opinion was delivered, and afterwards was inrolled in the *Star-chamber* and other Courts, at which time I used the best arguments as I could; where at that time *Crook* and *Hutton* differed in Opinion, not of the thing, but whether the King was sole Judge.

Fifteen months from the first they all Subscribed, and it was Registered in the *star-chamber* and other Courts. The reason why *Crook* and *Hutton* Subscribed was, because they were over-ruled by the greater number. This was all I did, till I came to my Argument in the *Exchequer*, where I argued the Case; I need not tell you what my Arguments were, they are publick about the Town.

I delivered my self then as free as any, that the King ought to Govern by the positive Laws of the kingdom, and not alter, but by consent of the Parliament, and that if he made use of it, as a Revenue or otherwise, that this judgement could not hold him; but never declared that money should be raised.

I heard you had some hard opinion of me about this secret business; it was far from my business and occasions, but in Mr. absence, I went to the Justice-seat, when I came there I did both King and Commonwealth good service, which I did with extream danger to my self and fortunes, lest it a thing as advantageous to the Commonwealth, as any thing else.

I never went about to overthrow the *Charter* of the *Forrest*, but held it a sacred thing, and ought to be maintained both for the King and People. Two Judges then were, that held the King by the Common-law might make a *Forrest* where he would; when I came to be Judge, I declared my Opinion to the contrary, that the King was restrained, and had no power to make a *Forrest*, but in his own Demefn lands.

I know that there is something laid upon me, touching the Declaration that came out the last Parliament, it is the King's affair, and I am bound, without his Licence, not to disclose it; but I hope I shall obtain leave of his Majesty, and then I shall make it appear, that in this thing I have not deserved your disfavours, and will give good satisfaction in any thing.

I know that you are wise, and that you will not strain things to the uttermost sence to hurt me. God did not call *David* a man after his own heart, because he had no failings, but because his heart was right with God. I conclude all this, *That if I must not live to serve you, I desire I may dye in your good opinion and favour.*

A Speech so franck and clear, that it might have removed all suspicion; so pathetick, that it might have melted cruelty into compassion, so humbly and submissively managed, that they could not but pity him, who were resolved to destroy him; weeping at the

the pronouncing of it, and when it was over (*Hyena* and *Crocodile*-like, shedding tears and blood in an instant) that day Voting the Author a Traitor, and (without any regard to the honour of his place and trust, the reverence of his years, the strictness of his profession and life, the many services he did that party of whom he was reckoned one, and the many favours he received from them; the extent of his charity, and the exemplariness of his devotion) employ their common Messengers to take him, though he either upon his friends intimation, or his own observation of the danger he was in, among those who are prone to insult most, when they have objects and opportunities most capable of their rudeness and petulancy, escaped in a disguise (wearing a *Vizard* lawfully to save himself, as others did then to *destroy* him and the kingdom) that night or next morning betimes in a Skulker [the Sea being less tempestuous than the Law] to *Holland*, where he safely heard himself charged with High-treason in four particulars.

1. For not Reading, as the Faction would have him, the Libell Sir *John Clue* drew up against the Lord Treasurer *Weston*, in the Parliament 4. *Caroli*.

2. For threatening the Judges in the matter of Ship-money.

3. For his judgment in the Forrester business, when he was Lord Chief Justice of the *Common-Pleas*.

4. For drawing the Declaration after the Dissolution of the last Parliament.

And staid so long, until he saw. 1. The whole Plot he in-  
deavoured to obviate in the buds of it, ripened to as horrid a Re-  
bellion, as ever the Sun saw. 2. The Charges against *Buckingham*,  
*Weston*, *Strafford*, himself, &c. ending in a Charge against the King  
himself, whose Head [he would always affirm] was aimed at  
through their sides. 3. The great grievance of an 120000*l*. in  
the legal way of Ship-money, redressed and eased by being com-  
muted for a burden of 60. millions, paid in the Usurped ways of  
Assessments, Contribution, Loans, Venturing, Publick Faith,  
Weekly Meals, the Pay of the three Armies, Sequestrations, De-  
cimations, those Bells and Dragons of the Wealth, and plenty of  
*England*. 4. The great fear, that the King would make a great  
part of the kingdom *Forrests*, turned into greater, that the Con-  
spirators would have the whole kingdom into a Wilderness.  
5. And the Declaration he drew about the evil Complexion of the  
last Parliament, made good with advantage by the unheard of and  
horrid outrages of *this*. In a word, he lived to see the Seditious  
act far worse things against the King and kingdom, than his very  
fear and foresight suspected of them, though he gave shroud hints  
and guesses. And to see God do more for the King and kingdom,  
than his hope could expect; for he saw the horrid Murder of  
*Charles I.* and the happy Restauration of *Charles II.* enduring eight  
years Banishment, several months Confinement and Compositions,  
amounting to 7000*l*.

T H E

# Life and Death

O F

S<sup>r</sup> FRANCIS WINDEBANK.



In his Speeches 4. Car. 1.

**W**HEN neither sincerity in Religion, which he observed severely in private, and practised exemplarily in publick, nor good affections to the Liberties of the Subject; in whose behalf he would ever and anon take occasion to Address himself to his Majesty to this purpose. Your poor Subjects in all humbleness assure your Majesty, that their greatest confidence is, and ever must be in your grace and goodness, without which they well know, nothing that they can frame or desire will be of safety or value to them: Therefore are all humble Suiters to your Majesty, that your Royal heart will graciously accept and believe the truth of theirs, which they humbly pretend as full of truth, and confidence in your Royal Word and Promise, as ever People reposed in any of their best Kings.

Far from their intentions it is any way to incroach upon your Sovereignty or Prerogative; nor have they the least thought of stretching or enlarging the former Laws in any sort, by any new interpretations or additions; The bounds of their desires extend no further than to, some necessary explanation of that, which is truly comprehended within the just sense and meaning of those Laws, with some moderate provision for execution and performance, as in times past upon like occasion hath been used.

They humbly assure Your Majesty they will neither loose time, nor seek any thing of your Majesty, but that they hope may be fit for dutysful and Loyal Subjects to ask, and for a Gracious and Just King to grant. When neither the Services he performed in publick, nor the Intercessions he made in private in behalf of the People of England, could save so well-affected, religious, able, active, publick-spirited, charitable and munificent a Person as Sir John Finch, Baron Finch of Foreditch.

Its no wonder Sir Francis Windebank was loath to hazzard his life in a scuffle with an undisciplined Rabble, which he freely offered to be examined by any free and impartial Courts of Justice, where the multiude should receive Laws, and not give them, and reason should set bounds to passion, truth to pretences, Lawes duly executed to disorders, and charity to fears and jealousies, when the sacredness of some great Personages, and the honour of others, when

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April 7, 1640



when the best Protestants, and the best Subjects were equally obnoxious to the undistinguished Tumults, which cried out against Popery and Ill-counsel, but struck at all men in power and favour. Sir Francis rather ashamed than afraid, to see the lives and honours of the most eminent persons in the Nation exposed to those rude Assemblies, where not reason was used as to men, to persuade; but force and terror, as to beasts to drive and compel, to whatsoever tumultuary Patrons shall project, left the kingdom as unsafe, where Factions were more powerful than Laws, and persons chose rather to hear than to see the miseries and reproaches of their Country, waiting for an Ebbe to follow that dreadful and swelling Tide upon this Maxime, *That the first indignation of a mutinous multitude is most fierce, and a small delay breaks their consent, and innocence would have a more candid censure, if at all, at distance.* Leave he did his place and preferment, like those that scatter their Treasure and Jewels in the way, that they might delude the violence of their greedy pursuers, troubled for nothing more than that the King was the while left naked of the faithful ministry of his dearest Servants, and exposed to the infusions and informations of those, who were either complices or mercenaries to the Faction, to whom they discovered his most Private Counsels.

Those aspersions laid upon him, by those that spoke rather what they wished, than what they believed or knew he would say, should like clouds vanish, while his reputation, like the Sun a little muffled at present, recovered by degrees its former and usual luster. *Time* [his common saying] *sets all well again.*

And time at last did make it evident to the world, that though he and others might be subject to some miscarriages, yet such as were far more repairable by second and better thoughts, than those enormous extravagancies, wherewith some men have now even wildred, and almost quite lost both Church and State.

The event of things at last demonstrating, that had the King followed the worst counsels that could have been offered him, Church and State could not have been brought into that condition they were presently, in upon the pretended Reformation.

Among the many ill consequences, whereof this was not the least remarkable, *viz.* that those very slanderers reputation and credit [I mean, that little they had] with the people, were quite blasted by the breath of that same furnace of popular obloquy and detraction, which they have studied to heat and inflame to the highest degree of infamy, and wherein they thought to cast and consume other mens names and honour.

In the mean time, his paticence better served him to bear, and charity to forgive, than his leasure to answer the many false aspersions cast upon him, and give the malice of some men the pleasure to see him take notice of, or remember what they so rudely said, or barbarously objected against him.

Being conscious of his own good affections and inclinations for the publick, he could not suspect the affections of the publick towards

wards him, never [in Forraign Parts, where the whole Nation lay under the imputation of the miscarriages of the worst part of it] gratifying the sprightfulness of a few, with any sinister thoughts of the civility of all, whereof many might be misled by others that were inclined of themselves: His pity towards the errors of all, being above his anger at the malice of any.

His crimes.

His greatest fault was, that he was promoted to that trust and honour he had by Arch-bishop Laud, as the Arch-bishop's great crime was, that he was advanced by the King. It was [saith the Historian] as fatal to be *Sejanus* friend at last, as it would have been to be his foe at first. It was thought offence enough to make up a branch of that excellent person's Charge, as it should seem, p. 122. of the necessary Introduction to his Tryal. That it appeared out of his diary, that June 14. 1632. Master Windebank was made one of the Principal Secretaries of State, by his procurement of these leinous words, being then Printed in capital letters, June 15. Master Francis Windebank my old friend, was sworn Secretary of State, which place I obtained of my Gracious Master King Charles for him. And it would have been Plea enough against that Charge, to have taken the reasons of this favour (a great piece of equity) as appears out of the Bishops own mouth.

His good qualities or the Secretaries place.

1. His Integrity and Faithfulness so singular, that he would lay aside all obligations to please any one, to satisfy the great obligation that was upon him of doing Justice. He himself having left behind him this Instance of his Impartiality. In this business [meaning the business between the new and old Corporation of Sopeboilers, Debated at the Council-board at Theobalds, July 12. 1635.] and some other of great concernment, during the Commission for the Treasury, my old friend Sir F.W. forsook me, and joyned with the Lord Cottington, which put me to the exercise of a great deal of patience. The Spaniard (while all other Nations are Mercenary, and for money will serve on any side) will never fight against his own King; nor would this Gentleman for any interest, engage against his two great Sovereigns, as he called them, Conscience and Honesty.

2. His Lenity and Moderation, which was a happy mixture of discretion and good nature, like the Silken-string, running through the Pearl-chain of all his transactions, *Si virtutum finis ille sit maximus, qui plurimorum spectat profectum, moderatio omnium pulcherrima est*, Ambrosius de Penitent. contra Novat. l. 1. c. 1. It was the honour of the Romane State, as yet being Pagan: In hoc gloriari licet, nulli gentium mitiores placuisse penas. Having this peculiar commendation, That he punished not only offenders that were discovered, but those that made it their business to lay snares to discover them. It being as dangerous (as he observed) to take notice of all faults, as of none at all, that involving the State in endless troubles and jealousies, while this only made it obnoxious to some bold attempts, which all know it could punish, though some presume, because it doth connive.

Binding some of his own Pursevents (Grey and Harwood by name) to their Good Behaviour, as well as their Prisoners, being not able

to

to endure those Hell-hounds, Horse-leaches that only sucked the corrupted blood of the Law. He was very much pleased in applying a *French Story* to this purpose; Of one so much delighted in troubling men, that when *Lewis the French King* offered to ease him of a number of Suits, he earnestly besought his Highness to leave him some 20, or 30 behind, whereby he might merrily pass away the time.

3. His Publick Spirit, his friend the Arch-bishop being not readier to propose publick designs to him, than he to close with them; by the same Token, that a \* Great Man, upon the Rumor spread of his being a Papist [for all sober men in their Wits were then Branded with the Nick-names of Papists, by those Protestants, who King James said were frighted out of their wits] replied, *That he knew nothing he had of a Papist, but a very great Charity.*

\* D. H.

4. His Plain Dealing, a great Jewel in the Court of Princes, [*Quid omnia possidentibus deest?* [they are the words of the great Courtier *Seneca*] *Ille qui verum dicat.*] And a resolution rather to displease, than betray his Sovereign. Offering free, but humble Counsels, gilding and sweetning his wholsome Pills.

5. His Reservedness not so close, but that he imparted as much as might invite others to open themselves, though so wary, as not to discover so much as might give others a hank over him: his peculiar faculty was a vast gift of discerning others, himself all the while unseen, walking as in *Cyges* his Ring.

But his great Charge urged against him in the House, November 12. 1640. and December 1. was seventy four Letters of Grace to Recusants in four years, sixty four Priests discharged by his Warrants, and twenty nine by his Verbal Order, and twenty three by his Authority, under Master Reads hands. Father *Joseph the Capuchine of Paris*, thanks to him for his Favours and Civilities; to which, though he durst not himself, yet others durst for him, offer these satisfactory Answers.

1. *That what he did, he did by his Majesties direction, the Kings Majesty declaring, that the favours vouchsafed the Roman Catholicks, had been performed by special Command and Order given to him in that behalf, without any advice or original motion of him, who hath only moved herein, as he hath been from time to time Commanded. [They are the King's own words.]*

2. *That that favour which he shewed Catholicks here, was to procure the Protestants favour abroad. Allegations so reasonable, that he desired but the favour to have his Charge set down in Writing, and liberty to answer thereunto, in a Letter sent from Callis, December 6. 1640.*

Although yet all his Letters carried that respect to his Majesty, that he declared, *He would not alleadge his Majesties authority any further than his Majesty would be pleased to give him leave, being willing rather to perish [they are his own words] than discover any thing to the prejudice of his Majesties affairs.*

And besides, none were by him discharged without Bonds & Security for their behaving themselves according to Law. And this whole



affair was no new thing, but the practise of the wise and religious King *James*, who understood the interest of the Protestant Religion, as well as any Prince in the world, and promoted the concerns of it, more ways than any man in *England*, in whose Reign *Anno* 1622. this Letter was sent to the Judges.

*After my hearty Commendations to you.*

“**H**is Majesty having resolved [out of deep reasons of State, “and in expectation of the like correspondence from Foreign Princes, to the Profession of our Religion] to grant some “Grace and Connivance to the Imprisoned Papists in this kingdom, hath Commanded me to Issue out some Writs under the “Broad Seal to that purpose, &c. I am to give you to understand “[from his Majesty] how his Majesties Royal Pleasure is, That upon receipt of these Writs, you shall make no niceness nor difficulty, to extend that his Princely Favour to all such Papists, as “are Prisoners upon the concerns of Religion only, and not matters of State.

Westminster Colledge.  
August 2. 1622.

*Your loving friend,*

JO. LINCOLNE.

The clearness of this honest, but unfortunate Gentleman's Proceedings, gave so much reputation to him abroad, even in his lowest condition [wherein great men, like *Dyals*, are not looked on, because the Sun is off of them] as that the Governour of *Callice*, *Le Comte de Charrau* offered him his Coach to *Paris*, with many other unusual Civilities, *Monsieur de Chavigny* not only commanded Licence for his departure from *Callice*, but expressed great respect to his person, and gave order for his accommodation with any thing that that place could afford; *Cardinal Richlieu* invited him to his *Ballet*, with order to *Monsieur Chavigni*, to bring him to his Eminence, and assurance of welcome, and an exceeding good Reception, as he had *March 12. 1640.* The Cardinal, after extraordinary Civilities, bringing him from his own Chamber into the next, giving him the upper hand, and holding him by the hands. Yea, the King and Queen of *France* admitted him to a very great motion of familiarity with them respectively, and upon *Monsieur Senetens* ordered a Privilege to be drawn up, in as large and as ample manner as he could contrive it, to free him and the other *English* that were Exiles there, on the account of their Loyalty, from that Confiscation of Estates after their deaths, to which other Aliens are obnoxious by the Laws of that Kingdom. Upon all which favours, he makes this reflection in a letter to his Son. *So as though in mine own Country it be accounted a Crime to me, to be her Majesties Servant, yet here I shall have Reputation, and receive much Honour by it.* As not only he did in *France*, but likewise his Son in *Rome*, where *Cardinal Barbarino* treats him at a very high rate of kindness and civility. I remember it was wondered at much by some, that a person rendered

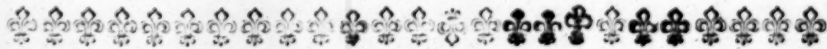
dred so odious, should escape so well, as to enjoy his life and estate, and *more* by others, that so worthy a man, that with his Father, [these are his own words] had served the Crown near fourscore years, and had the honour to be employed by the late Queen Elizabeth, King James, and his now Majesty, in businesses of great trust, should be ousted his Secretaries Place, and Banished his Country for obeying his Master's Command, and that sometimes, much against his own mind and opinion, insomuch that Master Read protests he did many of them with a very ill will: His rule was to be constant, but not obstinate in his opinions he was of; and when he had proper and secret motions of his own, yet to yield [as the Orbs do for the order of the Universe] to the way of the first Mover. Especially since he desired that his Secretary Master Read should come over, and give an account of the grounds and reasons of all those transactions wherein he had been ministerial, so confident was he of his integrity. And after such a fair examination of his Services, he requested only the favour of a charitable construction, if his Services, wherein he said he had no ill intention, nor had offended willingly or maliciously; and permission to return in safety to England, to pass that little time which remained of his life privately in peace, and [mark these expressions] in the Church of England, whereof [these are the very syllables of his Petition] he will in Life and Death continue a true Member, and in which he desireth to bestow the rest of his time in devotion for the prosperity thereof. So modest were his expectations.

It was pity he was forced to live and dye among strangers, more kind to him than his own Nation, who while they perswaded the world he was a Papist, had without God's special grace made him so, by the unkindness of some Protestants, who dressed him and others with Nick-names of Popery, as the Heathens did the Martyrs in Beasts Skins, that they might first expose, and afterwards beat them. Only he was happy in this, that the Faction did not persecute him so rigidly, as all the Court loved him intirely, those very Lords that favoured the Conspiracy, being very careful of him, who lived to see them repent more of their Compliance, than he had occasion to do of his Loyalty, though his little state [the argument of his honesty and generosity] was broken, his Relations distressed, his Son Thomas of the Privy-chamber to the King displaced; and what was sadder then all this, one of his young Sons, commonly called Colonel Windebank, Shot to Death at Oxford, for Delivering up Blechingdon-house to Cromwell's Horse (upon first Summons, there being no Foot near, whatever Cromwell threatened) so much to the disadvantage of Oxford. A wonderful passage, had it happened in any other age, but that wherein men admired nothing, not so much from any knowledge they attained in the causes of things, as from the multitude of strange effects.

Some Venison there is not fit for food when first killed, till it's a while buried under ground: Some Mens Memories do not relish so well till a while after their Interment. Of this unfortunate States-men, I may say what a wise man said of another.

His Petition to  
the Parlia-  
ment.

*Nunc quia Paula domini non sunt bene gesta, foresque  
 Paucula successus non habuere suos  
 Creditur esse dolus fuerat quæ culpa, Putatur  
 Et scelus infelix qui modo lapsus erat  
 Rumpatur livor [dicam quod sentio] certe  
 Infelix potius quam sceleratus erat.*



T H E

# Life and Death

O F

Dr THOMAS JACKSON,

*President of Corpus Christi Colledge in Oxford.*



**I**T is true, this Excellent Person died just when the Rebellion began to offer violence to others, yet dying then, he could not escape from the violence of it himself. *Peter Martyrs* wife, *P. Fagius*, and *Martin Bucer* are reckoned a sort of *Queen Maries* Martyrs (though they dyed before) because their bodies were then digged from their Graves, and buried in a Dunghill. And this great man claimes justly a place in the Catalogue of Loyal Martyrs, because though dying *Anno 1640.* yet was afterwards fetched out of the Bed of Honour, in which the Church had laid him, and his Grave made among Hereticks and Pestilent Fellows.

It was one Branch of Arch-bishop *Land's* Charge, that he preferred this Professed *Arminian* to be President of a Colledge in the University, Dean of a Cathedral in the Church. And he could not have escaped that accepted these preferments. He was reckoned a good man of old; that new hated. And you shall see from a sober person, to whom we owe this relation, what a good man this is whom the Conspiracy reviled. Reviled indeed, but basely, for when the Arch-bishop answered, *That he thought Doctor Jackson Learned, Honest and Orthodox*: It was replied, *That though Learned and Honest, he was an Arminian.* *Bonus vir, Cajus sejus in hoc tantum malus quod Christianus.* A man you will see, of whom that Age was not worthy.

He was descended from a very worthy Family, in the Bishoprick of *Durham*, his life seemed to be Consecrated to Vertue and Liberal Arts, from his very Child-hood: He had a natural propensity to Learning, from which no other recreation or imployment could divert



divert him, he was first designed (by his Parents) to be a Merchant in *New-castle*, where many of his near Friends and Alliance lived in great wealth and prosperity; but neither could that temptation lay hold upon him.

Therefore (at the instance of a Noble Lord, the Lord Fure) he was sent to the *University of Oxford*, for which highly esteemed favours he returns his solemn thanks in the very *first words*, and entrance of one of his books. He was first planted in *Queens Colledge*, under the Care and Tuition of the propound Doctor *Grakanthorn*, and from thence removed to *Corpus Christi Colledge*, who although he had no notice of the Vacancy of the Place, till the day before the Election, yet he answered with so much readiness and applause, that he gained the Admiration, as well as the Suffrages of the Electors, and was Chosen with full consent, although they had received Letters of Favour from great Men to another Scholar. A sure and honourable argument of the incorruptedness of that place, when the peremptory *Mandamus* of the pious Founder, *nec prece, nec pretio*, presented with the merits of a young man and stranger, shall prevail more then all other solicitations and partialities whatsoever: This resolution hath been often assured unto me from one of the Electors (yet living) Master *John Hore* of *West-hendred*, a man of reverend years and goodness. There was now a welcome necessity laid upon him, to preserve the high opinion which was conceived of him, which he did in a studious and exemplary life, not subject to the usual intemperance of that age. Certainly the Devil could not find him idle, nor at leisure to have the suggestions of Vice whispered into his Ear. And although many in their youthful times have their deviations and exorbitances, which afterwards prove reformed, and excellent men; yet it pleased God to keep him in a constant path of vertue and piety. He had not been long admitted into this place, but that he was made more precious, and better estimated by all that knew him, by the very danger that they were in suddenly to part with him; For walking out with others of the younger company to wash himself, he was in eminent peril of being drowned. *The depth closed him round about, the weeds were wrapt about his Head.* He went down to the bottom of the mountains, the Earth with her Bars was about him for ever, yet God brought his soul from corruption, *Jonah 2. 5, 6.* That (like *Moser* from the Flax) for the future good of the Church and government of the Colledge where he lived, there might be preserved the meekest man alive, or (like *Jonas*) There might be a Prophet revived (as afterwards he proved) to forewarn the people of ensuing destruction, if peradventure they might repent, and God might revoke the judgments pronounced against them, and spare this great and sinful Nation. It was a long (and almost incredible) space of time wherein he lay under water, and before a Boat could be procured, which was sent for, rather to take out his Body (before it floated) for a decent Funeral, then out of hopes of recovery of Life. The Boat man discerning where he was by the Bubbling of the Water (the last signs of a man expiring, thrust down his

his hook at that very moment, which by happy providence (at the first essay) lighted under his arm, and brought him up into the Boat. All the parts of his body were swollen to a vast proportion; and though by holding his head downward they let forth much water, yet no hopes of life appeared. Therefore they brought him to the land, and lapped him up in the Gowns of his Fellow-Students, the best Shroud that Love or Necessity could provide.

After some warmth, and former means renewed, they perceiv'd that life was yet within him, conveyed him to the Colledge, and commended him to the skill of Doctor *Channel*, an eminent Physician of the same House, where, with much care, time, and difficulty, he recovered, to the equal joy and wonder of the whole Society. All men concluded him to be reserved for high and admirable purposes. His grateful Acknowledgments towards the Fisher-man and his Servants that took him up, knew no limits, being a constant Revenue to them while he lived. For his thankfulness to Almighty God, no heart could conceive, nor tongue express it but his own, often commemorating the miracle of Divine Mercy in his deliverances, and resolving hereafter *not to live to himself, but to God that raiseth the dead*. Neither did he serve God with that which cost him nothing; I must rank his abundant Charity, and riches of his Liberalities amongst the Vertues of his first years, as if he would strive with his Friends, Patron, and Benefactors, *Utrum illi largiendo, an ipse dispergendo vinceret*, whether they shall be more bountiful in giving, or he in dispersing; or, that he was resolved to pay the ransom of his life into God's Exchequer, which is the bodies of the poor. His heart was so free and enlarged in this kind, that very often his Alms-deed made him more rich that received, than it left him that gave it. His progress in the study of Divinity was something early, because (as he well considered) the journey that he intended was very far, yet not without large and good provisions for the way. No man made better use of Humane Knowledge, in subserviency to the Eternal Truths of God, produced more testimonies of Heathens to convert themselves, and make them submit the rich Presents of their Wise-men, to the Cradle and Cross of Christ. He was furnished with all the learned Languages, Arts, and Sciences, as the pravi-ous dispositions, or *beautiful Gate* which led him to the Temple; but especially *Metaphysicks*, as the next in attendance, and most necessary *handmaid* to Divinity, which was the Mistress where all his thoughts were fixed, being wholly taken up with the love and admiration of Jesus Christ, and him crucified. The reading to younger Scholars, and some Employments imposed by the Founder, were rather recreations and assistances, than diversifements from that intended work. The Offices which (out of duty, not desire) were never the most profitable, but the most ingenuous, not such as might fill his purse, but increase his knowledge. It was no small accession of respect unto him (or rather a consequent of the good repute which he had already gained) that those two Noble Hosta-

ges (Mr. Edward, and Mr. Richard Spencers, Sons to the Right Honourable Robert, Lord Spencer, Baron of Wormleighton) were commended to his charge, whom he restored fully instructed with all good Literature, the glory of learned and religious Nobility, and the very Ornaments of the Countrey where they lived; for which faithful discharge of his great trust, he (and his Memory) were ever in singular veneration with that whole Family, and their Alliances. His Discourse was very facetious (without offence) when time and place, and equality of persons permitted it. He was enterprising (as our neighbours speak it) a man (upon occasions offered) of *Universal Conversation*. When he was chosen into Office, the Governour of the Colledge was wont to give this testimony of him, *That he was a man most sincere in Elections*: and that in a dubious victory of younger wits, it was the safest experiment for an happy choice, to follow the *Omen* of his *Judgment*. He read a Lecture of Divinity in the Colledge every Sunday morning, and another day of the week at *Pembroke Colledge* (then newly erected) by the instance of the Master, and Fellows there. He was chosen Vice-President for many years together, who by his place was to moderate the Disputations in Divinity. In all these he demeaned himself with great depth of Learning, far from that knowledge which puffeth up, but accompanied with all gentleness, courtesie, humility, and moderation. From the Colledge, he was preferred to a Living in the Bishoprick of *Durham* (in their Donation) and from thence (with consent from the same Colledge obtained, where no request could be denied him) removed to the Vicarage of *Newcastle*, a very populous Town, furnished with multitudes of men, and no small variety of opinions. It was a difficult task (and onely worthy of so pious an Undertaker) so to become all things to all men, that by all means he might gain some. This was the place where he was appointed by his Friends to be a Merchant, but he chose rather to be a Factor for Heaven. One precious soul refined, polished, and fitted for his Masters use, presented by him, was of more value to him, than all other purchases whatsoever. He adorned the Doctrine of the Gospel (which he preached and professed) with a sutable Life and Conversation, manifesting the signes of a true Apostle; in all things shewing himself a pattern of good works; in Doctrine, incorruptness, gravity, sincerity, sound speech that cannot be condemned, that they which were of the contrary part might be ashamed, having no evil thing to say of him, *Titus 2. 7, 8.*

“I lately received Letters (saith the worthy Compiler of his “Life) from a Gentleman, who lived there at the same time with “him, who gave this Testimony of him, He was a man very studious, humble, courteous, and charitable. At *Newcastle* (when he went out) what money he had, he usually gave to the Poor, who at length flocked so unto him, that his Servant took care that he had not too much in his pocket. At a certain time Doctor *Henderson*, the Town’s Physician, his neighbour and intimate acquaintance (having made a Purchase) sitting sad by him, and fetching a sigh,



a sigh, he demanded what was the reason; he said, that he had a payment to make, and wanted Money: Doctor *Jackson* bade him be of a good cheer, for he would furnish him; and calling for his Servant, told him the Physician's need, and asked what money he had. The man stepping back silent, the Doctor bid's him speak; at length the man said, forty shillings; he bade him fetch it, for Master *Henderson* should have it all: at which Master *Henderson* turned his sadness into laughter. Doctor *Jackson* demanded his reason; he said he had need of 400 or 500 pound. Doctor *Jackson* answered, that he thought forty shillings to be a great sum, and that he should have it, and more also if he had had it. Thus in a place of busie Trade and Commerce, his mind was intent upon better things, willing to spend and to be spent for them, not seeking theirs, but them. After some years of his continuance in this Town, he was invited back again to the University by the death of the President of the same Colledge, being chosen in his absence at so great a distance, so unexpectedly without any suit or petition upon his part, for he knew nothing of the vacancy of the Place, but by the same Letters that informed him that it was conferred upon himself: A preferment of so good account, that it hath been much desired, and eagerly sought after by many eminent men, but never before went so far to be accepted of. Upon his return to *Oxford*, and admission to his Government, they found no alteration by his long absence, and more converse with the world, but that he appeared yet more *humble* in his elder times; and this not out of coldness and admission of spirit, but from a prudent choice and experience of a better way: not without a great example of *Paul* the aged, who when he had Authority to command that which is convenient (yet for love's sake) chose rather to beseech, Epistle to *Philemon*. He ruled in a most obliging manner, the Fellows, Scholars, Servants, Tenants, *Nemo ab eo tristis discessit*, no man departed from him with a sad heart, excepting in this particular, that by some misdemeanour, or willing error, they had created trouble, or given any offence unto him. He used the Friends, as well as the Memory of his Predecessors fairly. He was *Presidents pacificus*, a lover and maker of peace. He silenced and composed all differences, displeasures, and animosities, by a prudent impartiality, and the example of his own sweet disposition. All men taking notice that nothing was more hateful than hatred it self, nothing more offensive to his body and mind, it was a shame and cruelty (as well as presumption) to afflict his peaceable spirit. It is a new and peculiar Art of Discipline, but successfully practised by him, that those under his Authority were kept within bounds and order, not so much out of fear of the penalty, as out of love to the Governour. He took notice of that which was good in the worst men, and made that an occasion to commend them for the good sake; and living himself, *tantum nemini ignosceret*, as if he were so severe, that he could forgive no man, yet he reserved large pardons for the imperfections of others. His nature was wholly composed of the properties of Charity it self. *Charity suffereth*

suffereth long, and is kinde, beareth all things, believeth all things, hopeth all things, endureth all things. I can truly avouch this Testimony concerning him, That living in the same Colledge with him more than twenty years (partly when he was Fellow, and partly when he returned President) I never heard (to my best remembrance) one word of anger, or dislike against him. I have often resembled him in my thoughts (with favour of that Honourable Person) to him (whose name sounds very near him) who being placed in the upper part of the World, carried on his Dignity with that justice, modesty, integrity, fidelity, and other gracious plausibilities, that in a place of trust, he contented those whom he could not satisfie; and in a place of envie, procured the love of them who emulated his Greatness, and by his example, shewed the preheminance and security of true Christian Wisdom, before all sleights of humane policy, that in a busie time no man was found to accuse him; so this good man (in that inferiour Orb which God had placed him) demeaned himself with that Christian clemency, candor, wisdom, and modesty, that malice it self was more wary than to cast any aspersions upon him. I shall willingly associate him to those other Worthies his Predecessors in the same Colledge (all living at the same time) to the invaluable Bishop Jewel, *Theologorum quas Orbis Christianus per aliquot annorum Centenario produxit maximo*, as grave Bishop Goodwin hath described him, The greatest Divine that for some former Centuries of years the Christian World hath produced. To the famous Master Hooker, who for his solid Writings was surnamed *The Judicious*, and entituled by the same, *Theologorum Oxonium*, the Oxford of Divines, as one calls *Athens*, The Greece of Greece it self. To the learned Dr. Reynolds, who managed the Government of the same Colledge, with the like care, honour, and integrity, although not with the same austerities. He willingly admitted (and was much delighted in) acquaintance and familiarity of hopeful young Divines, not despising their Youth, but accounting them as Sons and Brethren, encouraging and advising them what Books to read, and with what holy preparations, lending them such Books as they have need of, and hoping withal, that (considering the brevity of his own life) some of them might live to finish that Work upon the Creed, which he had happily begun unto them. This was one of the special Advices and Directions which he commanded to young men, Hear the dictates of your own Conscience; *Quod dubitas ne feceris*, making this the Comment upon that of *Syracides*, In all thy matters trust (or believe) thine own soul, and bear it not down by impetuous and contradictuous lusts, &c. He was as diffusive of his knowledge, counsel, and advice, as of any other his works of mercy.

In all the Histories of Learned, Pious and Devout Men, you shall scarcely meet with one that disdained the world more generously; not out of ignorance of it, as one brought up in cells and darkness, for he was known and endeared to men of the most resplendent fortunes, nor out of melancholy disposition; for he was chearful and content in all estates, but out of a due and de-

liberate scorn, knowing the true value, that is, the vanity of it. As preferments were heaped upon him without his suit or knowledge, so there was nothing in his power to give, which he was not ready and willing to part withal, to the deserving and indigent man. His Vicarage of *Saint Nicholas Church* in *New-Castle*, he gave to Master *Alweye* of *Trinity Colledge*, upon no other relation, but out of the good opinion which he conceived of his merits. The Vicarage of *Wetney* near *Oxford*, after he had been at much pains, travail and expence, to clear the Title of the Rectory to all succeeding Ministers, when he had made a portion fitting either to give or keep, he freely bestowed it upon the worthy Master *Thomas White*, then Proctor of the University, late Chaplain to the Colledge, and now incumbent upon the Rectory. A Colledge Lease, of a place called *Lye* in *Gloucestershire*, presented to him as a Gratuity by the Fellows, he made over to a third (late Fellow there) meerey upon a plea of poverty, and whereas they that first offered it unto him, were unwilling that he should relinquish it, and held out for a long time in a dutiful opposition, he used all his power, friendship and importunity with them, till at length he prevailed to surrender it.

Many of his necessary friends and attendants have professed, that they have made several journeys, and employed all powerful mediation with the Bishop, that he might not be suffered to resign his Prebendship of *Winchester* to a fourth; and upon acknowledgement (that by their continuance he was disappointed of his resolution herein) he was much offended that the *Manus mortua*, or *Law of Mortmain* should be imposed upon him, whereby in former days they restrained the liberality of devout men towards the Colledges, and the Clergy. But this was interpreted as a discourtesie and disservice unto him, who knew it was a *more blessed thing to give than to receive*. But that which remained unto him, was dispersed unto the poor, to whom he was a faithful dispenser in all places of his abode, distributing unto them with a Free Heart, a Bountiful Hand, a Comfortable Speech, and a Cheerful Eye.

How dis-respectful was he of *Mammon*, the God of this World, the Golden Image which Kings and Potentates have set up? before whom the Trumpets play for War and Slaughter, and Nations and Languages fall down and worship, besides all other kind of Musick for jollity and delight, to drown (if it were possible) the noise of blood, which is most audible, and cries loudest in the ears of the Almighty. How easily could he cast that away, for which others throw away their lives and salvation, running head-long into the place of eternal skreekings, weeping and gnashing of teeth. If it were not for this spirit of covetousness, all the world would be at quiet. Certainly (although the nature of man be an apt soil for sin to flourish in, yet) *if the love of money be the root of all evil*, it could not grow up in him, *because it had no root*: And if it be so hard to a rich man to enter into the kingdom of God, and the Narrow Gate which leads unto life; then he that stooped so low, by humbleness of mind, and emptied himself so nearly



nearly by mercifulness unto the poor, must needs find an easier passage; doubtless, they that say and do these things, shew plainly that they seek another Country, that is, an Heavenly; for if they had been mindful of *this*, they might have taken opportunity to have used it more advantageously.

His devotions towards God were assiduous and exemplary, both in publick and private. He was a diligent frequenter of the public service in the Chappel, very early in the morning and at evening, except some urgent occasions of infirmity did excuse him. His private conferences with God by prayer and meditations, were never omitted upon any occasion whatsoever.

When he went the yearly Progress to view the Colledge Lands, and came into the Tenants houses, it was his constant custome (before any other business, discourse, or care of himself, were he never so wet or weary) to call for a retire Room to pour out his soul unto God, who led him safely in his journey. And this he did not out of any specious pretence of holiness, to devour a Widows House with more facility, Rack their Rents, or Change their Fines; for excepting the constant Revenue to the Founder (to whom he was a strict accountant) no man ever did more for them, or less for himself. For thirty years together he used this following Anthem, and Confession of the holy and undivided Trinity. *Salva nos, libera nos, vivifica nos, O beata Trinitas: Save us, deliver us, quicken us, O blessed Trinity. Let us praise God the Father, and the Son, with the Holy Spirit; let us praise and super-exalt his name for ever. Almighty and everlasting God, which hast given us, thy Servants, grace by the confession of a true faith, to acknowledge the glory of the Holy Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that through the stedfastness of this faith, we may evermore be defended from all adversity, which livest and reignest, &c.*

This he did perform, not only as a sacred Injunction of the Founder (upon him and all the Society) but he received a great delight in the performance of it. No man ever wrote more highly of the Attributes of God than he, and yet he professes that he always took more comfort in admiring, than in disputing, and in praying to, and acknowledging the Majesty and Glory of the *blessed Trinity*, than by too curiously prying into the *Mystery*. He composed a book of *Private Devotions*, which some judicious men (having perused the same) much extolled and admired, as being replenished with *holy truths* and *divine meditations*, which (if it be not already annexed to this book) I hope the Reader will shortly enjoy in a portable Volumn by it self.

Thus have many Scholars and Polemical men (in their elder times) betaken themselves to Catechizing and Devotion, as *Parvus*, Bishop *Andrews*, Bishop *Ussher*; and *Bellarmin* himself seems to prefer this Book, *De ascensione mentis ad Deum*, Of the ascension of the soul to God, before any other parts of his works. Books (saith he) are not to be estimated, *Ex multitudine foliorum, sed ex fructibus*, By the multitudes of the leaves, but the fruit. My other books I read only upon necessity, but this I have willingly read

over three or four times, and resolve to read it more often; whether it be (saith he) that the love towards it be greater than the merit, because (like another *Benjamin*) it was the Son of mine old age.

He seemed to be very Prophetical of the ensuing times of Trouble, as may evidently appear by his Sermons before the King, and Appendix about the signs of the times, or divine fore-warnings therewith Printed some years before, touching the great tempest of wind, which fell upon the Eve of the fifth of November 1636. He was much astonished at it, and what apprehension he had of it appears by his words. — *This mighty wind was more then a sign of the time; the very time it self was a sign, and portends thus much, that though we of this kingdom were in firm league with all Nations, yet it is still in God's power, we may fear, in his purpose to plague this kingdom, by this or like tempests, more grievously then he hath done at any time by Famine, Sword or Pestilence, to bury many living souls, as well of superiour as inferior rank, in the ruine of their stately Houses or meaner Cottages, &c.*

Which was observed by many, but signally by the Preface to Master Herberts Remains; I shall not prevent the Reader, or detain him so long from the original of that book, as to repeat Elogies, which are there conferred upon him. I cannot forbear one passage in that Preface, wherein he made this profession; *I speak it in the presence of God, I have not read so hearty, vigorous a Champion against Rome (amongst our Writers in this rank) so convincing and demonstrative as Dr. Jackson is. I bless God for the confirmation he hath given me in the Christian religion against the Atheist, Jew and Socinian, and in the Protestant, against Rome.*

As he was always a reconciler of differences in the private government, so he seriously lamented the publick breaches of the kingdom: for the divisions of *Reuben* he had great thoughts of heart. At the first entrance of the Scots into England, he had much compassion for his Country-men, although that were but the beginning of their sorrows. He well knew that war was commonly attended with ruin and calamity, especially to Church and Churches, and therefore that prayer was necessary and becoming of them, *Da pacem Domine in diebus nostris, &c, Give peace in our time, O Lord, because there is none other that fighteth for us, but only thou, O God.* One drop of Christian blood (though never so cheaply spilt by others, like water upon the ground) was a deep corrosive to his tender heart. Like *Rachel* weeping for her children, he could not be comforted: his body grew weak, the chearful hue of his countenance was empaled and discoloured, and he walked like a dying mourner in the streets. But God took him from the evil to come, it was a sufficient degree of punishment to him to see it; it had been more than a thousand deaths unto him to have beheld it with his eyes.

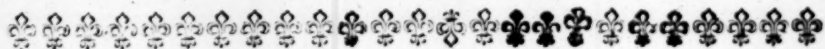
When his death was now approaching, being in the Chamber with many others, I over-heard him with a soft voice repeating to himself these and the like ejaculations. *I wait for the Lord, my soul doth*

doth wait, and in his word do I hope; my soul waiteth for the Lord more than they that watch for the morning. As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness. And he ended with this Cygnean caution, Psal. 116. 5, 6, 7. Gracious is the Lord and righteous, yea, our God is merciful. The Lord preferreth the simple, I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. And having thus spoken, soon after he surrendered up his spirit to him that gave it.

If you shall enquire what this charitable man left in Legacy at his Death, I must needs answer: That giving all in his life time, as he owed nothing but love, so he left nothing when he dyed. The poor was his heir, and he was the administrator of his own goods; or (to use his own expression in one of his last Dedications) he had little else to leave his Executors, but his Papers only, which the Bishop of Armagh (being at his Funeral) much desired might be carefully preserved. This was that which he left to posterity in *pious usus*, for the furtherance of piety and godliness, in *perpetuam Eleemosynam*, for a perpetual deed of Charity, which I hope the Reader will advance to the utmost improvement.

He that reads this, will find his learning Christening him *The Divine*, and his life witnessing him a man of God, a Preacher of righteousness, and I might add, a Prophet of things to come: they that read those qualifications which he in his second and third book requires, in them which hope to understand the Scriptures aright, and see how great an insight he had into them, and how many hid mysteries he lately unfolded to this age, will say his life was good; *Superlatively good*. The Reader may easily perceive, that he had no designs in his opinions, no hopes but that of wealth, nor affection of popularity, should ever draw him from writing this subject, for which no man so fit as he, because (to use his own divine and high Apothegm) *no man could write of justifying faith, but he that was equally affected to death and honour*.





T H E

## Life and Death

O F

FRANCIS Lord COTTINGTON.



IR *Francis Cottington* being bred a youth under under Sir *Stafford*, lived so long in *Spain*, till he made the garb and gravity of that Nation become his, and become him too. He raised himself by his natural strength, without any artificial advantage; having his parts above his learning, his experience, and (some will say) his success above all; so that at last he became Chancellour of the *Exchequer*, Baron of *Hanworth* in *Middlesex*, Constable of the *Tower*, 1640: and (upon the resignation of *Doctor Juxon*) Lord Treasurer of *England*, gaining also a very great estate.

Very reserved he was in his temper, and very slow in his proceedings, sticking to some private principles in both, and aiming at certain rules in all things: A temper that endeared him as much to his Master, Prince *Charles* his Person, as his integrity did to his Service; nor to his Service only, but to that of the whole Nation; in the merchandize whereof he was well versed, to the trade whereof he was very serviceable many ways, but eminently, in that he negotiated that the *Spanish* Treasure, which was used to be sent to *Flanders* by the way of *Genoa*, might be sent in *English* Bottoms, exceedingly enriched *England* for the time, and had it continued, it had made her the greatest Bank and Mart for Gold and Silver, of any Commonwealth in *Europe*.

Indeed, the advantage of his Education, the different Nations and Factions that he had to deal with, the direst opposition of enemies, the treachery of friends, the contracts of States-men, the variety and force of experience from the chief Ministers of State, with their Intrigues of Government, made him so expert, that the Earl of *Bristol* and Sir *Walter Aston* could do nothing without him, and he only could finish the Treaty, which they had for many years spun out.

Men take several ways for the ends they propose themselves, some, that of *confidence*; others, that of *respect* and *caution*, &c. when indeed the main business is, to suit our selves with our own times, which this Lord did, and no man better, until looking into the depths of the late Faction, he declared at the Council-table,

1639.

1639. That they aimed at the ruin of Church and State. And viewing the state of the kingdom, he advised; That Leagues might be made abroad; and, that in this inevitable necessity, all ways to raise money should be used that were lawful. Wherefore he was one of those few that excluded the Indemnity by the Faction, and had the honour to dye Banished for the best Cause and Master, in those Forraign Countries; where he suffered as nobly for the Crown of England in his latter days, as he had acted honourably for it in his former. When he never came off better than in satisfying the Spaniards about Tolleration, reducing the whole of that affair to these two Maximes.

1. That Consciences were not to be forced, but to be won and reduced by the evidence of truth, with the aid of Reason, and in the use of all good means of Instruction and Perswasion.

2. That the causes of Conscience, wherein they exceed their bounds, and grow to matter of Faction, lose their nature: and that Sovereign Princes ought diligently to punish those foul practices, though over-laid with the fairer pretences of Conscience and Religion.

One of his Maximes for Treaty, I think remarkable, viz. That kingdoms are more subject to fear than hope, and that it's safer working upon them by a power that may awe the one, than by advantages that may excite the other. Since it's another rule, That States have no affection but interest, and that all kindneses and civilities in those cases, are but oversights and weaknes.

Another of his rules of Life I judge useful, viz. That since no man is absolute in all points, and since men are more naturally inclined out of envy to observe mens infirmities, than out of ingenuity to acknowledge their merit; he discovereth his abilities most, that least discovereth himself. To which I may add another, viz. That it is not only our known duty, but our visible advantage, to ascribe our most eminent performances to Providence, since it not only takes off the edge of envy, but improves the reason of admiration. None being less maliced, or more applauded than he, who is thought rather happy, than able; blessed, than active; and fortunate, than cunning.

Though yet all the caution of his life could not avoid the envy of his advancement, from so mean a beginning to so great honours; notwithstanding that it is no disparagement to any to give place to fresh Nobility, who ascend the same steps with those before them. New being only a term, faith one, only respecting us, not the world; for what is, was before us, and will be when we are no more: And indeed this personage considering the vanity and inconstancy of common applause or affronts, improved the one, and checked the other, by a constant neglect of both.

Three things intraged the Faction against him. 1. His attendance on his Majesty when Prince, as his Secretary in his Journey to Spain. 2. His activity in promoting the King's Revenue and Trade. And 3. His great insight into the bottome of their Confederacy. In the first, whereof he acted only as a discreet Minister

ster, observing more Intrigues, and offering several Considerations, especially of address, formality and caution, that escaped greater persons: In the second, as a faithful Counsellor, by the same token, that he had the fairer quarter of some adversaries, because in the management of the Revenue, and the vacancy between the Lord Treasurer *Weston's* death, and the Lord Treasurer *Juxon's* advancement to that trust, he had some misunderstanding with my Lord Arch-bishop of *Canterbury*. And the King in an Express to the Queen, Jan. 23. 1642. speaking of competitions for Offices, hath these gracious syllables in behalf of this Lord: *Digby* and *Dunsmore* look for the Captainship of the Pensioners; Hertford once looked after it, but now I believe he expects either to be Treasurer, or of my Bed-chamber; I incline rather to the later, if thou like it, for I absolutely hold Cottington the fittest man for the other. And in a third, as a wise States-man, that was not to be abused with umbrages. When the Rebellion seized on other mens Estates, it looked for a greater Treasure with my Lord *Cottington's* A B C, and Sir F. W. taking all their Papers.

Indeed this Lord sent such a Reply to some harangues of the House of Commons against him, as could not be Answered, but by suppressing both their Charge and his Answer: an essay of the *Spartans* valour, who being struck down with a mortal blow, used to stop their mouths with earth, that they might not be heard to quetch or groan, thereby to affright their fellows, or animate their enemies. And to prepare the way for his ruin, the most opprobrious parts of his accusation were first whispered among the populace; "That by this seeming suppression, men impatient of secrecy, might more eagerly divulge them, & the danger appear greater by an affected silence: Besides, the calumnies, and the suspicions were so contrived, as might force him and others to some course in their own defence, which they hitherto forbore; and by securing themselves to increase the publick fears. For the slanders fixed upon the King's Party, were designed rather to provoke than to amend them, that being provoked, they might think rather to provide for their security, than to adjust their actions, in a time when the most innocent man living was not safe, if either wise or honest.

Indeed he sat among the Faction at *Westminster*, so long as he had any hope of keeping them within any reasonable terms of moderation, untill he and others saw that their longer continuance amongst them, might countenance their confederacy, but neither prevent, nor so much as allay their practises, "And therefore among many eminent examples of loyalty and virtue of the noblest extracts and fairest estates in *England*, of which they could not easily suspect to be divested without an absolute overthrow of all the Laws of right and wrong, which was to be feared only by their Invasion on the Kings most undoubted Rights: (for when Majesty it self is assaulted, there can be no security for private fortunes; and those that decline upon design from the paths of equity, will never rest till they come to the extremity of injustice.) We find him with the King at *Tork*, where the King declares,



clareth, that he will not require any obedience from them, but by the Law of the Land. That he will Protect them from any illegal Impositions in the profession of the true Protestant Religion, the just Liberty of the Subject, and the undoubted Priviledge of the three Estates of Parliament. That he will not Engage them in any War, except for necessary defence against such as invade him, or them. And he with others subscribing a Protestation to live and dye with the King, according to their Allegiance, in defence of Religion and Laws, together with the prosperity and peace of the kingdom.

But this Resolution without treasure would not take effect, and therefore the Nobility, Gentry, Clergy, and both Universities, furnished his Majesty with treasure, chusing rather to lay out their estates for the supply of his Majesty, than expose them to the lusts and usurpations of a Conspiracy. And yet treasure without a Treasurer could not at that time be either preserved or managed, and my Lord Cottington had been so good a husband for himself, that he was looked on in a time when his Majesties occasions were so craving, and supply so uncertain, as the fittest Steward for his *sovereign*. Being so rich, that he would not abuse his Majesty himself, and so knowing, that he would not suffer others to do it. The Souldiery would have their flings at him for being so close in his advises, and wary in his place at *Oxford*: "But he understood that in vain do the Brows beat and frown, the Eyes sparkle, the Tongue rant, the Fist bend, and the Arm swing, except care be taken that the Belly be fed. But when it pleased God that the best Cause had the worst success, and his Sacred Majesty more solicitous for his friends safety than his own, chusing to venture himself upon further hazzards, rather than expose their resolute Loyalty to all extremities, directed his followers to make as good terms of peace as they could, since it was in vain to linger out the war; This Lord, among others (whom when fortune failed, their courage stood to) had the contrivance first, and afterwards the benefit of the *Oxford* Articles, so far as the forfeiture of all his estate, (most part whereof came to *Branshaw's* share) perpetual Banishment, but withal an opportunity to serve his Gracious Master in his old capacity, of Ambassador to the Court of *Spain*, in Joint-Commission with Sir *Edward Hyde*, since the Right Honourable the Earl of *Clarendon*, and Lord High-Chancellor of *England*. Two persons, whose abilities and experience could have done more than they did, had not interest been more with Princes, than honour; and present accommodations beyond future advantages: Considerations that made it more adviseable for this ancient Lord, *Cum satis natura, satisque patriæ, & gloriæ vixisset*; to prepare himself rather to dye in peace with God, than to concern himself in the affairs of men; of which he said (as it is reported) when some *English* Mercuries were offered him, that he would peruse, and reflect on them, when he could find some of the *Rabbines* hours which belonged neither to day nor night. So much longed he for the grave, where the weary are at rest, and that world where all are at peace. What point of time, about 165-- he died, in what

particular manner he was buried, what suitable Monument and Memory he hath, hath not come to my knowledge, and need not come to the Readers. This Lord himself could not endure a discourse that ran into frivolous particulars: And it is *Lipsius* his censure of *Francis Guicciardines* history; *Minutissima quaque narrat parum ex lege aut dignitate historie.*

*Thy want of Tomb's an Ep'taph, thou wants a Grave  
Cottingham, with more glory than others have.  
The Sun's Rise and Fall's no more Spain's boast,  
Since this Lord's morn and night was within this Coast.*



T H E

# Life and Death

O F

Sir *J* O H N B R A M S T O N.



*IR John Bramston* Knight, was born at *Maldon* in *Essex*, bred up in the Middle-Temple, in the Study of the Common-law, wherein he attained to such eminency, that he was by King *Charles* made Lord Chief Justice of the *Kings-bench*.

One of Deep Learning, Solid Judgement, Integrity of Life, Gravity of Behaviour, above the Envy of his own Age, and the scandal of Posterity. One instance of his I must not forget, writes the Historian effectually, relating to the Foundation wherein I was bred. Serjeant *Bruerton* by Will bequeathed to *Sidney* Colledge, well nigh three thousand pounds, but (for haste, or some other accident) it was so imperfectly done; that (as Doctor *Samuel VVard* informed me) it was invalid in the rigour of the Law. Now Judge *Bramston*, who married the Serjeant's Widdow, gave himself much trouble (gave himself indeed, doing all things *gratis*) for the speedy payment of the money to a farthing; and the legal settling thereof on the Colledge, according to the true intention of the dead. He deserved to live in better times. The delivering his judgement on the King's side, in the case of Ship-money, cost him much trouble, and brought him much honour, as who understood the consequence of that Maxime, *salus populi suprema lex*; and that Ship-money was thought legal by the best Lawyers, Voted down Arbitrarily by the worst Parliament, they hearing no Council for it, though the King heard all men willingly against it. Yea, that Parliament thought themselves not secure from it, unless the King renounced his right to it by a new Act of his own. Men have a touch-stone to try gold, and gold is the touch-stone to try men. Sir *VVilliam Noy's* gratuity shewed, that this Judges inclination was as much above corruption, as his fortune; and that he would not, as well he needed not, be base. Equally intent was he upon the Interest of State and Maxims of Law, as which

which mutually supported each other. He would never have a witness interrupted, or helped, but have the patience to hear a naked, though a tedious truth; the best Gold lieth in the most Ore, and the clearest truth in the most simple discourse. When he put on his Robes, he put off respects; his private affections being swallowed up in the publick service. This was the Judge whom Popularity could never flatter to any thing unsafe, nor Favour oblige to any thing unjust. Therefore he died in peace 1645, when all others were engaged in a War, and shall have the reward of his integrity of the Judge of Judges, at the great Assize of the World.

Having lived, as well as read *Justinian's* Maxim to the Prætor of Laconia; *All things which appertain to the well-government of a State are ordered by the Constitution of Kings, that give life and vigour to the Law; Whereupon who so would walk wisely, shall never fail, if he propose them both for the rule of his actions; For, a King is the living Law of his Countrey.*

*Admin. Card.  
1<sup>o</sup> Rich. p.  
283.*

Nothing troubled him so much as (shall I call it) the shame, or the fear of the consequence of the unhappy Contest between His Excellent Majesty and his meaner Subjects in the foresaid case of Ship-money; No enemy being contemptible enough to be despised, since the most despicable command greater strength, wisdom, and interest, than their own, to the designs of malice, or mischief. A great man managed a quarrel with *Archee* the King's Fool; but by endeavouring to explode him the Court, rendred him at last so considerable, by calling the enemies of that person (who were not a few) to his rescue, as the fellow was not onely able to continue the dispute for divers years, but received such encouragement from standers by (the instrument of whose malice he was) as he oft broke out into such reproaches, as neither the Dignity of that excellent person's Calling, nor the greatness of his Parts, could in reason or manners admit. "But that the wise man discerned, that all the Fool did, was but a symptome of the strong and inveterate distemper raised long since in the hearts of his Countrey-men against the great man's Person and Function.

*F.O. p. 11.*

This Reverend Judge, who when Reader of the *Temple*, carried away the title of the best Lawyer of his time in *England*, and when made Serjeant with fifteen more (of whom the Lord Keeper *Williams* said, That he reckoned it one of the Honours of his time, that he had passed Writs for the advancement of so many excellent persons.) *Anno 29. Jac. Termino Michaelii*, had the character of *The fairest pleader in England. Westminster-Hall* was much envied by the Faction upon the same ground that *Scevola* was quarrelled with by *Fimbria*, even because *totum telum in se recipere*, he did not give malice a free scope and advantage against him; who, when the Writ for Ship-money (grounded upon unquestionable Presidents and Records for levying Naval Aids by the King's sole Authority) were put in execution, and *Hambden* and *Say* went to Law with the King, the one for four pound two shillings, the other for three pound five shillings: The inconsiderable summes they



were assessed at to the *Aid* aforesaid, went no further than upon this Case put by the King.

*Charles Rex.*

**W**Hen the good and safety of the kingdom in general is concerned, and the whole kingdom in danger; whether may not the King by Writ under the Great Seal of *England*, Command all his Subjects in the kingdom, at their Charge, to provide and furnish such number of Ships, with Men, Victuals, and Ammunition, and for such time as he shall think fit, for the defence and safeguard of the kingdom, from such danger and peril, and by Law compel the doing thereof, in case of refusal or refractoriness? and whether in such cases is not the King the sole Judge both of the danger, and when, and how the same is to be prevented and avoided?

*To declare his opinion thus :*

**M**ay it please your most Excellent Majesty, we have according to your Majesties Command, severally, and every man by himself, and all of us together, taken into our serious consideration the Case and Questions Signed by your Majesty, and inclosed in your Letter : And we are of opinion, That when the good and safety of the kingdom in general is concerned, and the whole kingdom in danger, your Majesty may by Writ, under your Great Seal of *England*, Command all the Subjects of this your kingdom, at their Charge, to provide and furnish such number of Ships, with Men, Victual, Munition, and for such time as your Majesty shall think fit, for the defence and safeguard of the kingdom, from such peril and danger, and that by Law your Majesty may compel the doing thereof, in case of refusal or refractoriness. And we are also of opinion, that in such case your Majesty is the sole Judge both of the danger, and when, and how the same is to be prevented and avoided.

*John Bramston*

*John Finch*

*Humphrey Davenport*

*John Denham*

*Richard Hutton*

*William Jones*

*George Crook*

*Thomas Trever*

*George Vernon*

*Robert Barkley*

*Francis Cranly*

*Richard Weston.*

And afterwards in the Lord Says Case, *Ter. Hil. Anno 14. Car. Regis in Banco regis*, with Jones and Berkley, to declare, That [the foresaid Writ being allowed legal] the judgment of the Judges upon it consisting of four branches. First, That the Writ was legal by the King's Prerogative or at leastwise by his Regal power. Secondly, That the Sheriff by himself, without any Jury, may make the Assessment. Thirdly, That the Inland Counties ought to do it at their own Charge, and to find Men, and Victualls out of their Counties for the time in the Writ mentioned. Fourthly, That the sum Assessed was a Duty, and (ought to be Assessed, and may be Levied) ought to stand, until it were reversed in Parliament, and

and until then, none ought to dispute against it. And when the Parliament afterwards declared themselves, *Hil. Term Anno 16. C. R.* in *B. R.* he was of opinion [in *Chambers* his Case against Sir Edward *Brumfield*, late Lord Mayor of London] that the Court ought no longer to dispute of it. And yet in July 1641. there was a Charge brought against him for his Extra-judicial opinion for Levying of Ship-money; to which he made such a Rejoynder, as though for malice they could not acquit, yet for shame they did not condemn him, especially, since there were but few injured, as they pretended, by that his opinion, and the whole kingdom the better for his exact Justice; which was so effectual, that had he lived a few years longer, there would have been not a Robber from one end of the kingdom to the other, but *such as took the High-way by authority.*

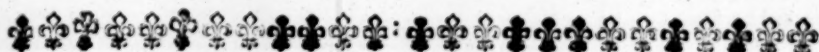
Large were the Harangues made against him and his brethren. But as Bees are sometimes drowned in their Honey, so were their Logick in their Rhetorick; the body of their proofs brings as poor and lean, as the garnish of their words gaudy; the stuff as mean as the dressing rich. After the affront of an Arrest, the trouble and disgrace of an Imprisonment, and the charge of a Fine, or at least a Gratuity, they thought it enough to have terrified, and so proceeded no farther to ruin this good man, that was the honour, and would have been, if ill treated, the disgrace of his Nation. *Eccius* is much censured by Divines, because he said in his *Chrysopas*, that he intreated of Reprobation as a fit subject, *In quo Juveniles Calores exerceret.* Young Lawyers were much blamed by our ancient Judge, for chusing the deep and intricate points of Prerogative and Liberty, to be the matter of their young and undigested Discourses; who while they engage against the old Laws and Maxims of Government, notwithstanding all their bustle and rattlings, yet are discerned by impartial and judicious men, like that *Goth* in *Procopius*, who though he fought fiercely, had the mortal Arrows sticking in his Helmet, whereof he soon after fell.

He died, as a Bishop of *Oxford* is said to do, at a time when he had rather give an account of his Judges-place at the Tribunal of God, than exercise it on a Bench awed by men. Since he could not keep on the Robes of his Office with comfort, he put off those of his Mortality with peace; being ashamed to live, as he would say, when it was not safe to speak either law or reason, and reckoning it seasonable to dye when all things perished by him, and he had nothing left him to do honestly, but to dye.

"It's Pity none undertook thy Worth to tell,  
 "Thy Skill to know, thy Valour to do well;  
 "And what could Men do less when thou art gone,  
 "Whose Tenents, as thy Manners, were thine own.  
 "In not the same times both the same; not mixt  
 "With the Ages Torrent, but still clear and fix't;  
 "As gentle Oyl upon the Stream doth glide,  
 "Not mingling with them, though it smoothe the Tide.

Nor

"Nor didst thou this affectedly, as they  
 "Whom humor leads to know, out of the way.  
 "Thy Aim was publick in it, thy Lamp and Night  
 "Searched untrod Paths, only to set us right.  
 "Thou didst consult the Ancients, and their Writ,  
 "To guard the Truth, not exercise thy Wit;  
 "Taking but what they say, not as some do,  
 "To find out what they may be wrested to;  
 "Nor Hope, nor Faction, bought thy Mind to side,  
 "Conscience deposed all Parts, and was sole guide.  
 "We have not time to Rate thee, thy Fate's such,  
 "We know we've Lost, our Sons will say how much.



THE

# Life and Death

OF

Mr. JOHN GREGORY.



T is not the least argument that we are Immortal, that  
 we naturally desire to be so; and that there is in every  
 man implanted with his soul a generous ambition of  
 Conveighing his being to a fair Eternity, either by a  
 (a) successive Posterity as (b) Noah, or by a lasting Mo-  
 nument as (c) Absalom, or by an universal Fame as (d) Cato, or by  
 Heroick undertakings as this Gentleman, the Astonishment of his  
 own Age, and the Wonder of the next, for a capacious Nature and a  
 vast Industry.

§. An Industry, that finding little advantage in his Parentage,  
 whose character amounts to no more than that they were *mean* and  
*honest*, less in the place of his Birth [*Agmondsham* in *Buckingham-*  
*shire*], ennobled only with his single worth, least of all in the time  
 of it [*Novemb. 10. 1607.*] when learning was at its fatal height,  
 and the ordinary methods of it but a meaness; when great souls  
 must trace untrodden paths for Eminence and a Name.

§. In this Age he was very happy in Doctor Crooke the Rector of  
*Agmondsham's* Neighbourhood, who respecting his Parents Piety  
 and Poverty, and observing his Hopefulness, admitted him to his  
 Family, among those noble and excellent Personages then under  
 his Care; upon two whereof, Sir William Drake and Sir Robert  
 Crooke, he waited to Christ Church in Oxford; where he was more  
 happy in the excellent Doctor Morley (since successively Dean of  
 that place, Lord Bishop of Worcester and Winchester) his exact direc-  
 tions,

(a) Eterni-  
 tas nostra  
 posteritas  
 (b) Aram.  
 Cit. Bodl.  
 c. 24. 25.

(c) 2 Sam. 18.  
 18.  
 (d) Plutarch.  
 § Hic B. 11b.

§ His Educa-  
 tion.



zions, and impressive encouragements, that quickly advanced his Studies above a Tutor's care, and most of all in the Learned Exercises, the Ingenious Converse, the Exquisite Parts, which in that renowned Colledge awaked his large Faculties to sixteen hours Study every day for many years together, until his indefatigable way attained a learned elegance in English, Latine and Greek, an exact skill in Hebrew, Syriack, Chaldee, Arabick, Æthiopick, &c. an useful command of Saxon, French, Italian, Spanish and Dutch; a deep insight to Philosophy, a curious faculty in Astronomy, Geometry and Arithmetick, a familiar acquaintance with the Jewith Rabbines, the Ancient Fathers, the Modern Criticks and Commentators, a general History and Chronology, and indeed an Universal Learning.

§. His smart Sermons (whereof that of the Resurrection is a Specimen) speak his Rhetorick, his Translation of \* Jo. Antiochenus his *Melala Chronography*, his Latine; his Notes upon the same Author, his Greek; his *Akibla* or Discourse of Eastward Adoration, his Church History; his excellent Comment upon Doctor *Ridleyes* excellent book (the first testimony of his pregnancy, when but twenty six) his *Civil, Historical, Ritual, Ecclesiastical and Oriental Learnings*; his Observation on *Ptolomy* and *Euclid*, with his King *Henries* Scheme and Discourse against *Cardan* of our Saviours Nativity, his Ancient and Modern *Astrology*; his *Epochæ*, his *Globe*, his (e) *Seventy*, his (f) *Episcopus puerorum*, his *Assyrian Monarchy*, his *Chronology*, his *Optick History, Geography and Policy*, and his *Diogenes* *Karar*, with his other unusual observations on the *sur-ſura* and hard places of Scripture (wherein he mentioneth no Modern Authors [and none of note escaped him] but with design to enlarge, clear up, or correct their Annotations) twice Printed in English, and now Translated to Latine, to be a noble part of that grand Collection, called *Critica Sacra*, the depth of his Rabbinical and Talmudical reading, the breadth of his Eastern and Western Antiquities, his perusal of all Councils, his command of all Scholiaster, his comprehension of all Architecture, Magick, Chimiſtry, Modes, Coins, Measures, Weights, Customs, Proverbs, &c. and whatever else can properly come under a great Schollar's cognizance, that aimed not at the empty and floating notions of Surface-learning, but at *Omne Scibile*, A compleat Scheme, Frame, and Idea within himself, proportionable in all things to the order and method of being without him, drawing his Intellectual Circle of Arts and Sciences in no narrower compass, than that real one of things in the Universe. Insomuch, that I cannot believe (as one suggesteth) he lived to the twenty fourth year of his age, before he could buy Books, and but to the thirty ninth of it to read them; unless I admit what is more strange, but affirmed by another, That his Candle was not out one night for eleven of those years.

§. This Industry, this Proficiency escaped not the observation of the Reverend Doctor *Duppa*, then Dean of *Christ-Church*, since successively Lord Bishop of *Chichester*, *Salisbury* and *Winchester*, as great a Patron of ingenuity in others, as Master of it in himself; who admitted him first to his favour, next to his service, wherein he was first Chaplain of *Christ-Church*, and next to that Prebendary of

§ His Works.  
\* M. S. in  
Arch. Baror.  
Bibl. Bod. l. 12.  
ἐπὶ Χριστοῦ Κα-  
μῆς Βασιλεὺς  
ἡ παρὰ τὴν  
ἐκκλησίαν  
Ἀποστολὴ  
ἡ μυστική.

(e) His Ac-  
count of the 70  
Translation.  
(f) His dis-  
course of the  
Monument at  
Salisbury of  
a little Boy ba-  
ptized in Epil-  
copal Robes.

§ His Prefer-  
ment.

*His Design,  
and the disposal  
of his Study.*

*Epist. Dedie.  
to the Bishop  
of Salisbury.*

*§ His Patrons  
and Acquaint-  
ance.*

*(a) In his Re-  
view of his  
M. SS.*

of *Chichester* and *Sarum*, no Preferment compatible with his Age, being above his Deserts. For which Preferment in gratitude to his Master and the Church, he dedicated *Ridleyes View of the Civil Law* to him, and his life in clearing up the Scripture difficulties in that method he had begun to it: For when his Lord called upon him to Preach and exercise his Ministerial Function; He said, *The Harvest is confessedly great, but then the Labourers are not few; and if while so many are thus excellently employed about the rest of the Building, some one or other do, as well as he can, towards the making good of the Ground-work; I think he may be let alone at least. The hopes of the Superstruction, dependeth upon the assurance of the Foundation. I shall give them leave to be Pillars, this I am sure is the Corner-stone, and I need not tell you how rejected, I mean, not of all, but of the Common Builders.* And in this course of Study, he intended to spend the rest of his life.

§. Neither did the vigilant Doctor *Duppa* alone take notice of this deserving Person. For, 1. The blessed Arch-bishop *Land*, now intent upon the Recovery of Primitive Christianity, the Restauration of Ancient Learning, and the Settlement of a Flourishing Church, (a) employed and encouraged this great Master of the two first, and as great ornament of the third. 2. The publick spirited Bishop *Linscy*, designing his excellent Edition of *Theodoret*, repaired to this great Transcript of that and all other Fathers. 3. Great *Selden* *ἐμπειρὸς καὶ μακάριος* confessed this Gentleman a confutation of his opprobrious Preface against the Clergy in his Book of *Tythes*, sending no less than eighty seven doubts, in several sorts of learning, to be resolved by him. 4. The learned Bishop *Mountague* meditating a *Church History*, equal to, if not above that of *Baronius*, consulted this great Antiquary; the familiarity between them, when Master *Gregory* was but thirty years old, you have in his own words, about the occasion of his Tract called, *Episcopus puerorum in die Innocentium*. Having Consulted with the most likely men I knew (where about I then was) to what Moment of Antiquity this (speaking of the Monument afore mentioned in the Margin at *Salisbury*) could refer: The Answer was, They could not tell; so, the late learned Bishop *Mountague*, who also earnestly appointed me to make further enquiry after the thing, not doubting but that there would be something in the matter, at least of curious, if not substantial observation. 5. There was a Club of great wits at *Oxford*, that met twice a week to consult this Oracle, than whom none communicated his Notions more readily, none expressed himself more satisfactorily; wherefore the most learned Jews and Christians, Protestants and Papists, kept correspondence with him, and an Armenian Priest lodged with him some time at the Colledge, by the same Token that he saith himself, He had occasion to shew this Priest the Chappel, and perceiving him to cast his Eye upon the Organ, he asked whether there were any such sight to be seen in their Churches? he answered, No such matter, neither did he know, till it was told him, what to call them; yet this man had lived fourteen years under two Patriarchs, *Constantinople* and *Alexandria*. And in the Greek Liturgy we read of *Musick* enough:

enough. And to close this *Album Amicorum*, he travelled through twelve Languages without any guide, except Mr. Dod the Decalogist, whose Society and Directions for the Hebrew Tongue he enjoyed one Vacation near Banbury; for which Courtesie he gratefully remembred him, as a man of great Piety, Learning, Gravity and Modesty: of which Graces also this Personage was as great a possessor as admirer.

§. But this height of worth and honour must by the method of sublunary things, be attended with its fall. This great height of our Church is now in its *meridian*; and it must set. One dismal cloud overwhelming Religion, Learning, and his great Spirit, the Repository of both: for immoderate study, an hereditary Gout of twenty years continuance (which his poor Parents were rich enough to bequeath him) and heart-sorrow, brings him to his Grave, March 13. 1646. with *Ichabod* in his mouth, *Ab, the glory is departed*; yet not as one without; hope for he concludes a Dedication to the Lord Bishop of Salisbury, and his life with these words, *The great Genius of this place must now burn a while, like those subterraneous Olbian Lamps under the Earth, we shall see it, but not now; we shall behold it, but not nigh*. Which those about him heard not uttered then with more grief, than we after him see now fulfilled with joy.

§. By this time your expectation is raised concerning the great particulars that made up this Eminent Person. In a word, a Memory Strong and Active, containing not a confused Heap, but a rational Coherence of Notions, an Imagination Quick and Regular, a Judgment Deep and Searching, an Apprehension Ready and Natural (a) (such a readiness to take flame and blaze from the least occasion presented, or the least Sparks of anothers knowledge delivered, as is very discernable to those that intently observe the little occasions he takes from one observation to make another) a Patience Invincible, that never rested in its unconfined enquiries of any difficulty, but at the bottome of it; a Good Nature Composed and Settled, a Communicativeness that Exercised and Improved him, an Obliging Carriage, that gave Access to the meanest Scholar, and had it of the greatest; a Distinct Understanding, that could as well Touch and Apprehend the least matters, as Compass and Comprehend the greatest; a Down-right, Plain and Honest Temper, and what crowned all, a Serious and Holy Frame of Spirit, discovering its self in his Life and his Writing, where you will meet with such expressions as these. *When I am indeed able for these things* [speaking of Preaching] *I doubt not to have him with my mouth, because I mean to leave my self out. I have thus much left to wish* [and I hope I do it well] *to his Book* [meaning the Scripture] *that it might be read (as far as this is possible) in a full and fixe Translation, and upon that, a clear and disingaged Commentary: The way to do this, will not be to do the work a great, and undertake the whole, or any considerable part of the Book by one man, if he could live one Age. He that goeth upon this with any interest about him, let him do otherwise never so admirably, he doth indeed but Translate an Angel of Light into the Devil: I would not Render or Interpret one parcel of*

§ His Death.

His Prophecy.

§ His Character.

(a) Bacon Aug. Scient. p. 1.

1. His sayings of Preaching.

2. Of the Interpretation of Scripture.



Of the Alcoran.

Scripture to an end of my own, though it were to please my whole Nation by it, to gain the World. One asked him, whether the *Alcoran* had any thing in it that could work upon a Rational Belief? He answered, That that which is every where called Religion, hath more of Interest, and the strong impressions of Education, than perhaps we consider of.

§ His Burial.

§. There is no Scholar that would not know where lies the Remains of this great man.

He died at Kidlington, and was buried at Christ Church.

Christ Church hath his Body, the Church of England his Heart, whose Religion he designed to clear up in life, and sealed with his death; a death that was so much more a Martyrdom in his Bed, than others were upon the Scaffold; as it is a more exquisite misery to dye daily with grief, than once by an Executioner. His honest Epitaph is this.

NE premus Cineres hosce Viator,  
Nescis quot sub hoc jacent Lapillo  
Græculus, Hebræus, Syrus;  
Et qui Te quovis vincet Idiomate,  
At ne molestus sis  
Auscultra, & Causam auribus tuis imbibere:  
Templo exclusus,  
Et Avitâ Religione,  
Jam senescente (ne dicam sublatâ  
Mutavit Chorum, altiore ut cupesset  
Vade Nunc si liber, & imitare.  
R. W.

His Printed Works are:

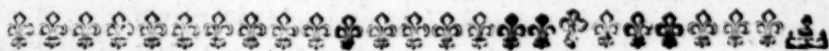
**R**Idleyes View of the Law, with his Notes.  
*Posthuma*: Or, a Collection of Notes and Observations, translated into Latine by Master Stokes, and inserted into the *Critica Sacra*. M. SS.

Among the many early fruits of his younger studies, which his modesty kept by him to ripen;

A Translation of an Ancient Peice of *Chronography* by *Melala*, which gave great light to the State of Primitive Christianity, is one.

And *Akibla* (a Book proving East-adoration before Popery, because ever since the Floud.)

THE



T H E  
**Life and Death**  
 O F  
**JOHN BARNSTON**  
*Doctor of Divinity.*



HE greatest parts was not protection enough, you observe in the last Instance, against the Barbarism of that Age, nor yet the best nature any security, as you may perceive by this, against the inhumanity of it; For there was one *John Barnston* D. D. born of an ancient Family in *Cheshire*, his birth deserved civility, bred Fellow of *Brazen-Nose* Colledge in *Oxford*, his education pleaded for favour, Chaplain to Chancellor *Egerton*, and Residentiary of *Salisbury*; his preferments should have gained him respect, a peaceable and good Disposition, whereof take this eminent instance.

“He sat Judge in the Consistory, when a Church-warden, out of whose house a Chalice was stolen, was Sued by the Parish to make it good to them, because not taken out of the Church-chest (where it ought to be repositied) but out of his private house. The Church-warden Pleaded, That he took it home only to Scoure it; which proving in-effectual, he retained it till next morning, to Boil out the in-laid Rust thereof.

“Well (said the Doctor) I am sorry that the Cup of Union and Communion should be the cause of difference and discord between you. Go home, and live lovingly together, and I doubt not, but that either the Thief out of remorse will restore the same, or some charity come to pass accordingly. He Founded an *Hebrew* Lecture in *Brazen-Nose* Colledge, a piece of charity this, that should have covered a multitude of offences!

Hospitality, they say, hath slept since 1572. in the Grave of *Edward* Earl of *Derby*, this Gentlemans Father's Master, and was a little awaked by this Gentleman, his Sons Chaplain and Friend from the year 1620. to the year 1640. carrying with him that genius of *Cheshire* Hospitality, and free to his own Family, which is Generosity; to Strangers, which is Courtesie; and to the Poor, which is Charity:

A Native of *Northampton-shire* observeth, that all the Rivers of that County are bred in it, besides those [*Onse* and *Charwell*] it lendeth unto other Shires: So this good House-keeper had provisions

arising from his own grounds, both to serve himself and to supply others, who, if poor, were in his house, as in their own.

The peculiar grace of his charity, was that with the good man in *Plutarch*, he would sometimes steal Largeſſes under the Pillows of Ingenious Men, who otherwise might refuse them, relieving so at once as well the modesty as the poverty of his Clients; not expecting, but preventing their request. "God forbid the Heavens should never Rain, till the Earth first openeth her Mouth, seeing some grounds will sooner burn than chap.

It was the Right Honourable the Earl of *Clarendon*'s observation, in his excellent Speech *Octob. 13. 1660.* before the King's Majesty and both Houses of Parliament. "That good Nature was a virtue so peculiar unto us, and so appropriated by Almighty God to this Nation, that it can be translated into no other Language, and hardly practised by any other People. This good nature was the predominant temper of this good man, appearing in the chearfulness of his spirit, the openness and freedom of his converse, and his right English inclination, so that the spirit of fears and jealousies [that *spiritus Calvinianus, spiritus Melancholicus*] that prevailed in the beginning of these times [like the louring of the Sky before a Storm] was as inconsistent with his temper and spirit, as it was contrary to other sober persons opinion and interest. His first disturbance was by some Croaking Lectures [the Product of the extraordinary heat of that time out of the mud of Mankind] who vied with him in long and thin discourses, in reference to whom he would apply a Story he took much pleasure in.

"When a Noble-man of this Nation, had a controversie in Law with a Brewer, who had a Garden and a Dwelling-house bordering upon his: The Brewer gave it in charge to his Servant, to put in so many Hogsheads of Water more into all his Brewings than he was wont to do, telling him, that such a supply would bear the charge of his Suit with his Adversary; which being over-heard by the Noble-man, he sent presently to the Brewer, resolving he would no longer go to Law with him, who upon such easie and cheap terms could manage his part of the Suit. And when some ill-minded people thought to disturb the peace of his soul, by the confluence that attended his Neighbour's Ministry, and the solitude of his, he would at once please himself and displease them with this Repartee, That to one Customer you will see in a substantial Whole-saleman's Ware-house, you will meet with twenty in a pedling Retailer of Small-wares Shop.

A man would wonder how so good a nature could have an enemy, but that, as *Cyprianus Severus* noteth of *Ithacius*, that he so hated *Priscillian*, that the very Habit which good men used, if it were such as *Priscillian* had used, made him hate them also; so it was observed in those times, that any thing that was Episcopal was so odious, that some men, whose Callings were much indeared by the excellent endowments of their persons, had yet their persons much disrespected by the common prejudices against their Callings. *Ah, shall I be so happy, as to be taken away from the evil to come!*

[They

A comparison  
between the  
despised pains  
of worthy  
men, and the  
admired no-  
thing of the  
unworthy.



[They are his dying words] as *Augustine* before the taking of *Hippoparous* before the Siege of *Heidelberg*, and the good Christians before the Siege of *Jerusalem*! Shall I go [as old *Gryneus* said] *ubi Lutherus cum Zwinglio optime jam convenit*. "If they knew what it was to dye, they would not live so! When Bees Swarm, a little dust thrown in the Air settleth them, and when People are out of order, a little thought of their mortality would compose them: And since they are mortal, their hatred would not be immortal. O set bounds to our zeal, by discretion; to tumults, by law; to errours, by truth; to passion, by reason; and to divisions, by charity. And so this good man went up to that place that is made up of his Temper: Mirth and peace.

For all we know of what is done above  
By blessed Souls, is that they Sing and Love.

E. IV.



T H E

# Life and Death

O F

Sir ROBERT BERKLEY.



THE two great Boundaries that stood in the way of the late Sedition, were Religion and Law, which guide and regulate the main Springs that move and govern the affections of reclaimed nature, Conscience and Fear; by the first of which, we are obliged as we live in the communion of those that hope for another world; And by the second, as we live in society with those that keep in order this. Ministers and Lawyers are the Oracles we depend upon for Counsel and Instruction in both those Grand Concerns, so far as that we think it our duty to submit to the reason of the one, and to believe the doctrine of the other, without scruple or argument, unless in matters most notoriously repugnant to the Elements of Policy and Religion. These two professions the Conspiracy endeavoured to make sure of, either by cajoling or persecuting, drawing the one half of them to sin with them, [oh what a case the Nation was in, when Juglers and Impostors took up its Benches and Pulpits] and marking out the other half for persecution by them: [miserable kingdom, where the Law is Treason, and Gospel a Misdemeanor!] One of those that could better endure the Injuries, than the Ways of the Faction, was Sir Robert Berkley, a person whose worth was set in his Pedigree, as a rich

rich diamond in a fair Ring; his extraction not so much honouring his parts, as his parts did illustrate his extraction. When a Pippin is planted on a Pippin-stock, there groweth a delicious fruit upon it, called a *Renate*. When eminent abilities meet with an eminent person, the product of that happy concurrence is noble and generous. The *Heveninghams* of *Suffolk* reckon twenty five Knights of their Family; the *Tilneys* of *Norfolk* are not a little famous for sixteen Knights successively in that House, and the *Nauntons* have made a great noise in history; seven hundred pounds a year they have enjoyed ever since, or even before the Conquest. And this person took a great pleasure in reflecting on the eight Lords, forty two Knights, besides a great number of Gentlemen, that amongst them, possess nine thousand pounds a year, for five hundred years together. When he came to Study the Law, he knew that though to have an Estate be a sure First, yet to have Learning is a sure Second, skill being no burthen to the greatest men; that being often in his mouth in effect, which I find in another Judges Book in express terms: *Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis persugium præbent, delectant domi, non impediunt foris: pernoctant nobiscum, Peregrinantur, Rusticantur*. He observed it a great happiness that he fixed on a profession, that was as *Aristotle* saith among the *ἰκανὰ καὶ ἡμέτερα* suited to his genius and inclination.

The reason of his considerable proficiency in his Profession, being judged the greatest Master of Maxims in his time, and therefore his only fault was, that being made Serjeant 3. *Caroli* with great Solemnity, and at the same Term sworn the King's Majesties Serjeant at Law, he argued against the factious Members of the Parliament 4. *Caroli*, Sir John Aliot, &c. so shrewdly, that Sir G. C. said of him, *Prærogative and Law will not be over-run while Serjeant Berkley lives*. A testimony of him suitable to the inscription on his ring when made Serjeant, *Lege Deus. & Rex*. Two things he abhorred. 1. The impudence of those men that by misconstruction of Laws, misapplying of Presidents, torturing or embezzeling of Records, turn the point of the Law upon its self; *Wounding the Eagle with a feather from his own wing*, and overthrowing the power of Princes by their authority. 2. The uncharitableness of others void of the ingenuity, either of Scholars, or indeed of men, who charged him and others with opinions which they heartily disclaimed, meerly because they think such an opinion flowed from his Principles; an uncharitableness that hath widened the breach irreconcilably among both Lawyers and Divines in this Nation. This was the reason, why when the other Judges were Charged with Misdemeanors [when the Parliament was upon the business of Ship-money] this Judge was Accused of Treason; and why when his fellows got off with a check and a small Fine, he suffered three years Imprisonment; and afterwards was released upon no lower terms, than a Fine of two thousand pounds, an incapacity of any Dignity or Office in the Commonwealth, and to be a Prisoner at large during pleasure.

After

After having been eleven years a good Justice in the *Kings bench*, he died heart-broken with grief *Anno 1649. Etatis 63.*

Hard indeed were this Gentleman's Arguments against the times, but soft his words, often relating, and its seems always reflecting on *Mnemon's* discipline, who hearing a mercenary Souldier with many bold and impure reports exclaiming against *Alexander*, lent him a blow with his Launce, saying, *That he had hired him to Fight against Alexander, and not to Rail.* Only he would innocently say sometimes, that he would make bold to deal with the wild and skittish multitude, that would not indure their Riders, but rushed like the horse to the battel, as *Alexander* did with his *Eucphalus*, take them a little by the Bridle, and turn them to the Sun and light. Two things rendred his enemies willing, if it had been possible, to oblige him, *Cum talis sit, utinam noster esset*, and when that would not be, resolved to ruin him. [For it was a Maxime then, a godly and good Malignant, was the most dangerous Malignant. I remember the *Waldenses* are set for the greatest enemies to *Rome*, upon three accounts. 1. Because they were ancient. 2. Because they were Scripture-skilled. 3. Because they were very godly.] 1. His Religion practised to as great a height by him, as it was pretended by them. 2. His Charity (his Hands being every day his Executors, and his Eyes his Overseers) that relieved poor people as fast, as the Conspiracy made them so: his goodness finding as many ways to exercise his charity, as the men [who destroyed Hospitals, and made men poor] had to make objects of it, they not undoing men as fast as he succoured them; especially, with his counsel to poor Loyalty, which carried Fee enough in its very looks to him, who thought it honour enough to be Advocate to the King of Heaven, as he had been to his dread Sovereign, and so bound *ex officio* to be of Counsel. Whence (besides the common blessing of good Lawyers, *That they seldome dye without an Heir, or making a Will*) there accrewed, I cannot tell whether more comfort to himself, more honour to his afflicted cause, or more shame to his malicious adversaries; who to use *Gregory Nazianzen's* words when they persecuted him, persecuted virtue it self, which with his unconfined Soul making the man, he might be Imprisoned, but not Restrained; or if Restrained, Cloistered rather than Imprisoned; as an holy Anchorite, rather than an Offendor, retiring from a sad world, and not forced from it; where when alone, never less alone, not the suffering, but the cause making the punishment, as well as the Martyr; he thought his body always a streighter prison to his soul, than any prison could be to his body. In fine, he commended his prison for the same reason that *Sir John Fortescue* commended the Inns of Court, *Quod confluentium turba [Studentis, meditantis] quietem perturbare non possit.*

But I will cloath his free thoughts in the closest restraint, with the generous Expressions of a worthy Personage that suffered deeply in those times, and injoys only the conscience of having so suffered in these.



BEat on proud Billows, *Ereos* blow,  
 Swell curled Waves, high as *Jove's* roof,  
 Your incivility doth show,  
 That Innocence is tempelt proof.  
 Though surly *Nereus* frown, my Thoughts are calm,  
 Then strike Affliction, for thy wounds are balm.

That which the World miscalls a Goal,  
 A Private Closet is to me,  
 Whilst a good Conscience is my Bail,  
 And Innocence my Liberty:  
 Locks, Bars and Solitudes together met,  
 Make me no Prisoner, but an *Anchorit*.

I whilst I wisht to be retir'd,  
 Into this Private Room was turn'd;  
 As if their Wisdoms had Conspir'd,  
 The *Salamander* should be Burn'd.

The *Cynick* hugs his Poverty,  
 The *Pelican* her WilderNESS,  
 And 'tis the *Indian's* Pride to be  
 Naked on Frozen *Caucasus*.  
 Contentment cannot smart, *Stoicks* we see  
 Make Torments easie to their Apathy.

These Menaces upon my Arm,  
 I as my Mistris's favours wear;  
 And for to keep my Ankles warm,  
 I have some Iron Shackles there.  
 These Walls are but my Garrison; this Cell  
 Which men call Goal, doth prove my Cittadel.

So he that strook at *Jason's* Life,  
 Thinking he had his purpose sure:  
 By a malicious friendly Knife,  
 Did only wound him to a Cure.  
 Malice I see wants wit, for what is meant,  
 Mischief, oft times proves favour by th' event.

I'm in this Cabinet lock't up,  
 Like some High Prized *Margaret*,  
 Or like some great *Mogul* or *Pope*,  
 Am Cloystered up from publick sight.  
 Retirement is a piece of Majesty,  
 And thus proud *Sultan*, I'm as great as thee.

Here Sin for want of Food must starve,  
 Where tempting Objects are not seen;

And

And these Strong Walls do only serve,  
To keep Vice out, and keep Me in.  
Malice of late's grown Charitable sure,  
I'm not Committed, but I'm kept Secure.

When once my Prince Affliction hath,  
Prosperity doth Treason seem ;  
And to make smooth so tough a Path,  
I can learn Patience from him.  
Now not to suffer, shews no Loyal Heart,  
When Kings want Ease, Subjects must bear a Part.

Have you not seen the Nightingale,  
A Pilgrim koopt into a Cage ;  
How doth she Chant her wonted Tale,  
In that her Narrow Hermitage.  
Even then her Charming Melody doth prove,  
That all her Boughs are Trees, her Cage a Grove.

My Soul is free as the Ambient Air,  
Although my Baser Part's Immur'd ;  
Whilest Loyal Thoughts do still repair,  
T' Accompany my Solitude.  
And though Immur'd, yet I can Chirp and Sing,  
Disgrace to Rebels, Glory to my King.

What though I cannot see my King,  
Neither in his Person or his Coin ;  
Yet contemplation is a Thing,  
That renders what I have not, Mine.  
My King from me what Adamant can part,  
Whom I do wear Engraven on my Heart.

I am that Bird whom they Combine,  
Thus to deprive of Liberty ;  
But though they do my Corps confine,  
Yet maugre Hate, my Soul is Free.  
Although Rebellion do my Body Binde,  
My King can only Captivate my Minde.



OF THE  
LOYAL FAMILY  
OF THE  
BERKLEYS.

JOHN Lord BERKLEY.

**I**T is reported of the *Roman Fabii*, no less numerous than valiant, [three hundred and sixty *Patricians* flourishing of them at once] that they were all engaged in one Battel, one onely excepted, who being under age to bear arms, was absent.

It is recorded of the Family of the *Hayes* in *Scotland* (in *Edward* the First's time) that they were all in the Battel at *Duplin-Castle*, except a Child then in his Mothers womb. Let it pass to Posterity, that the whole Family of the *Berkleys* were sooner or later involved with his Sacred Majesty in the miseries of the late times; and therefore with reason do many of them partake in the happiness of these.

For, besides the foresaid Judge, there were several other Honourable Persons of this Name, who descended from Kings [for their first Ancestor was Son to *Harding* King of *Denmark*, whence *Fitz-Harding* the ancient Sir-name of all the Family formerly, and the Title of Honour to a Noble Branch of it now:] and therefore were resolved to hazard all in the Cause of the best King. In the List of whose faithful followers, as few of more ancient Nobility; *Robert Harding* their Ancestor, being made Baron *Berkley* by King *Henry* the Second, so few of more untainted Loyalty; As, 1. Sir *John Berkley*, since Lord *Berkley*, much he did by his Interest in *Somerset-shire* and *Devon-shire*, more in Person, most by his Care and Discipline; two things he had a special care of, *Pay* and *Law*; his word was, *Pay them well, and hang them well*. All he had himself was bestowed on the quarrel, he judging it madness to keep an Estate with the hazard of that Cause; which if miscarrying, all miscarried with it; if succeeding, all was wrapped up in it. In all meetings about the King's Affairs where he met with scruples, he pressed the doing, and not the disputing of the King's Commands; because otherwise Kings before they leavie an Army of Souldiers, they must leavie an Army of Casuists and Confessors, to satisfie each scrupulous Souldier in the perplexed and complicated grounds of War, and that to little purpose too; the men of scruples being generally the most cowardly withal. This Gentleman  
having



having an excellent rule, *viz.* That the Commands of Majesty, if not immediately (without any tedious inferences) contrary to the Law of God and Nature, were not to be disputed: A Rule that quickly satisfied all honest men, and as quickly silenced those that were otherwise inclined.

He behaved himself in the West, 1. Keeping the Countrey from Free-quarter. 2. Stopping the Inroads of the Parliaments Forces thither. 3. Keeping open their Trade. 4. Keeping a good correspondence among their Gentry, that *Septemb. 4. 1643.* when *Exeter* was delivered up to Prince *Maurice*, he was made Governour of it, keeping it, and the Countrey round about it, in a very remarkable degree of quietness and subjection, and easily advancing for three years 50000 *l.* a year for the King's Service; until it pleased God in wrath to the King's enemies to ruine the King's Cause, and leave them who had been happy if reduced to a subjection under him, to be undone among themselves; and *Fairfax* having defeated almost all the King's Army in the field, *Jan. 25. 1645.* made his way as far as *Porthrane*, a Fort within three miles of *Exeter*, whence *Jun. 17.* he summoneth Sir *John Berkley*, with Conditions to himself, his Officers, Citizens, and Souldiers, who having maintained the Garrison so long and so well, that it was looked on as the safest place for the Queen to lye in with the most Illustrious Princess *Henrietta Maria*, now Dutcheß of *Orleans*, as the Honourablest place for that Princess to continue in during the War, as she did with the Honourable the Lady *Dalkeith*: And, as the greatest refuge for distressed Cavaliers in *England*, returns this generous Answer; *viz.* "That his Trust was delivered to him from His Majesty, which he would discharge to his power; That they have no reason to distrust a blessing from God in delivering that Garrison, who is able to deliver them, and may be so pleased without a miracle; the Prince having so considerable a Force at so near a distance to them; That if all actions of their lives, were as innocent as their hands, of the blood that hath, or shall be spilt in defence of their Righteous Cause, they shall in all events rest in perfect peace of mind, and will not despair. At which brave Reply, the General being rather pleased than provoked, makes not an angry, but a civil and ingenious (though ineffectual) Retortion, and having raised two Bridges over the River *Ex*, blocked up the City on all sides, and drawn up within Musket-shot of it, leaves the Siege to Sir *Hardress Waller*, going in person against the Prince to the West, till the third of *April*, when being distressed beyond all relief, they agreed that Commissioners should treat, as they did ten days (a long time to the impatient Souldiers, who complained that they had to do with long-tongued Lawyers) concluding upon the most honourable Terms (*Fairfax* and *Cromwel* upon some particular policy of their own, never offered any other;) "That the Princess *Henrietta* should depart any whither in *England* or *Wales*, until His Majesty should give order for her disposal. 2. Neither the Cathedral nor Churches to be defaced. 3. That the Garrison should march out according to

“the most honourable custome of War, and to have free-quarter  
 “all the way ; and not be compelled to march above ten miles a  
 “day, and with their Arms to the places agreed on. The compo-  
 “sition of persons of quality should not exceed two years pur-  
 “chase. That all persons comprised within these Articles, should  
 “quietly and peaceably enjoy all their Goods, debts, and move-  
 “ables, during the space of four moneths next ensuing ; and be  
 “free from all covenants, oaths, and protestations, and have liber-  
 “ty within the said four moneths, in case they shall not make  
 “their compositions with the Parliament, and shall be resolved to  
 “go beyond Sea (for which they shall have passes) to dispose their  
 “said Goods, debts, and moveables allowed by these Articles, &c.

Articles and a Surrendry so honourable, that they were the Rule  
 and Copie of all the following good Articles which the Army  
 made ; but their masters kept not perhaps their design in granting  
 so good Conditions in all places surrendered to them, was to raise  
 themselves a reputation able to give Law to the Parliament, that  
 should lose its self in breaking of them.

I must not forget three things remarkable concerning this Siege,  
 1. A strange providence of God: “For when this place was so close-  
 “ly besieged, that onely the South-side thereof towards the Sea  
 “was open unto it, incredible number of Laches were found in  
 “that open quarter ; for multitude [saith an eye and a mouth-  
 “witness] like the Quails in the Wilderness [though blessed be  
 “God] unlike them both in cause and effect, as not desired with  
 “man’s destruction, nor sent with God’s anger, as appeared by  
 “their safe digestion into wholesome nourishment : they were as  
 “fat as plentiful, so that being sold for two-pence a dozen and un-  
 “der, [the poor who could have no cheaper, as the rich no better  
 “meat] used to make pottage of them, boyling them down there-  
 “in. Several Natural causes were assigned hereof, 1. That these  
 “Fowl frighted with much shooting on the Land, retreated to the  
 “Sea-side for their refuge. 2. That it is familiar with them in cold  
 “Winters [such as that was] to shelter themselves in the most  
 “Southern coasts. 3. That some sort of seed was lately sown in  
 “those parts, which invited them thither for their own repasts ;  
 “however, saith our Author, the cause of causes was Divine pro-  
 “vidence, thereby providing a feast for many poor people, who  
 “otherwise had been pinched for provision. 2. The faithfulness  
 of the place, eminent now for a pair-Royal of extraordinary ser-  
 vices to the Crown

*Perkin Warbeck, in Hen. 7. time.*

When besieged by *The Western Rebels, under Edw. 6.  
 Parliament Forces, in King Charles the First’s  
 Reign.*

Their Spirit and Conduct being admirable in the two first, and  
 their Allegiance unstained in the last. 3. The peculiar Gift of  
 the Governour, 1. In Watchfulness, both in looking to his own  
 charge, and in taking advantages of his enemies. 2. In an obli-  
 ging address, going as far sometimes with fair language and good  
 words,

words, as others did with money. 3. In encouraging the Souldiers labours with his own, managing his command over them the better, by making himself equal with them. "When the English at the Spanish Fleet's approach in 88, drew their Ships out of Plymouth Haven, *Camden* attributes their success to the Lord Admiral *Howard's* towing a Cable in his own person, the least joyn't of whose exemplary hand drew more than twenty men besides. 4. By observing as well as commanding them, and orderly preferring them, as well as observing them, neither disheartening nor exasperating true Valour. 5. By sharing with his Souldiers in their wants as well as in their other hardships, indigency is an honour, when it's the chief Commanders condition: Two words to his Souldiers did a brave Prince good service once in a streight, *I am your fellow-commoner, and your fellow-labourer*. 6. By understanding well the defects and failings of the Garison, as well as its accommodation.

It's a very remarkable passage, that (when my Lord *Fairfax* made three approaches upon three great, though not commonly observed, disadvantages of the Garison) he charmed the Council of War to an opinion of a noble surrender with this Story: "A man with an Ulcer on his face, passed over a Bridge, where the passengers were to pay a certain piece of money for every malady of body found about them, and was required to pay the accustomed Tribute for the Ulcer in his face: But he refusing to pay it, the Officer pull's off his hat, intending to keep it for a pawn; his hat being taken off, another malady appears in his bald head: Now Sir (said the Officer) I must have a double Tribute of you: Nay, saith the Traveller, that ye shall not, and begins to struggle with the Officer; who being too strong for him, gave him a foil, by means whereof there was a Rupture perceived under his coat. The more we strive with these people, the more we discover our infirmities.

This Trust he managed so well, that the Queens Majesty interposed earnestly for his preferment in these very expressions in a Letter dated March 13. 1644. *Farewel my Dear Heart: Behold the mark which you desire to have to know when I desire any thing in earnest* \*. I pray begin to remember what I spake to you concerning *Jache Berkley for Master of the Wards*. And the King in his confinement was very earnest for his company, making use of him in all his transactions with the Parliament and Army, especially in that fatal escape from *Hampton-Court*, where the Army observing how the King was caressed from all parts of the Kingdom, buzzed up and down a jealousy among the Kings followers, that he should be assassinated, that he might flie out of the place where he was most secure (being near his friends, the City and Parliament, then well inclined towards him) to a place where he was most in danger, being far off; the Faction having fore-cast, that the King in the perplexity of his affairs would cast himself, when in danger of his life, upon *Col. Hammond* [for his relation to *Dr. Hammond* his Majesties beloved Chaplain] for that very purpose not long before made

Gover-



Governour of the *Isle of Wight*, as he did in the company of Sir *John Berkley*, Col. *Jo. Ashburnham*, and Col. *Will. Legg*, who smelt the Plot by the slighthness of the Guards, that dark and tempestuous Night, and a whispering that there was of the King's going to the *Isle of Wight* in the Army a Fort-night before, and therefore Sir *John* was for going to *Jersey*; especially when he considered, that most of the Advices given the King to escape, proceeded from *Whaley*, and those of the Army, especially the Letter of Intelligence (which he would take upon his Oath was feigned) mentioned by Sir *W. S. p.* 1018. if any where; the Advise being to have staid there, and cast no fears, jealousies or new disputes, which the Army aimed at, among an already distracted people. But as God would have it, that his Majesty should not escape those greatest tryals, and most glorious acts of patience he had designed him; for *Hammond*, to whom they went with the hazard of their lives, could be wrought to nothing, but some formal civilities, and yet they being so far gone into the Net, must be trusted to, though with the King's extraordinary Regret: Sir *John Berkley* offering then a desperate attempt for the King's escape at last cast, though the King refused it, saying, *That he would always humble himself to Gods good pleasure.* Nay, which was more, Sir *John* would have been taken to let the King escape. Therefore the Parliament so strictly enquired after him, although his own friends censured him, so interpreting this action by the success, not considering the numerous difficulties in forming any resolution, nor the fallacious representation of affairs to him (by those that contrived this whole Plot, to take the Parliament off from the King by his distrust of them, and confidence in the Army) but only looked on his prosperous services, according to the fate of unhappy Counsels, which is, *To have that Condemned, which is put in Execution; and that Practised as best, which was never Tried.*

1. The King was no sooner in the *Isle of Wight*, than the Faction let loose their fury upon the Gentlemen that attended him, commanding *Hammond* to send them up to *London* to be proceeded against; which he refused, pretending, First, The just offence thereby given the King in removing his only Friends and Familiars, then his honour engaged, as he said, for their Indemnity: "The King himself likewise Interposing, that if those Gentlemen were taken away, and punished as evil doers, for counselling him not to go out of the kingdom, but rather to come to the place where he now is, for the ends aforesaid, and for their inducements accordingly to attend him thither, he cannot but expect to be dealt with accordingly, his case being the same. Sir *John* escaping the danger of this fatal piece of service, addressed himself to more, in the way of Intelligence and Correspondence between the King and the West, between the West and the North, and between all these Parts and *France* (where the Queen kept up the King her husband's Reputation, and promoted his Interest) until being forced from the King, he and Colonel *Walter Slingsby*, were secured *Anno 1648.* at Colonel *Trevanions* house in *Cornwall*, and under-

underwent all the sad effects of the Tyrannies acted here for twelve years together, without any other comfort, than some opportunities of serving his Sacred Majesty with better Intention than Success, using means, and leaving events to God; being resolved to win the *Roman* Consul's Elogy, who was commended for not despairing of the Commonwealth; his spirit being above his own Fortune, and his Enemies too; who indeed had put an end to the War, yet could not find the way to Peace; their souls being unequal to their victory, and not able to temper their success, but turning those arts and arms wherewith they had prevailed against their Sovereign [so true is that of *Seneca*, *Scelera dissident*] against one another, until they ruined themselves, as well as his Majesty, and made way for that settlement which they had overthrown, wherein this Noble Person had as large a share of his Majesties favours in *England* and *Ireland*, when restored, as he had of his afflictions, when banished; as had his elder Brother Sir *Charles Berkley*, Lord *Fitz-barding*, not short of him in Integrity and Loyalty, though not so much engaged in Action. They say, that though bustling times are best for the Writer, yet quiet times are best for the Liver; so though stirring men afford more matter of discourse to Authors, yet calm spirits and peaceable men yield most matter of peace and satisfaction to themselves; the deep waters are still too: lighter passions have a loud voice, but the greatest are usually silent, and actions of a lesser dimension have a great mention, while noble and great actions, exceeding Historians expressions, exercise their modesty. The inward Wheels that set the Engine on work, are less observed, though of more consequence, than those parts that move most visible.

He that made Interests, kept Correspondence, engaged Parties, sent and procured Supplies, disposed of Commissions, managed the Designs for the Restoration of his Majesty, though the most secret, yet was the most effectual Instrument of the great mercy vouchsafed to this Nation. Such as this honourable person was, who (when more than 50000 *English-men* were corrupted by the arts and success of the Faction, and their own covetousness, weakness, and ambition to a partnership in their guilt) in the midst of the cruelties and victories of the Conspiracy, that amazed most part of Mankind, taught the unskillful the method of Confederacy and Design, and in spite of the vigilant, because fearful Parricides, opened opportunities, both of Correspondence with his Majesty, and with all true-hearted *English-men*, who communicated Counsels, gave mutual Encouragements, raised Supplies, and kindled Flames that might have devoured the Juncto, had it not pleased God, that he and Sir *Henry Slingsby* should be taken, and so forced to exchange his Services for Sufferings, from Prison to Sequestration, from Sequestration to Prison, from thence to Decimation. For as in the Primitive times, when any Calamity happened, the Heathens cried, *Christiani ad Leones*; so when the least toy took the Christians frightened out of their senses, in the head, they cried, *Secure the Cavaliers, Secure the Cavaliers*, and that so

so long, until (as the sufferings of the Martyrs converted the world, so the generously born afflictions of Loyalty reduced the kingdom) it became necessary for them to secure the whole Nation, who as one man, as acted by one common *Genius*, like the spirits of the world, wrought its way into that settlement by a general consent, which could not be attained to by any particular combination; in which settlement, this excellent Person not only enjoyed a freedom from his pressures, but a reward for them, being made upon the King's Return Comptroller of the Household, one of his Majesties most Honourable Privy Council, Treasurer of the Household, Governor of        in *Ireland*, and of great trust about his Highness the Duke of *York*; in which capacities he looks not to what he might do, but what he should, measuring his actions by justice and expedience: If any person would know more of him, let him make his Address to him, and he shall find him Courteous; let him Petition him, and he shall find him extraordinarily Charitable; let him go to his Table, and he shall find him Hospitable; let him Converse with him, and he shall find him Exact and Punctual: In a word, a perfect Country Gentleman at Court, one whose very nature is in pay and service to his Majesty, gaining him by his Civilities more Hearts, than either Laws or Armies can gain Subjects. Every time my Lord *Fitz-harding* smiles, the King of *England* gains one. The *Roman Lady*, when asked where her Jewels were? brought out her Children, and answered, These are my Treasures. This honourable Person, if demanded where are his Services, besides those in his own person, formerly in times of war, and now in times of peace; particularly his good husbandry for his Majesty, his faithfulness, his place, and the obligingness of his behaviour, he can shew his Sons, and say, These are my Services; of whom, besides Sir *Maurice Berkley* Vice-President of the foresaid Province in *Ireland*, two lately lost their lives with as much honor as they enjoyed them, *viz.*





FIRST

# THE EARL OF FALMOUTH.

**A**S Treason taints the blood, so Loyalty ennobleth it; the one deriving honour as effectually, as the other doth guilt. This personage inherited his Fathers Services as well as his Spirit, being an early confessor of Allegiance, and taught to suffer with Majesty, as soon as to live; he had the advantage of most other Gentlemen, that he begun, and spent some years of discretion in the experience of troubles, and exercise of patience, where-  
 “in all virtues moral and political, are commonly better plant-  
 “ed to a thriving, as Trees set in Winter, than in the warmth, and  
 “serenity of times, or amidst those delights which usually attend  
 “Princes Courts, in the midst of peace and plenty; which are  
 “prone either to root up all plants of true virtue and honor, or  
 “to be contented only with some leaves and withering formalities of them, without any real fruits, such as tend to the publick good; for which Gentlemen should always remember they  
 “are born, and by providence designed. Besides the intimacy of converse between his Sacred Majesty (the most condescending Prince in the world) and him in their tender years, for which King Edward 6. loved *Fitz-patrice* so well, as to have some thoughts of marrying him to his Sister, and advancing him to the kingdom; besides the sympathy of their spirits, visible in the exact symmetry of their persons, which endeared *Charles Brandon Duke of Suffolk* so much to *Hen. 8.* that he was the only person that lived and dyed in the full Favour of that Prince: Of whom it is observed, “That  
 “they who were highest in his Favour, had their Heads nearest  
 “danger. There were these remarkable things that recommended this young Gentleman to his Majesties Favour.

1. His Happiness of Address, much advantaged by the Eminency of his Person, the Smoothness of his Voice, the Sweetness of his Temper, and the Neatness of his Fancy. True is that observation of a great States-man, if a man mark it well, it is in praise and commendation of men, as it is in gettings and gains: For the Proverb is true, “That light gains, makes heavy purses;  
 “for light gains come thick, whereas great come now and then:  
 “So it is true, that small matters win great commendation, be-

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“cause

“cause they are continually in use and in note; whereas the occasion of any great virtue cometh but on Festivals; therefore it doth much adde to a mans Reputation, and is [as Queen Isabella said] like perpetual Letters Commendatory to have good forms. And therefore, besides several other Messages of Consequence, he had the Management of a Complement of very great consequence to the French King; for his Conduct in which, he was not only nobly presented by that Prince, but highly valued by his own Sovereign.

2. His Integrity and Faithfulness in performing Trusts and keeping Secrets, whereof several instances of Importance in *Holland, France and Flanders*, qualities that capacitated him not only for the service, but the friendship of his Master; who with the wisest Princes in the world, considering the natural distance between them and their Subjects, deny them the common comforts of intimate friends and familiars, raise some tried persons to the intimacy of companions (under the name with us of Favourites, among the Romans of *Participes Curarum*) in whose Breasts they may lay their Heads, & in whose Bosoms they may ease their griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon them, and would otherwise eat the Heart, to oppress it in a civil kind of shrift or confession. Friendship calming the Affections from storm and tempest, and clearing the Understanding out of darkness and confusion of thoughts; for whosoever hath his Mind fraught with many thoughts, his Wits and Understanding do clarify and break up in the communicating and discoursing with another, though he be not able to discourse again; so much is gained by tossing the thoughts more easily, by marshalling them more orderly, and seeing how they look when they are cloathed with words, that whets, that cuts not. It's my Lord *Bacons* opinion, “That a man had better relate himself to a Statue or Picture, than to suffer his thoughts to perplex himself.

3. Activity and Dispatch. The *Spartans* loved four sorts of States-men. 1. They that performed business reservedly, to prevent noise. 2. Effectually, avoiding after-claps. 3. Sweetly and obligingly, raising no discontents. And 4. Quickly, affecting not delays.

4. And all this wrapped in a good Nature, that made it its business to oblige others to his Master, as much as he was obliged himself. Some Druggs are very wholesome, but very bitter; good in the Operation, but unkind in the Palate: And some persons are very useful in their services, but so morose in their expressions of them, that Masters are afraid of their duties. This honourable person was as affable to others, as he found his Master was to him; his performances being not like Pills that must be wrapped in something else before they could be swallowed, but the candor and serenity of his disposition made his employment as amiable as it was serviceable. He [all sweetness, all Balsom, healing and helping] translated into English the Roman Character, *Neminem unquam demisit tristem.*

But

But neither did he esteem these happy qualities of his Person, nor the former instances of his Service, any way answering the great favours of his Sovereign, without some new attempt, as much beyond common performances, as his obligations were beyond common kindneses. It was not enough to discharge his several Trusts faithfully, to wear his Honour and his Grandieure becomingly, Manage Affairs usefully, to accommodate all Interests prudently; these are too common returns of favour.

When the same Royal person was to adventure himself to secure our happiness, who was himself a great part of it, when his Highness the Duke of York was resolved to hazard that dear life for his Brother and his Country, that he had ventured for other Princes and meer Honour, when all the hopes and concernments of the Nation were wrapped up in the Admiral, and the Engagement, neither the intreaties of his Friends, nor the tears of his Spouse, beseeching him by the Pledges of his Love, one in her Armes, the other in her Womb, could dissuade him (though in no command, save as he said, the Commissions of Allegiance and Gratitude) from attending that brave Prince in his dangers, that he had waited on in affliction; to whose quarrel every true *Englishman* owed a life, it being the three Nations Engagement, and to whose family he owed Estate, Honour, and every thing he had to loose but a life, they being the effects of Royal bounty, when he knew he had the prayers of three Nations along with him while he lived with his Highness, and their sorrows if he should have dyed with him. Whom he had the honor to divertise with his Ingenuity, to assist with his Counsel, and as it were to redeem, with his Death, (Those several Noblemen with his Highness, being like the several king like persons, about *Richard III.* to amuse fate, and receive those dreadful Shots aimed at him in their own persons.) A death he would have undergone ten times over to save that life that was worth three kingdoms, which since the Heroick Duke would not save alone by withdrawing, he should not loose alone in Fight: but as the kindest Wives in *Ethiopia* will needs be buried with their Husbands alive; so his dearest friends would needs perish with him; congratulating their new honours for this reason, that they might [like the Sacrifice that is first crowned and then offered] fall more Nobly, and becoming a Princes companions and their blood, though it might *dash*, might not *stain* their Royal Master.

June the 2. 1665 (coming to wait on the Duke, with his Sovereigns love in the one hand, and his own life in the other, but a little before the Fight) he fell with two honourable persons, one on the one hand, and another on the other, so near the Duke that his Brains dashed on his Cloaths: The brave Prince no doubt reflecting on his friend, as *Sir Francis Drake* did on his, when he said, *Oh Dear--- I could grieve for thee, but it is no time to let down my spirits.* And (the proper bemoaning of a friends death in War, being to revenge it) resolving to appease his Ghost with *Opdams* blood, who attended him immediately to the other world, with all those ter-



rors about him, that shall destroy this to have Victory bleeding by him; a Prince in the same danger with him, a Sovereign bemoaning him, none envying, all pitying, is a happy way of dying, that all men may wish, few men obtain: When *Sejanus* lived so much in the Emperours favour, as that they two were reckoned and termed friends (the Emperour writing to *Sejanus* thus in a Letter, *Hæc pro amicitia non occultavi*) the whole Senate dedicated an Altar to the Goddess Friendship. When a person shall be so happy, as to enjoy his Princes favour; so grateful, as to be ambitious of dangers to deserve it; so innocent, as not to wrong the meanest person by it [being great only, that he might be able to be good] yet so unhappy, as to dye the very beginning of it.

It is very fit we should Erect a Tomb to Friendship, with this Inscription, *P. M. S.*

**J**ocantis fortunæ magnum Ludibrium  
hic Jacet

Kegis amor, & spes regni

Quem

Hispania \_\_\_\_\_ Cautum

Gallia \_\_\_\_\_ Ingenuum

Belgia \_\_\_\_\_ Assiduum

Aula \_\_\_\_\_ Integerrimum

& Anglia tota mirata est magnanimum:

Hic est ille Infelicitis virtutis

Falmuthius.

Maritus charissimus, Pater Indulgentissimus,

Fillus humilissimus

affinis beneficus, frater amantissimus

Consiliarius fidelissimus;

Amicus Perpetuus, magnifice benignus dominus

&

Optimus omnium servus

Ille, Ille. Quem

Principes optimi pariter & perspicacissimi valde adamarunt

& Intinum habuerunt

Nec ullus unquam odio habuit.

Honoribus & negotiis auctus fuit

Invidendis

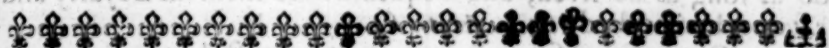
Fato succubuit heroico

Comite Duce Eboracensi, & viduo 7 Christi 1665.

ria Jan 21. Anno 1665

foe 29.

Let this little Description of this great Man serve, like a Flat Grave-Stone or Plain Pavement, for the present, till a Richer Person erect him a Statelier Monument.



Sir EDWARD BERKLEY.

**V**E read Gen. 30. 11. that *Leah* said, A Troop cometh, and she called the name of the Child, *Gad*. When I have spied out but a *Berkley* in the Catalogue, either of Loyal Commanders, or Compounders: I find a great throng following, for besides another Sir Henry Berkley (as we suppose) of whom we have this Note

Sir Henry Berkley per William Cradock 0300 00 00

Sir Edward Berkley that honest Gentleman, that was neither Sued, nor did Sue in his life, so willing he was to live in private peace, and thence it is easily guessed how unwilling he was to engage in publick quarrels, until he saw there was no hope of any tollerable Peace, but from the success of a just War.

A Farmer rented a Grange, generally reported to be haunted by Fairies; and paid a shrewd Rent for the same at each half years end. Now a Gentleman asked him how he durst be so hardy as to live in the house, and whether no spirits troubled him. Truth (said the Farmer) there be two Saints in Heaven vex me worse than all the Devils in Hell, namely, the *Virgin Mary*, and *Michael* the *Arch-angel*, on which days he paid his Rent. This was none of Sir Edwards Tenants, who were so kindly treated, that he would not receive his Rents, until he had seen what his Tenants had got; and when he took them, he would chuse rather to take them in work which his Tenants could do, or in commodities which they had to sell, then in monies; which he knew they could not spare, and he did not want.

Now those poor people that he used so tenderly himself, he was soath should be oppressed by others, and that the estates they had got under him, should be a Prey to those who aimed at a Tyranny over the Nation, from which he knew no way to secure them but to stand by his Prince, in whose just authority was lodged the estates and liberties of all his Subjects; and there was not a more effectual way to secure poor people in their enjoyments, than to support that Sovereignty that had the care of all their interests, and would not permit others to wrong them, as he could keep them from usurping upon him.

He did not fight (indeed it could not be expected from his years, of which he would say, That though he could not lift up a hand against the Rebels in the Field, yet he would lift up both for his Majesty in his Closet. He would assault Heaven, and besiege the Throne of Grace) but he Contributed; he handled not Steel, but he laid out Silver and Gold; and what was more, gave Intelligence. It was *Scipio Africanus* his great honor, he condescended to serve under his younger Brother: it was this Gentlemans remarkable character, that what he could not do himself, he assisted his meaner Relations to do,

do as long as he lived, and bequeathed to them his Loyalty and Estate when he died 165.... *Ætatis* 64.

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Leaving behind him the character of a good husband, being, as he would say, never reconciled to his Wife, because never at distance with her; a good Father, intending the education more than the pleasing of his Children, by the same token, that he was very careful what School-masters settled near him; the Jews not more mischievously poisoning Springs in *England*, formerly, as they were charged, than School-masters mis-princippling Youth, the Well-head of a Nations hope, as they were complained of. A good Church-man abhorring the laziness of those, that as *Cicero* said, never see the Sun either rising or setting; and the Indevotion of those that come neither at the beginning of Prayer, nor have the patience to stay till the end, himself professing that the most concerning part of Divine Service, is the Concession and Absolution that commenceth it, and the Blessing that concludes it. A good friend, choice in his acquaintance, firm to his friendship, clear and plain in his dealing, free in his erogations, studious in contriving ways to do good, *A liberal man, that devised liberal things*: In fine

A good man whom Nero hated.

### Sir WILLIAM BERKLEY.

**P**hilip de Commines telleth us of a Noble Family in *Flanders*, that generally they lost their lives in the Service of their Prince: And we find in our own Chronicles, that *Edmund* Duke of *Somerset* lost his life in the first battel of *Saint Albans*, Duke *Henry* following him, taken in the battel of *Hexham*, and so beheaded: a second Duke *Edmund*, and the Lord *John* of *Somerset*, going the same way in the battel of *Tewksbury*, all of them fighting in the behalf of King *Henry*, and the House of *Lancaster*; but then they heaped not Funeral upon Funeral, in so short a time as this honorable Family did; in which respect, as those of the House of *Somerset* exceeded the House of *Flanders*, so the House of the *Berkleys* exceeded the House of *Somerset*; the Earl of *Falmouth*, the elder Brother, Keeper of his Majesties Privy Purse, and Captain of his Highnesss Regiment of Gaurds, fell the first year of our war with the *Dutch*. Sir *William Berkley* (the younger Brother) Governor of *Portsmouth*, and Vice Admiral of the *White* in the last years Expedition, in the second; one sad messenger following another with disconsolate tidings, that as waves following waves had swallowed up that good Family; parallel to that which the Historian calleth the Mourning Family in *Italy*, did not the same consideration buoy up them that supported the other, that these hopeful Personages died in that service for which they were born [*Patria geniti, & toti nati mundo*] the honor of their Soveraign, and the good of their Country. Nature that made one industry was

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to make all these Brothers Heirs: One of the younger Brothers gives, as the Heralds observe, a *Martlet* for the difference of his Armes; a Bird observed to build either in Castles, Steeples, or Ships, shewing, saith our Author, that the Bearer thereof, being to cut out his own fortune, must seek by War, Learning, or Merchandise to advance his estate.

This Gentleman being Bound to a Merchant [trade hath raised many families, and restored more, and Apprentiship doth neither extinguish native Gentility, nor disenable to acquiescent] is presumed to have behaved himself as a good Servant, because that was the way to be a happy Master; for we learn to command by obeying, and to know what we should exact from others, by what we have performed our selves; besides, a great Fortune, like great Buildings, must have low and humble Foundations.

When the *Dutch* Encroachments allowed our Merchants no more Trade than they fought for, Master *Berkley*, as willingly served the King to vindicate and recover Trade, as he had done his Master to understand it. What was extravagancy in the young Merchant, becomes courage and resolution in the Sea-men and Souldiers; war and publick affairs exercising that spirit that was too big for soft peace, and private business. He was content to go first a Volunteer, to observe the Conduct and Discipline of others; and after evident trials of his personal valour, to set out as Captain, to exercise his own; though yet not taking notice so much, that he was advanced by his Princes favour to be a Captain over his men, as that he was in his Service a Fellow-souldier with them. The Conqueror, when he first Landed his Forces in this Nation, burnt all his Ships, that despair to return might make his men the more valiant. "Younger Brothers (they are the words of an ingenious Author) being cut off at home from all hopes, are more zealous to purchase an honorable support abroad; their small arteries with great spirits have wrought miracles, and their resolution hath driven success before it. When the Orator was asked, What was that that made an Orator successful? He answered, Action. What next? Action. What next again? Action. Wonderful like (saith the Lord *Verulam*) is the case of boldness in sea-affairs: What first? Boldness. What second and third? Boldness. Though he never tempted dangers, yet he never avoided them, witness the *Streights* Expedition, wherein, though expectation commonly out-doeth ordinary performances, yet he out-did expectation its self; resolving not to *Teild*, even when it was impossible to *Overcome*; and when Stiffled rather than Mastered, he might have had Quarter with more honor, than his enemies could give it; yet *Anteus* like, taking courage from his misfortunes, his courage whetted with anger and revenge, not only fills up the great breach made in the Ship, by the loss of an excellent Commander, but managed it too with such a present courage, as not only out-faced danger, but even commanded and disciplined it too, scattering a new vigor upon his new Command, here then on this, on that side his examples; quickning his authority so, that his very

very Conqueror became his Prize, when he had men enough left to master the Ship, and yet not enough without some more assistance to Man it, winning on the enemy, even when he seemed to have lost himself.

Great was the value others put on the Prizes now, and at other times taken by him; greater the esteem he had of the actions themselves, which at Court deserved a Knight-hood, an Honor (that by an over-value of themselves make some fearful of those services that gained them that value) yet raised rather than abated his resolution; as well remembering the custome which is used at the Creation of some Knights, wherein the Kings Master-Cook cometh forth, and presents his great Knife to the new made Knights, admonishing them to be faithful and valiant, otherwise he threatneth them, that that very Knife is prepared to cut off their Spurs. And in the Fleet gained a Vice-Admirals Command, a power the greater it was, the more careful he was not to abuse it, managing his authority at Sea, as if [what Sea-Captains seldom do] he should give an account of it at Land. None so wary in Council, none so bold in Execution. Valour in acting doth well in him that is under the direction of others, prudence in advising becomes him who is to guide; the ones excellency lying in not seeing dangers, the others in seeing them. His goodness sweetned his greatness, and the best mettall and blade is that which bends; and his industry and patience set off his goodness, pains having knit the joynts of his Soul, and made them more solid and compacted, and his piety both of them, seeing so much of God in the deep, he saw the proper reason of that common Proverb, *He that cannot pray, let him go to Sea.* And understanding himself so well, that he was none of those Sea-men, who [as if their hearts were made of those Rocks they Sail by] are so always in death, that they never think of it.

Most young men, when advanced, are transported with the Footboys fancy in *Huartus*, that thought himself a Monarch, and the Doctor in *Acosta* that apprehended himself King and Pope: so apt is height to turn the brain. This Gentleman was of the Nobleman in *Laurentius* his temper, that though otherwise very sensible, yet was perswaded that he was *Glass*: so much affected was he with the consideration of his frailty and mortality. In all his great actions, you might spy in his looks that he had a Monitor like the Emperors Boy following him with a *Memento te esse mortalem.*

In this capacity he rides in the Fleet under the command of Prince *Rupert* and the Duke of *Albemarle*; when June 2. 1665. the Engagement between the *Dutch* and the *English* began, wherein his place was ordered towards the Rear, though his spirit made to the Front, had Discipline endured it; in reference to which, he thought it greater service to submit to the command of Superiours, than to be forward in the Engagement with his Enemies; "lest otherwise he might be served as the French Souldier was in *Scotland* about a hundred year ago, who first mounted the Bulwark of a Fort besieged, whereupon ensued the gaining of the Fort: But  
" Marshal

“ Marshal *de Thermes* the French General first Knighted him, and then hanged him within an hour after, because he had done it without command. The evil example out-weighed the good service. The posture was so unhappy, that he, as well as Sir *George Asene* his Admiral, were parted from the Fleet first, and afterwards from one another. [ *Castor* and *Pollux* asunder, betokened ill luck to the Sea-men, ] and misfortunes following each other as waves do ; Sir *William* was divided from himself, some of his Officers not thinking fit to obey what he thought fit to command, and their performances were like to succeed, when neither would follow, and both could not handsomely go abreast. In this condition he resolved his Valour should make amends for his misfortune, and though he was *unhappy*, he would not be *unworthy* too, he had rather die *ten times* than *once* survive his Credit. The sweetness of life being not able to make him swallow down the bitterness of *disgrace* : He attempted a probability of success, with a certainty of his own danger, not without reason, when the ignominy of a quarter from the Enemy he had to deal with, was more intolerable than the pains of a death ; of which a Sea-man thinks, that as it is far hotter under the Tropick in the coming to the Line, than under the Line it self : so the fear and fancy in preparing for death, is more terrible than death it self. *Berkley* against the whole Fleet himself a Navie, yet carrying nothing about him impenetrable but his mind. About six a clock he was shot in at his throat with a Musket-bullet, and out at his back ; whereof indeed he fell, but would not die, until the Enemy over-powering his men (each of whom inspired by his example now, as by his command before, was a *Berkley* : [the Sun setting, each little star appears] and had, like him, the art of incountring, but not of escaping) took the Ship, not till two hours after his fall ; when his brave Soul scorn- ing to be a prisoner to the *Dutch* and to his own body too, left him just as the Enemies came and took him. He never spoke after this unhappy shot, but his look did ; which from his eye dispersed as much valour as he did before with his hand, fresh Orders issu- ing still from his aspect ; which a man looked on, and vowed ei- ther a brave revenge, or as brave a death ; either what the dying Captain aimed at, *Victory*, or what he enjoyed, *Honour*.

The Ship (the *Swiftsure*) with so many men and Guns, and so good a sailer as she was of the second Rate, was a great prize to the *Hollanders*, but this person a greater, though dead ; the Ho- nourable Carcase being of so great a value (and if the Cabinet was so rich, what was the Jewel ? ) that the States paid for it the old value of a Province, and thought to demand for it the liberty of a whole Fleet of prisoners. Great was the respect they gave him, in their care to embalm and lay him in State in the great Church at the *Hague* [proud it seems of their enemy] where as many came to see him now dead, as feared him before ; the throng now standing be- fore his corps but tremblingly, as before they did before his person. Greater was the Honour of their Reasons for that respect, *viz.* [to use their own words] “ For the Dignity of his Person, the Great-



nefs of his Command, and the Renown of his Valour and Conduct. Greatest of all was the esteem they seemed to have of him, when they thought him a present fit to oblige His Majesty of *Great Britain* (at that time when they were most to seek for some effectual way of addressing themselves to him in order to an accommodation) as they sent him, *Aug. 23. 1666.* with Honour enough certainly, since Sir *William Berkley's* Body was the greatest Present the High and Mighty States could send, and *the only* kindness the most Puissant and Sacred Majesty of the King of *Great Britain* would at that time accept at their hands.

**T**O enbalm him then were vain, when Spreading Fame  
Supplies the want of Spices, where the name  
Its self preserving, may for Ointment pass,  
And he, still seen, lye coffin'd as in glass.  
While thus his Bud's full Flower, and his sole  
Beginning doth reproach anothers whole,  
Coming so perfect up, that there must needs  
Have been found out new Titles for new Deeds;  
Though Youth and Laws forbid, which will not let  
Statues be raised, or he stand Brazen, yet  
Our minds retain this Royalty of Kings,  
*Not to be bound to time,* but Judge of things,  
And worship as they merit; there we do  
Place him at height, and he stands Golden too.

### Sir HENRY BERKLEY.

**T**HIS Gentleman was well known for his Ancient and Honourable Family, his good Education, his great Observations and Experience, his famous Hospitality, his rich and happy Tenants and Dependants, whereof he carried 500 to the Kings side; the orderly Government of his Family, where, as it is said of *Theodosius*, his Court-Votaries themselves might learn Discipline; the exemplariness of his Devotion, honouring God as sincerely, as God had graciously honoured him; the plainness of his temper, his word being parchment, and his very yea, an obligation; the humility of spirit, which made him like a fixed Star, the higher he was, the less he seemed; his Zeal for the Church, both as Patriot, Patron, and Parishioner; his word was, *All the service I can do, I will do for Gods Church; for all the comfort I look for, I hope for in Gods Church;* his serviceableness in the Countrey in all publick Capacity that found him out, deciding an hundred controversies at a cheaper rate in his *Hall*, than one is ended at *Westminster*; keep up he did indeed the Authority of the Law, Order, and good Government, but cavils and brawls he discountenanced; that reputation that was the result of all these Vertues, enabled

bled him to do so much towards the assistance of his Dread Sovereign, now cheated of all the Supports and Ornaments of Government, but those Subjects hearts, who when the King had yielded all that in reason could be expected from him, ventured Lives and Fortunes, rather than he should do as *Hampden* said, when he was asked what they would have the King do more, answered, *Throw himself and all his concernments upon our good affections*. In good time! Kings are intrusted by the great Governour of the World in a way of deputation, and by the Inhabitants of the World in a way of consent, with the Lives, Liberties, and Estates of all their Subjects: and those Kings shall intrust themselves and all their charge back again with the worst of those Subjects, as with Sir *John Stowel*, Sir *Ralph Hopton*, and the Lord *Pawlet*, to help the Marquess of *Hertford* to the first Army that was able to face potent and successful Rebellion, and clear *Somerset-shire* and *Dorset-shire* of it; until the Loyal Party was besieged in *Sherburne* many weeks; in which time (to borrow the words of their own Historian *May*) "Many Sallies were made out of that Garrison, and sharp Encounters performed with great courage; the Parliament side, so he calleth the Faction, being in firm hope to have taken them at last; which was conceived a thing of great moment, and advantage to their affairs, if they could have possessed the persons of so many men considerable both in their Persons and Valour, and who (*mark it*) proved afterwards very strong and cruel Enemies; yet (*saieth he*) that hope was frustrate: for about the beginning of *October* they all escaped out of *Sherburne*: The Earl nevertheless pursued after them, and in the chase took Mr. *Palart*, Sir *Henry*, Sir *John*, and Sir *Charles Berkley*, Prisoners; and in them, as they imagined, the strength of the Kings Cause in those parts.

The good old Gentleman Sir *Henry* being neither confined in his affections, nor yet disabled in his Estate, attendeth that Cause with considerable supplies, that he could not wait on in person, 1. With that zeal *Amilcar* made his son *Hannibal* swear at thirteen, to be an irreconcilable enemy of *Rome*, engaging all his sons to a constant service against the Conspiracy, upon the blessing of a father, obliging them to serve the Father of their Countrey; usually saying, *That in vain did they look for an Estate from him, unless they could be protected in that Estate by the King and the Laws*. There was nothing more usual since the faction raised tumults, and reduced and lifted those tumults into Armies, to force the King to that which they despaired with reason to convince him of, but they endeavoured to cant most of his Subjects out of their Loyalty; and against that artifice, it was observable what advantage His Majesty had on his side: for whereas the combination was forced to flie to the shifts of some "pretended fears, and wild fundamentals of State, with the impertinent as well as dangerous allegation of self-defence, since they who should have been Subjects, were manifestly the first assaулters of the King and the Laws, first by unsuppressed tumults, and then by lifted Forces. His Loyal Subjects

“ had the Word of God, the Laws of the Land, together with  
 “ their own Oaths, requiring obedience to the Kings just Com-  
 “ mand; but to none other under heaven, without or against him,  
 “ in the point of raising armes. And those that would not be jug-  
 gled out of their duty, they indeavoured to disgrace out of a ca-  
 pacity of an effectual performance of it, by a bold and notorious  
 falsehood, *viz.* That there was not one godly man with the King,  
 and, as God would have it, most of the eminent men in this Coun-  
 ty for his Majesty, were in as much repute with the people before  
 the war for their piety (by the same token, that notwithstanding  
 the partiality and the popular heats, wherewith the elections to  
 that Parliament 1640. were carried in many places, most of them  
 were Members of that Parliament) as they were after in disgrace  
 with the Rabble for their Loyalty: For to avoid a scandal upon the  
 Kings government, and the individious consequences of maintain-  
 ing too stiffly, even a just Liberty upon the Lords day. We find  
 Orders drawn up, and sent in a Petition to the Kings Majesty, by  
 John Harrington Esq. *Custos Rotulorum*, to be delivered by the Earl  
 of Pembroke, Lord Lieutenant of that County. To the first of  
 which we find subscribed,

George Sydenam, Knight. Henry Berkley, Knight.

And to the second.

John Lord Pawlet. John Stawell.

Ralph Hopton. Francis Doddington.

As severe, though not so fantastical in that point, as the very  
 Precisians themselves; for these are their words.

*May it please your Majesty to grant us some particular Declaration  
 against unlawful Assemblies of Church-Ales, Clearks-Ales, and Bid-Ales,  
 and other intollerable disorders, to the great contempt of Authority, and  
 to uphold civil feasting between neighbour and neighbour in their houses,  
 and the orderly and seasonable use of manly exercises and activities,  
 which we shall be most ready to maintain. An even moderation between  
 prophaneess and nicety, between a licentiousness to do any thing, and a li-  
 berty to do nothing at all.*

In which temper, after unsufferable Imprisonments, rude Rob-  
 beries (called after the *Germane Mode*, *Plunder*, from *planum fa-  
 cere*, to level or plane all to nothing, or pluming) unheard of Se-  
 questrations, and at last, with much ado, a Composition (or pay-  
 ing (as we do sometimes Highway-men) for his own estate) which  
 besides the vast charge he was at, to have the favour of that Op-  
 pression, amounted to

1275*l.*    00    00

For this is Recorded, Sir Henry Berkley of Tarlington in Sommer-  
 setshire.

1275*l.*    00    00

He died } *Anno Christi* 165....  
               } *Ætatis*        7....  
               } *Tyrannidis*    4.

Being buried not without hope of his own, and his causes resur-  
 rection.

Hic



Hic Decios Agnosce tuos magnæ æmula Roma,  
Aut Prior hac, aut te bis Scotia major adhuc.  
Unus Turma fuit Barclaius, copia solus,  
Una cum natis Agminis Instar erat.

## Sir WILLIAM BERKLEY.

**T**O all these, I could adde Sir *William Berkley*, whose Man was Governor of *Virginia* in the late times ( when Princes were forced to go a Foot, and Servants Ride on Horse-back ) and he himself in these, when there have been made such orders for the improvement of the Plantation, as are inferior only to the rules given him for the first erection of it, which yet were none of the strictest ; for otherwise, as Infants must be swathed not laced, so young Plantations will never grow, if streightned with as hard Laws as settled Common-wealths, though they proved the most effectual: those people giving no reason for that bitter, rather than false jest, spoken of one of our late Western Plantations (consisting most of dissolute people, Christian Savages among the Pagan Negroes) *That it was very like unto England, as being spit out of the very Mouth of it.*

This Gentleman aiming at two things, that may do much good, and that is, 1. Justice in Dealings, witness the brave Edicts made at a Convention there 1662. That their dealings among the Negroes there, may be as naked as their going. 2. A Sober Religion [that may bless the Christians there, and convert the Heathens in one; of whom it is more to overcome Paganism, than to master an 100 Pagans] witness the very reasonable Proposals, made both for the supporting and propagating of Religion in that Country; for the maintenance of their Ministers, and the discipline of their Church, to the Right Reverend Father in God *Gilbert* then Lord Bishop of *London*, and since Lord Arch-bishop of *Canterbury*, who encouraged the prudential part of their design, in a way of great encouragement to the present generation, and of great blessing to posterity.

## Sir EDWARD BERKLEY.

**A**Nd from him it were pity to part his inseparable companion in Loyalty and Sufferings, Sir *Edward Berkley*, that living confutation of *Machiavell* (who thought religion spoiled a generous person, as bad as a Shower of Rain doth his Plume of Feathers on a rainy day) being at once most pious, and most gallant, of as much humble devotion, as generous and daring valour; as meek towards God as he was brave towards an enemy; very well known for the hardness of his body, and more honored for the generosity

nerosity of his mind. First he learned to follow others, and afterwards to command himself, being so much the more happy in his providence forward, as had he gone farther in his experience backward; being as knowing himself, as he was happy in commanding others that were so. Extremely careful of his first enterprizes, knowing that a Commanders reputation once raised, will keep itself up; like a round body, some force is required to set it up, though when it is up, it will move its self. Three things he abhorred in his followers. 1. Scoffing at Religion, a sin unusual, never a civil Nation in the world being guilty of it. 2. Useless: for either the scoffer believes what he scoffs at, and so he puts a great affront upon his conscience, or he doth not, and then its in vain to cry down that Religion with raillery, that is supported so much by demonstration. And 3. Debauchery: being of *Gustavus Adolphus*, that true Souldier, as well as great Kings, temper, "Who when he first entered *Germany*, and perceived how many women followed his Camp, some being Wives, for which they wanted nothing but Marriage; others Laundresses, though defiling more than they washed. At a Passage over a River, ordered the Bridge to be taken down, that these feminine impediments might not follow as soon as his Souldiers were over. Whereupon they made such pannick shreeks as seized the Souldiers hearts on the other side the River, who vowed not to stir a foot, except with these their Baggage; which the King was forced to wink at for the present, smiling out his anger, and permitting now what he might, and did amend afterwards.

But greatest Piety, the best Cause, the strictest Discipline, the most faithful Service may miscarry in this world, where we are sure no person can discern either the love or the hatred of the great Governor of the world, by any thing that is under the Sun. For he saw prosperous Villany trampling on unhappy Allegiance, the best King lying down under the stroke of the worst Executioner; and himself forced to compound for his estate with those very Rebels he now scorned, and formerly defied, overcome in all things but his mind. For the note runs thus in that Record, which we are bound to forgive, but History will not forget.

*Sir Edward Berkley of Pull. Som.*

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In the primitive times, like these I write of, made up of suffering, when the surviving Christians endeavoured to preserve the memory of their Martyrs for imitation, and those few that escaped persecution, advanced the honor of Confessors for their encouragement; they had books called *Dyptychs*, because filled on both sides with holy Names; on the one side, of those that died in the great cause; on the other side, of those that suffered for it, being hardly thought by that wicked world worthy to live, and yet not so happy as to be suffered to dye.

I am sensible I could fill this Volume with those eminent Assertors of Loyalty, that are still alive of this Family to serve the Sovereign they suffered for, and the great Martyrs of it that sealed their Allegiance with their blood: but foreseeing a fair opportunity

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nity elsewhere to do them the utmost right I am able, that is, to give the world a faithful Narrative of their exemplary virtues, which though they may often times tempt to the liberty of a Panegyrick, yet they still perswade, to as strict an observance of truth, as is due to an History. *For that Pen expresseth good men most elegantly, that draweth their lives most faithfully.*

In the mean time: Let the very names of these worthy persons be Histories, their very mention carry with it a Chronicle.

## Sir MAURICE BERKLEK.

**A**Lthough (as my Lord Bacon observes, *De Augmentatione Scientiarum*, l. 2. c. 13.) Nature hath planted in all men fear, twisted together with the principles of self-preservation, as the great instrument of it; and wariness, as the great effect of fear. Although all things, as he saith, be, if we should look into them, full of Panick fear; nay, though retiredness added to caution, studiousness to retiredness, simplicity and innocency of behaviour added to studiousness, might have excused this Gentleman from the noise, and much more from the sufferings of the late times; yet the bare unhappiness of thinking Rationally, of wishing Loyally, of relieving Charitably, of endeavouring to keep the peace of his Country Prudently, cost him at *Goldsmith-Hall*, where lay *The Treasures of wickedness*; One thousand three hundred seventy two pounds deep, besides the several inroads made upon his Estate and Lands by the Garrison of *Glocester*, to which he would not Contribute freely, he was forced to submit patiently. And according to the method intimated in the Holy History, that what the Catterpillar left, the Canker-worm destroyed; what *Glocester* left, *Essex* his Army swallowed; and what escaped them, Sequestration seized.

## RICHARD BERKLEY, Esq;

**T**HE elegant variety of beings in the world, doth not more naturally conduce to the service of the world, than the admirable diversity of mens gifts and abilities doth serve the necessities of those times, and places to which they are appointed. The former Gentleman was so studious, that he might have been served as *Ulrick Fugger* was (chief of the whole Family of the *Fuggers* in *Auspurgb*) who was disinherited of a great Patrimony only for his studiousness, and expensiveness in buying costly M. SS. and yet his very thoughts and meditations served his Majesty, giving great satisfaction to those that doubted, and as great directions and countenance to those that managed that Cause, which he called, *The Supporting of the government of the world.*

This worthy Personage was so active, that he would say often,

*That*



## Of the Loyal Family

*That the greatest trouble to him was, that he could not think; and yet as corrected Quick-silver is very useful, so his reduced quickness became very serviceable to ballance that of the Gloucester Officers, who were at once the most indefatigable at home, and the most troublesome abroad of any in England, and never so well met with, as by the vigilancy of this person, who would not be surpris'd, and his industry that could not be quiet.*

An un-experienced Sailer would think Ballast unnecessary, and Sails dangerous to a Ship; and ordinary men judge so staid a man as Sir Maurice useless, and so nimble a man as this Esquire, not safe in great trust, while wise men look on an even lay of both as the best temper: but as some full word cannot be delivered of all that notion and sense with which it is pregnant, without variety of expressions; so this great spirit cannot be understood or made out, without the large Paraphrase of such a multitude of excellent Instances, as this place and method will not permit. Only according to the Spanish Proverb, *Tr a la sogá, con el Calderin, Where goeth the Euckle, there goeth the Rope*: When his Master Set, it was Night with him; and when his Majesty laid down his life, he was put to lay down for his lively-hood,

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As another of his name did

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though yet all these three had wherewithal to promote any Loyal Design that was offered, and to relieve any Cavalier that wanted, (their Houses being the common Sanctuaries for distressed Loyalty) whom they would see employed in a way suitable to their respective abilities, and subservient to the publick design; not enduring that their houses should be Hospitals, or down-right begging, a good Subjects calling. A Husband-man pretended, and made out his relation to Robert Graafthead Bishop of Lincolne, and thereupon was an humble Suitor to him for an Office about him: *Cousin, [saith the Bishop to him] If your Cart be broken, Ile mend it; if your Plough old, I will give you a new one: But an Husband-man I found you, and an Husband-man Ile leave you.*

Neither must we omit

### Sir ROWLAND BERKLEY,

*of Cotheridge in the County of Worcester,*

**O**F whom, when he was pitched upon to manage a part of the Worcester Association, we may say, as *Puterculus* did of another, *Non quærendus erat quem eligerent, sed eligendus quis eminebat*; being a steady man, that looked not at few things, but saw thorow the whole Systheme of Designs, and comprehended all the Aspects and Circumstances of it; putting Affairs, notwithstanding that they ran sometimes against his Biass, by some rubs of unusual impediments, into an easie and smooth course; using never one counsel any more than the Lord H. would one Stratagem twice: being (it is *Hannibal's* character inverted) excellent at using, keeping, and improving Advantages, as the foregoing Gentleman

tleman was at gaining them : And never coming on the Stage to act any Part but what he was so much Master of, as to come off with applause, as one that understood as well his own defects as abilities. Upon all occasions of the Kings Armies withdrawing from those parts, he kept all places in such subjection to his Majesty, that at their return they found all things so well, that they wondred to see themselves there when elsewhere ; a constant awe and love keeping those coasts loyal.

But it was so,  
As clocks once set in motion, do yet go,  
The hand being absent ; or, as when the quill  
Ceaseth to strike, the string yet trembleth still.

So grave and reserved a man might have escaped, but that the serious combination measuring other people by themselves, looked on those men as most dangerous that were most sober : His Estate indeed being so great, that it was malignant too ; and as once a merry servant of his said (and by the way, his Service was such Preferment, and a Relation to him so much more than Wages from others, that he had as many ingenious Gentlemen to wait upon him for his divertisement, as others of his quality had meaner people for their service;) *If they could finde nothing else against him, surely they would sequester him for Original sin* : At which, and his other vexations, being but a prisoner at large all the while, he was resolved not to be at leisure to seem sorrowful, that he might be the more serviceable ; for though as the Tortoise keeps in his shell all the winter, so he retired in the sharpness of the late times ; yet he had all occurrences waiting upon him, when he seemed not to take any notice of them. One asked a grave Matron, how her Maids came by so good Husbands, when they seldome went abroad ? O, said she, *good Husbands come home to them.*

That Text of Solomon, *Fear God and the King, and meddle not with them that are given to change*, cost him, they said, three thousand four hundred sixty odd pounds, blessing God for the benefits he hoped the Kings good Subjects should receive from their bitter usage, which might prove wholesome Physick, God sanctifying the malice of enemies [the Serpents poyson may be used as an Antidote] to do the office of a friend : And supplying loyalty as freely as he had paid for it ; usually concluding his honest Discourses among friends, with these two sayings : *Nothing undoeth us but secn- rity* ; and, *We may well spare our superfluities, to serve the Kings necessities*. To conclude, a man this so happy in his Invention, that in all his Loyal and Worthy Designs he was never at a loss, but so projected all his courses, that a second began commonly where the first failed, and he would fetch strength from that which succeeded not. A great observer of common occurrences, the result of which enabled him to Advise ; and a religious one of extraordinary, especially, wonderfull emergencies ; for he thought, that the ordinary course of things declared the glory of God. The

artificial mixture of them, was an instance of the art of God and Men, managing the subtle engine of the Universe. The alteration of them, as in a miracle, did discover the will of God, but the disturbance of nature, as in Prodigies, proclaimed approaching judgements; which made him serious, though not ensnared to these two credulous, and superstitious Principles, *Fear* and *Ignorance*, which usually manage and deprave mens conclusions and affections.

### Sir GEORGE BERKLEY.

**I**T is reported, that in the last battel against the *Turks* for the defence of Christendom, there was such a slaughter of the *French* Gentry (engaged in that war, upon the *French* Kings motion to them one day in his Palace, that it was fitter they should appear in Arms against the enemies of Christendom, than in their Silks and Feathers among their Ladies) that there was hardly throughout all *France* a Family of quality that was not in Mourning.

Its certain, that in the late, and we hope the last, controversy between the Government and the Faction, there fell such a share of the publick calamities upon this Name (involved therein by their own Consciences, that permitted them not to sit down and enjoy their own Estates at home, while the State and Church were in so much danger abroad) that I find but one person of any eminency (and that is Alderman *Berkley* of *London*) of the name that suffered not, sooner or later, on the Kings side. For not to mention *Francis Berkley* of *London* Gentleman, who no doubt might answer, as the mannerly Gentleman did King *James*, when he asked him, what Kin he was to such a Lord of his Name? Said, *Please your Majesty, my elder Brother is his Cousin Germane*: And might be owned, as once a *Howard* was by an honorable person of the name, under whom he was impressed; his Father interceding for his release, the Lord asked for his name, and when he replied, that his name was *Howard* ( Said, *Thai his Cousin Howards Son should not be a Foot-souldier*; adding, we are not all born to be rich, though we are born to be great. This Gentleman, for his great happiness in conveyighing Intelligence from *London* to *Oxford*, travelling under the notions of a Pedlar and Chirurgeon, for forming Combination here for his Majesty, under the colour of Trade; for securing and relieving his Majesties friends, for being one of them, that with Master *John Fountain* and others at *London*, who when they were demanded what they would be pleased to lend for the carrying on of the war? Answered, *That it was against the Petition of Right to answer, Yea or Nay* (whereupon Master *Fountain* was by the House committed to the Gate-house, declaring, forsooth, against his judgment, lest it should draw on others to the like honest error) for indeavouring to publish every where the Kings Papers and Declarations, to disabuse his Majesties good Subjects. He was sixteen times



times Imprisoned, thrice Plundered, twice Banished, and glad to Compound for the poor remainder of his Estate, five hundred sixty two pounds four shillings and two pence. Nor *Thomas Berkley* of *Worcester* Gentleman, one of those happy men that are only to be found in *England*, living in the temperate Zone, between Greatness and Want (*France* and *Italy*, being in this case like a False Dye, which hath no points between Sink and Ace, Nobility and Peasantry) who deserved so well of his Majesty in his Person, in his Relation, and in his Estate, that he was forced, besides several irregular sums extorted from him, to lay down for his Loyalty in the *Corban* of the conspiracy *Goldsmiths-hall*, four hundred twenty six pounds fifteen shillings and six pence: A sum that deserves a mention; for we are resolved none shall be denied admittance to the Temple of Honor, who hath been at so great a charge to go through the Temple of Virtue. Nor *Edmund Berkley* of *Herefordshire*, the man that they said, wore Tinn in his Buttons, and Silver in his Pocket; who would say to those that frequented his hospitable Table, that he took care his meat should be good in its self, and better by the wellcome to it, who would not contribute to the Rebellion, saying, *His Purse should not bleed by every Mountebanks hand*: And adding, that he saw the King twice, prayed for him always, and did not see any reason to fight against him, caring not whom he displeased, so he pleased his own Conscience; he went far, and his credit in taking up necessities for the Kings occasions, farther; in so much, that those whose eyes were evil on him, because his heart was good towards his Sovereign, besides the trouble they put him to, raised from him first or last eleven hundred and odd pounds, as an atonement for his Duty, and maintenance of their Treason. When they would needs raise the Country about him to take arms, and so neglect their husbandry and business, he put them in mind of the story in *Plutarch* (*l. de virtutibus mulier* :) "A King having discovered rich Mines in his Kingdom, employed all his people in digging of them, whence tilling was wholly neglected, insomuch, that a great famine ensued. His Queen sensible of the calamities of the Country, invited the King her husband to dinner, as he came home hungry from overseeing his Workmen in the Mine. She so contrived it, that the bread and meat were most artificially made of gold, and the King was much delighted with the conceit thereof, till at last he called for real meat, to satisfy his more than imaginary hunger. Nay (said the Queen, if you employ all your Subjects in your Mines, you must expect to feed upon gold, for nothing else can your kingdom afford.)"

Nor *Fran cis Berkley* Gentleman, the *Roscius* of his time for imitation, being able to personate any man to the life, as to make any part become him, whereby he had a great advantage to disguise himself to serve his Majesty, as effectually as others did themselves to fight against him; he being, as King *James* said to Sir *Henry Wotton* (who had adventured to him to *Scotland* from the Duke of *Tuscany* disguised, with a Message about some Councils at *Rome* that

concerned his life) upon his address to him, when he came to the Crown of *England*, *The honestest hypocrite, and dissembling actor in the world*. He could out-act others at any time, but in one instance he out-acted himself; for putting on the vizard of an ingenuous poor man, he insinuated himself into the service of a Northern Post-master, as dexterously as he had done himself to a Southern Committee; in which capacity he had a peculiar faculty of opening and sealing letters, and imitating any hand without being discovered. An honest sleight of hand, that got the Kings party at times, as he reckoned, four thousand pounds, and twenty considerable advantages against the enemy in those parts, who thought that was conjuring, which was only dexterity; crying out that they were bewitched, when they were only out-witted. For these services he had the applause of his friends, and for others of less consequence, but more notoriety, he lost a third part of his estate, amounting to 900*l*. to those people to whom his Master lost three kingdoms, giving the rest to pious uses, upon a sad accident that befel him, or not so much him, as his Pistol, which being laid on a Table, by chance went off and killed a Gentlewoman; whereupon, O the difference of divers men in the tenderness of their consciences! some are scarce *touch*-ed with a wound, whilst others are wounded with a touch *therein*, he was so troubled, though it was done so much against his will, that it was without his knowledge, that, as his estate came in as long as he lived, he posted in his blew Wast-coat with a round sum to his Ghostly Father, being in pain till it was piously disposed, and taking the good course to make his own Eyes his Overseers, and his own Hands Executors, that as he had been by accident the occasion of the death of one person, he might be by choice an instrument of giving a comfortable living to many.

I say, not to mention these and many more inferior persons of this Loyal name, that with young *David*, were ambitious of engaging in that cause with integrity, wherein the elder branches were involved with honor, the meanest of them carrying the *Spaniards* Motto, *That they would be Slaves to None, and Subject only to their own Prince*; being of an innocent temper, and an independent condition, the two felicities that concur in the making of a brave spirit, that need not ask leave to be honest.

*Sir George Berkley*, than whom few that lived so many pious, lived withal so many sad days, having his life equally divided between his own and the Nations calamities, in which (being too serious and thoughtful a man to preserve his safety with the price of his conscience, and being better able to suffer than to fear) he was engaged *first* in his Vote and Suffrage, as one that dared to stand to his reason against his interest, more tender of the least trouble in his breast and conscience, than concerned in the greatest Tumults in the Street and City. *Next*, in his Withdrawing, leaving the House when the House forgot, and left that for which they were called together, designing to discountenance those practices with his absence, that he could not restrain by his presence; and after that

that in his contributions, supporting that Cause in the Field with his estate, that he had in vain indeavoured to have kept up in the Councils by his argument. He was able to maintain it with his purse, when he could not with his advice; and when he had opportunity with his personal service, both in raising men to serve his Majesty by reputation, and in disposing them advantageously by his prudence: He commanded but a little of the Army he was in, but all the Country he was of; having been a good Patriot, though not pretending to be a good Souldier; the greatest service he could do the King, was by the exemplariness of his conversation, which those of his own side might imitate, as they of the other side did envy, looking upon a godly Cavalier as a dangerous person; who confuted their slanders, and out-did in reality as much as they could pretend to, having the best way of honoring the King by fearing God, and being of opinion that they could not be faithful Subjects to the one, that were not conscientious Servants to the other; being so serious, that he was seldom seen to laugh, an observation made of his Saviour; and so solid, that he did as seldom dream, a remarkable note in the character of Bishop Lake.

There is a Village (called *Charleton*) in *Leicester-shire*, where the Inhabitants could not pronounce; there was a great Scholar in *Cambridge* (Master *Mede* \* by name) whose great abilities durst not adventure on; and another in the same University, who in a long Oration used not one *R*: Now the letter *R* is called the dogged and snarling letter. This person could not indure a base and unworthy expression of the worst-deserving of all the adversaries, because, though it became them well to hear ill, yet it did not become the other side to speak so; it being below a good cause to be defended by evil speaking, which might anger, but not convince; and discover the ill spirit of the party that managed the cause, instead of keeping up the merit of the cause that was managed.

He was sad all his time, but grew melancholy in the latter end of it (conscience speaking than loudest, when men are able to speak least, and all sores paining most near night) (when he was not of *Edward* the II. mind, who looked upon all those as enemies to his Person, who reproved his Vices; but of *Henry* V. who favoured those most; when in years, and a King, that dealt most freely with him when young and a Prince.) A melancholy that was rather serious than sad, rather consideration than a grief; and his preparation for death, rather than his disease leading to it; wherein his losses were his greatest satisfaction, and his sufferings his most considerable comfort. Being infinitely pleased with two things, King *Charles* the Martyrs rational and heroick management of his Cause and Sufferings, and the Peoples being more in love with him and his cause since it miscarried, than when it prevailed; an argument he thought that it was reason and not power, something that convinced the conscience, and not something that mens estates or persons, that was both the ornament and the strength of the

\* It was Demosthenes his case about the letter P. Mr. Mede could not for his life pronounce Carulus Rex Britannice saying, that he made up that in heavy prayers, that he wanted in plain pronunciation.



the Kings side ; the reason he chearfully paid three thousand five hundred and forty pounds for his Allegiance, as he had chearfully kept to it ; the only two instances of his life that pleased him. If any body demand, how he could suffer so much as he did at last, and do as much as he did at first ; and how he could lay out so much to pious uses, whom it had cost so dear to be a good subject ? The *spanish* Proverb must satisfie him ; *That which cometh from above, let no man question.* Though indeed he was so innocent in that age, that he could not be rich ; and of the same temper and equal fortune with Judge *Cateline* ( that Judge in *Queen Elizabeths* time, that had a fancy full of prejudice against any man that writ his name with an *alias*, and took exception against one on this very account, saying, That no honest man had a double name, or came in with an *alias*. And the party asked him ( as *Cambden* tells the story in his *Remains*) *What exception his Lordship could take against Jesus Christ, alias Jesus of Nazareth.*) A kinsman of whom having a cause in the *Kings-bench*, where he had been Lord Chief Justice, was told by the then Lord Chief Justice, *That his kinsman was his predecessor in that Court, and a great Lawyer.* And answered by the Gentleman thus, *My Lord, he was a very honest man, for he left a small estate.*

There is one more of this name, Sir *George Berkley* too, who as it was his policy, that in all discourses and debates he desired to speak last, because he might have the advantage to sum up all the preceding discourses, discover their failures, and leave the impression of his own upon the Auditory. So it shall be his place to be the last in this short mention ; in reference to whom, remembring the old saying, *Præstat nulla, quam pauca dicere de Carthagine.* Being not able to say much, I will not say little of him, this Gentlemans virtue forbidding a short and lame account of him : as severely as *Johannes Passeravicius Morositis* in *Thuanus* ( a good conceited Poet, and strangely conceited § man) allowed not under the great curse, *that his Herse should be burdened with bad funeral verses.*

§ *Latine Professor in Paris.*

Sir *George Berkley* of *Benton* in the County of *Somerset* 450l. 0000 With 60l. *per annum* settled.

† Only it will not be amiss to insert an honorable Person in this place, who though he appeared not with his Majesty so openly at first, yet acted cordially and suffered patiently for him to the last, I mean the Right Honorable,

## GEORGE Lord BERKLEY.

Baron of *Berkley, Mowgray, and Seagrave.*

ONE of those honest persons, that though ashamed of the Kings usage in *London*, were sorry for the necessity of his removal out of it, which left the City liable to the impostures and practices, and his friends there obnoxious to the fallacies and violences of a Faction, that had all along abused, and now awed

awed the Kings leige people, that could not before, by reason of their pretences, discern what was right, nor now by reason of their power, own it. This noble person did not think it advisable to go from *Westminster*, because his estate lay near the City, yet he served the King there, because his inclination (especially when he was disabused) was for *Oxford*. He was of his Majesties opinion at the first Sitting of the Long Parliament, that to comply with the Parliament in some reasonable and moderate demands, was the way to prevent them from running into any immoderate and unreasonable. The stream that is yielded to run smoothly, if it be stopped, it fometh and rageth; but his honest nature being deceived in the confidence he had in others, whom he measured by himself (that is, the advantage the cunning man hath over the honest) pitied their unreasonableness, rather than repented of his own charity and hope; and ever after went along with them in accommodations for peace, but by no means concurred in any preparations for war; insomuch, that when he despaired of reason from the Houses, he was contented to deal with the particular Members of them, being willing to hearken to Master *Waller*, and some others Proposal, about letting in the King to the City, by an Army to be raised there, according to the Commissions brought to Town by the Lady *Aubigny*, when he could not open his way by the arguments used by him and others in the Convention. Being a plain and honest man, the factious papers and discourses took not with him, they were so forced, dark, canting and wrested. The Kings Declaration being embraced, and as far as he durst, published and communicated by him, because clear, rational and honest. He might possibly sit so long at *Westminster* as to be suspected and blamed for adhering to the Rebellion, but he was really with the Earls of *Suffolk*, *Lincoln*, *Middlesex*; the Lords *Willoughby*, *Hunsdon* and *Maynard*, impeached at *Westminster* of High-treason, in the name of the Commons of *England*, for levying war against the King, Parliament and Kingdom. It may be thought a fault, that he vouchsafed the Juncto his company, when they debated any overtures of peace; but it was his commendation that he retired, when the Earl of *Essex* was Voted General, the King, the Bishops and Delinquents lands seized on, the New Seal made, the War prosecuted, &c. And appeared only to balance the Faction in such times as he might hope, either to bring things to some composure, or keep them from confusion; offering expedients, and protesting against extravagancies, especially in the two cases of declaring those that indeavoured the Restitution of the Kings Majesty 1647, 1648. Traytors, and in the Vote *That the Earl of Warwick should fight the Prince*. These passages cost him a long Imprisonment under the Black-Rod, Sequestration from the House, and what he bewailed more, an utter incapacity of serving his Majesty, which he was very much afraid of ever since they had suffered the new model of the Army, the greatest errour since the first of raising it: For ever after he lived to bewail the mischiefs of a Civil War, but not to see any hope

hope of remedy. Most Children are notified by their Parents, yet some Fathers are made eminent by their Children, as *Simon of Cyrene* is known by this Character, the Father of *Alexander* and *Rufus*; and this honorable person by this happy Remarque, that he was Father to the Right Honorable *George Lord Berkley*, who hath been as bountiful to the Church of *England*, and its suffering Members of late (witness *Doctor Pearson*, *Doctor Fuller*, &c.) as his Honorable Ancestors were to the same Church and its devout Members formerly; when there were twelve Abbies of their erection, which injoyed twenty eight Knights-fees of their donation: That Noble Family now, as well as then, deserving to wear an Abbots Mitre for the Crest of their Armes, so loving they have been always to the Clergy, and so ready to build them Synagogues, and endow them, not only with worthy maintenance, but with eminent *Incumbents*, such whose gifts the Church wanted more than they its *Incomes*: Honest men in the worst of times, finding him their Patron; and ingenious men in the best of times, enjoying him at once their encouragement; and their example, being happy to a great degree in that ingenuity himself, that he doth so much promote in others. May there never want Worthy Men, that may deserve such a Noble Patron; and may Noble Persons never be wanting, that may encourage such Worthy Men.

To conclude this honorable Name, whose Elogies grow upon our affectionate Pens, well may this faithful Family fill their Coat (that was Originally, as is conceived, a plain, and therefore noble Cheveron) with *ten Crosses Patle Or*: As well in memory of their faithful service in the last Just War here at home, as for the memorial of their Ancestors Atchievements in the old Holy War in *Palestine* (where *Harding* the Progenitor relieved the Christians at *Joppa* against the *Turks*, with as much resolution and integrity, as they did the Protestants here against those which were so much worse than Infidels, as they pretended to be better than Christians) or their patronage of afflicted virtue and goodness, in that which some called peace, but was indeed a solitude and devastation in *England*: For but observe this remarkable passage, "I know not [it is a Paragraph of the Church Historian] which more to admire [speaking of *John Trevisa's* Translation] his ability that he could, his courage that he durst, or his industry that he did perform so difficult and dangerous a task, having no other Commission than the command of his Patron *Thomas Lord Berkley*; which Lord (as the said *Trevisa* observeth) had the Apocalypses in Latine and French (then generally understood by the better sort) as well as English, written on the Roof and Walls of his Chappel at *Berkley*, and which not long since (*viz. Anno 1622.*) so remained, as not much defaced. Whereby we may observe, that mid-night being past, some early Risers, even then began to strike fire and enlighten themselves from the Scriptures.

It may seem a miracle, that the Bishops being thus busie in persecuting Gods Servants, and *Trevisa* so obnoxious to them for this Translation, that he lived and died without any molestation. Yet

was



was he a known Enemy to *Monkery*, witness that, among many other of his Speeches, *That he had read how Christ had sent Apostles and Priests into the world, but never any Monks or begging Friars.* But whether it was out of respect to his own aged gravity, or respect to his Patrons greatness, he died full of honor, quiet, and age; blessing the noble Family (as *Ockham* said to *Frederick Duke of Saxony*) with his works, and the good they did in the world, as it protected him with its power in the good it did to him.

In Illustrissimam *Berkleiorum* Familiam,

*Ortu magna domus, meritis major, Regibus oriunda in regum subsidium magnos majoribus debet honores, majores reddit, ipsum nobilitans honorem. Longas stemmatis tractus, adauget longioribus virtutem, magnifice bona, & benigna grandis. Cui contigit id quo nec fortuna magna majus habet, nec bona melius nempe benefacere posse quantum vellit, & velle quantum possit. Quæ cum undiquaque summa sit, non est quod optemus nisi sit & Perpetua.*



THE

Life and Death

OF

Mr. JOHN DOD.



AFTER so many honorable Persons that could do so much for his Majesty, here's a Reverend Person that could suffer for him; one that was not over-fond of the Government when it prospered, but faithful to it when it suffered, declaring as zealously against the scandalous Rebellion of the Puritans, as he had done for their pretended Religion, the Non-conformist Cavalier. One that bewailed his own scruples, and perswaded all men to have a care of them; insomuch, as that when Bishop *Brownrig* in his younger days went to him for his advice, he wished him, and other hopeful men, not to ensnare themselves into uselesness.

In the midst of troublesome times, he quietly withdrew himself to heaven. He was born at *Shotledge* in *Cheshire* (the youngest of seventeen Children) bred in *Westchester*, and *Jesus Colledge* in *Cambridge*. At a Disputation at one Commencement he was so facetiously solid (wilde, yet sweet fruits which the Stock brought forth before grafted with grace) that *Oxford-men* there present, courted

T

him

## The Life and Death of

him home with them, and would have planted him in their University, save that he declined it.

He was a *Passive Non-Conformist*, not loving any one the worse for difference in judgment about Ceremonies, the better for their unity of affections in Grace and Goodness: He used to retrench some hot Spirits when envying against Bishops, telling them how God under that Government had given a marvellous increase to the Gospel, and that godly men might comfortably comport therewith, under which Learning and Religion had so manifest an improvement. He was a good *Decalogist*, and to his dying day (how roughly soever used) stuck to his own Judgment of what he had written on the *fifth Commandment*, of obedience to lawful Authority.

"Some riotous Gentlemen, casually coming to the Table of Sir Anthony Cope in *Hanwel*, were half starved in the midst of a Feast, because refraining from Swearing (meat and drink to them) in the presence of Mr. Dod; of these, one after dinner ingeniously professed, that he thought it had been impossible for himself to forbear *Oaths* so long a time. Hereat Mr. Dod (the flame of whose zeal turned all accidents into fuel) fell into a pertinent and seasonable discourse (as more better at occasionals) of what power men have more than they know of themselves to refrain from sin, and how active Gods restraining grace would be in us to bridle us from wickedness, were we not wanting to our selves.

Being stricken in yeares, he used to compare himself to *Sampson* when his hair was cut off. I rise (saith he) in the morning as *Sampson* did, and think, *I will go as at other times, Go, Watch, Walk, Work, study, Ride, as when a young man; but alas! he quickly found an alteration; and so do I, who must stoop to age, which hath clipt my hair, and taken my strength away.*

Being at *Holdenby*, and invited by an honorable person to see that stately house, built by Sir *Christopher Hatton* (the Master-piece of *English Architecture* in that Age) he desired to be excused, and to sit still, looking on a flower which he had in his hand. *In this flower* (saith he) *I can see more of God, than in all the beautiful buildings in the World.* And at this day, *as his flower is long since withered,* that magnificent *Pile* (that fair flower of art) is altogether blasted and destroyed.

It is reported, he was but courly used by the Souldiers, who (they say) plundered him of his Linnen, and household-stuff, (though as some tell me) if so disposed, he might have redeemed all for a very small matter. However the good man still remembered his old Maxim, *Sanctified afflictions are good promotions.* And I have been credibly informed, that when the Souldiers brought down his Sheets out of the Chamber into the Room where Mr. Dod sat by the Fire-side, he (in their absence to search after more) took one pair and clapt them under his Cushion whereon he sat, much pleasing himself after their departure, that he had (as he said) *plundered the Plunderers*, and by a *lawful Felony* saved so much of his own to himself.

This

This good man, whom Nature made a witty, Industry a learned, and Grace a godly Divine, was first wrought to a seriousness, by a false charge upon him by the Colledge Bowcer, that he owed for some of his Pupils Quarteridge, what he had truly paid; a charge that put him to a Feaver (and with the consideration of that passage *Rom. 7.* the Law is spiritual, and I am carnal, sold under sin; and that (as he said) he neither did, nor knew how to pray) brought him to a sense of his sin and state, and after much humiliation, to a comfortable adherence to God in the Lord Jesus, according to the sure mercies of the Covenant of grace: And when his ways pleased the Lord, this adversary desired to be admitted to peace with him, recollecting the payment of the money, and proving ever after the most faithful friend he had in all the Colledge. And afterwards improved to an Eminence, by assisting Dr. *Fulke*, Dr. *Whitacre*, and Mr. *Chadderton* in an Analysis and Exposition of the Epistle to the *Hebrews*, and other the hardest portions of Scripture; and after a nonplus in his first Sermon at St. *Maries*, by tying himself to Words and Phrases, by observing this Method, *viz.*

I. Analyzing his Text, and observing, 1. The Author. 2. The occasion. 3. The Coherence. 4. The Scope, Design and Circumstances; which he said was a great help to avoid confusion, to prevent impertinence, and to remedy the weakness of capacity and memory in Preachers and Hearers, provided the division of the words were according to his direction. 1. Agreeable to the main drift of the words. 2. Into but three or four parts at the most. 3. Yet taking in the whole Text. 4. And that so, that each part may depend upon, be linked to another. 5. Avoiding subdivisions. And 6. Expressing the parts more or less in clear and popular terms.

II. Opening it with these rules. 1. That there is but one literal sense of the Scripture. 2. That if there were no peculiarity in the Phrase, a short Paraphrase was best. 3. That the Text is to be first accurately divided, and then clearly explicated. 4. That the Doctrine should be raised from each head as it was explained. And that either, 1. Grammatically, by either having recourse to the Originals, or observing the Synonymous expressions: Or, 2. Rhetorical, by reducing improper expressions to a proper signification: Or 3. Logical, by distinguishing doubtful expressions, and defining the obscure. And all, 1. With a respect to the Analogy of faith in the Lords Prayer, the Decalogue, the Apostles Creed, and the Doctrine of the Sacraments. 2. Reducing each observation to a certain head or common place of Divinity. 3. Keeping to the primary scope and mind of the spirit in the place. 4. Comparing spiritual things with spiritual, and one place of Scripture with another, like or unlike it; but always the more obscure by the more perspicuous. 5. Keeping an eye upon the context and the circumstances thereof. And taking in 6. The consentient Interpretation of the Catholick Church, and the most eminent men that were acquainted with Gods wil in it, seldom perplexing the people with variety of Expositions of the same Text.



III. Drawing out the several Doctrines of the Text, either directly from the express words of the Text, or indirectly, 1. From the Coherence. 2. The Occasion. 3. The Principal Scope. 4. The Form. 5. The Order. 6. The Connexion. 7. The Variety of the words signification. 8. The Matter, whether Ecclesiastical, Æconomical, or Political. 9. The Similitude, *Gal. 4. 12.* 10. From Allegorical Proportions which are to be used. 1. Soberly and sparingly. 2. Not far fetched, but proper. 3. Briefly. 4. Rather for the reforming of the life, than the proving of any Article of Faith. 5. And after the genuine sence of the word be first sincerely given. 11. From the Circumstance of Time, Person, Place. 12. From Examples wherein it must be observed.

1. That Examples are in their kinds, Rules, *1 Cor. 10. 11. Rom. 4. 18, 23.*

2. That whatever good men did as Christians, or Saints, we are bound to do.

3. That whatever they did, as endued with a special calling or a peculiar gift, all persons called to the same calling, and blessed with the same gift, are bound to do.

4. That whatever good men did ordinarily, must be imitated ordinarily, and what upon especial occasions must be followed upon those special occasions.

IV. Handling the Doctrines so drawn out. 1. By way of probation; and that,

1. By testimonies of Scripture and other Authors, in reference to which he practised these Rules:

1. Each Doctrine was grounded on two Scripture testimonies at least, which he opened and applied.

2. Each Quotation was well studied.

3. And produced in the Scripture phrase, and therefore read out of the Bible.

4. Choice, and clear.

5. One out of the Old Testament, another out of the New, seldom out of the Apocrypha, unless for institution of manners.

6. With a Preface, shewing the end of each Quotation.

7. The Quotation of Fathers, Philosophers, School-men, Historians, was choice and sparing, only when there might be such an Emphasis in the place, as might touch and work upon the conscience, by reasons which he urged (not in respect of the matter to be proved, for that stood firm enough upon Gods testimony, but of the Auditors weakness, whose faith was to be established) some concluding, others only illustrating, all grounded on the Scripture, and applied distinctly to the respective members of the Doctrine.

V. How artificially would he intimate his Observations in his Expositions! How orderly would he dispose of them according to the respective Members of his Divisions! How pithily would he dispatch his less principal Points; which he shewed his people he observed,

observed, but could not handle; discoursing his more Principal ones in the order he raised them, and dispatching one before he meddled with the other! How solidly, pithily, and prudently, he deduced his Proposition (waving all vain, tedious, or controverted subjects) in clear Scripture-expression! How sweetly would he paraphrase, and insinuate them to the Auditors! How seasonably would he insist upon the Points most agreeable to the present time and place! Being thus furnished, this excellent Person first bestowed his pains weekly among the good People of *Ely*; then, upon his great success there, he was recommended by Mr. *Chaderton* (who kept an Office as it were for the supply of Patrons, Schools, and other places with hopeful young men) to Mr. *Cope*, afterwards Sir *Anthony*, at *Hanwell* in *Oxfordshire*; and after twenty years continuance there (where, upon his seven first Sermons, he was with the joint consent of Bishop, Patron, and People, legally established) preaching constantly every Lords day in the morning, catechizing in the afternoon, keeping hospitality Sundays and Wednesdays, giving himself much to fasting and prayer; and upon his Father-in-law *Greenham's* advice to him (when he went to complain of the opposition he met with) viz. *Son, Son, when affliction lieth heavie, sin lieth light*; a saying Mr. *Dod* made use of to his dying day, professing that it did him a great deal of good, bearing afflictions patiently; being wont to say, that sanctified afflictions are great promotions. He removed to *Fenny-Compton* in *Warwickshire*; and thence, upon some discontent between him and Bishop *Neal*, to *Cannons-Ashbie* in *Northamptonshire*, where he obliged most of the Gentry of that greatest County of Gentlemen in *England*; and thence he was invited by Mr. *Richard Knightley* to *Tansley* in the same County, where his Hospitality and Charity grew so with his Estate, that there was not a poor body left in his Neighbourhood, he having set them all in a way to live.

A Father (who shall pass nameless) is censured by some for his over-curiosity in his conceit, rather than Comment, *Matth. 5. 2.* And he opened his mouth, and taught them; for Christ (saith he) taught them often when he opened not his mouth, by his example, miracles, &c. Here I am sure, according to Mr. *Dod*, when his mouth was shut (prohibited preaching) instructed almost as much as before, by his holy demeanour, and pious discourse. A good Chimist, who could extract Gold out of other mens lead; and how loose soever the promises of other mens discourse, piety was always his natural and unforced conclusion inferred thereupon. He had much employment in comforting such as were wounded in their spirits; being sent for not onely nigh at home, but also into remote Countries.

There was a Gentlewoman who had a great worldly Estate, and a loving Husband, but she was so sadly assaulted with tentations, that she often attempted to make away her self. Mr. *Dod* was sent for to come to her, and the Lord so blessed his Counsels, Exhortations, and Prayers, that she did not onely recover out of her anguish of spirit, but she was afterwards taken notice of for her singular

Quoting for it  
1 Pet 1. 7.  
trials which  
he conceived  
to signify af-  
fliction that  
truth saith;  
saying, that  
the word of spe-  
cially should  
be required ex-  
ploratorium  
rather than  
explorative.

gular piety ; and the Lord so ordered, that this affliction was not onely the means of her conversion, but also of her Husbands ; so that both of them were a great mercy in the Countrey where they lived, promoting Religion according to their power, and entertaining and cherishing godly people : She lived divers years quietted in her heart, and being rich in good works ; and when she lay on her death-bed, Mr. *Dod* was sent for to her again, who spake of Heaven, and to fit her for that Glory : She told him, that she felt the comforts of God, and that she could as hardly at that time forbear singing, as formerly in child-bearing she could forbear crying ; and shortly after she died.

There was a Gentleman related to a Noble Family, so perplexed in his mind, that he hath been known in hard frosts to go bare-footed, that the pain of his feet might divert his thoughts. Master *Dod* was sent for to him, who was his spiritual Phylician to heal him.

He always expected troubles, and prepared himself for them ; and put this difference between the affliction for which we are provided, and others ; that the one are but blows on the harness, but the other are blows on the flesh.

Upon a time when an affliction was upon him, which went to his very heart, and in the expectation whereof he wept ; yet when he saw that it was the will of God that it should be so, he said to one whom he loved, *I will go and bless God, for I believe this shall be for my good.*

He gave himself much to fasting and prayer ; and when he fasted, his custome was to abstain from the dinner of the day before, to the supper of the day after, his diseases being mostly Feavers ; in one of which, when his Phylician Dr. *Oxenbridge* said to him, *Well, now I have hope of your recovery ;* he answered, *You think to comfort me by this, but you make my heart sad ; it is, as you should tell one who had been sore weather-beaten on the Sea, and conceiving that he was arrived at the Haven where his soul longed to be, that he must come back again to be tossed with new winds and waves.* In his greater health and prosperity, he would speak how he desired to be dissolved : Upon a time a Gentleman blamed him for it ; saying, *He liked not servants who would have their wages before they had done their work ;* But he seemed to be constant in this desire, alledging these reasons among others, That God had given him a settled assurance of Heaven, and a sight of the excellency of Heaven ; and that the Earth was but a prison, and Heaven the Palace ; and there was perfect holiness and happiness.

He took all occasions to do good when he was in company, by godly speeches seasoning those which came to him, that unless it were their own fault, they might be the better for him.

Being invited to a great Feast, where there were sundry Gentlemen, and some of them began to swear, he stopt them by discoursing of the greatness of that sin ; and that he might not burthen their memories, he quoted three Chapters, every one was the first ; as, the first of *Zachary*, the first of *Matthew*, and the first of



of James; and he opened those Scriptures in such sort, that they were all hushed, and did not again offend in that kind while he was present amongst them.

The Word of God was his great delight, his meditation was of it in the night, and his discourse in the day. When those that were with him were speaking of earthly things, he would finde out some way to bring in Heavenly. When he could not sleep in the night, he would say, *That the meditation of the Word was sweeter to him than sleep.* When he had preached twice on the Sabbath, and was aweary, yet to those that came to him, he would go on afresh in holy Discourses; and the comforts which he found in his soul, made him sometimes forget his body, that he hath been speaking till he was ready to faint.

His eminency was in frequency, aptness, freeness, and largeness of godly discourse; in which respect it may be said of him, that in the Countrey where he lived, none were known who therein were equal to him. But he was, *Micans inter omnes, velut inter ignes luna minores.*

He was very merciful himself, and to move Parents that were rich to mercy, he would say thus: *You are caring and contriving to lay up for your children; but lay up for your selves a good foundation against the time to come, being rich in good works; you will lay up treasure in the earth, which is an unsafe place, lay up treasure in Heaven, that is the sure and safe place.*

Master Throgmorton, an approved good man, dying the same year of a Consumption, came to Asby, not far from Tansey, to have the help of Master Dod's comforts and counsels; he was oppressed with melancholy, and a little before he gave up his soul to Christ, *What can ye say of him that is going out of the world, and can finde no comfort?* To whom he answered, *What will you say of our Saviour Christ, who when he was going out of the world found no comfort, but cried out, My God, my God, why hast thou forsaken me?* This speech refreshed Master Throgmorton, and within a little space of time after this, he went to his heavenly Inheritance.

Master Dod, as he was of a weaned disposition from the World himself: so he laboured to wean others. He put this difference between rich Christians and poor, That for poor Christians their Father kept the purse; but the rich Christians keep the purse in their own hands: But it might oftner fall out, and did, and therefore the purse was better in the Fathers hand than in the Christians. He was wont to compare wicked men to waves of the Sea; those which were of a great Estate, were great waves; those which were of small estate, were small waves; but all were restless as waves.

To a friend of his, that raised from a mean estate to worldly greatness, he sent word, That this was but as if he should go out of a Boat into a Barge or Ship, but there ought to be a serious and godly remembrance, that while we are in this world we are upon the sea. He often repeated this, That nothing could hurt us but our own sins, and they should not hurt us, if we truly repented

pened for them; and nothing could do us good but Gods favour, and that we should be sure of, if we unfeignedly sought it. Speaking of  *Davids*  penning the 51.  *Psalm* , after his murder and adultery, put this gloss upon it, That hearty and true repentance shall have cause to praise the Lord for his pardoning mercy.

He said, Afflictions were Gods Potions, he might sweeten by faith and faithful prayer, but we for the most part made them bitter, putting into Gods cup the ill ingredients of our own impatience and unbelief. He gave this reason why many of Gods people lived uncomfortably, for that they shut their ear against what God said, where they should open it; and they opened their ear to what their carnal reason, and Satan, and the world said, where they should shut it: but (said he) the  *Psalmist*  was wiser,  *Psal. 85. 8.*  he would hear none of them all,  *I will hear what the Lord God will speak.*

His Preaching was searching, and when some did suppose that he had Informers and Spies, because he came so close to them; he answered, That the Word of God was searching, and that if he was shut up in a dark Vault, where none could come at him; yet allow him but a Bible and a Candle, and he should Preach as he did.

He had an excellent gift in similitudes, which did flow freely and frequently from him, as all those knew, who either heard him Preach publickly, or discourse privately. He called Death the friend of Grace, though it were the enemy of Nature, and whereas the Word, and Sacraments, and Prayer, do but weaken sin, death builds it. Speaking of prayer, he said, a man was never in a hard condition, unless he had a hard heart, and could not pray.

Having Preached out of that Text,  *O woman, great is thy faith, be it unto thee even as thou wilt.*  He invited some women to Dinner, and told them it was a usual saying, Let a Woman have her will, and then she shall be quiet. Now the way for a woman to have her will, is to have a strong faith, and to pray as that woman in the Gospel did.

Upon a time, when he had Preached long, so that it was somewhat late before he went to dinner, he said, You shall have some Gentlemen will follow Hounds from seven in the morning, till four or five in the afternoon, because they love the cry of Dogs, which to me was unpleasant hearing. So if we love the Word, we should be content, though the Minister stood above his hour. And he added, me thinks it much better to hear a Minister preach, than a Kennel of Hounds to bark. Speaking of recreation, he said, he marvelled what the vocation of many was, who were so eager for recreation. And if we should come into a house, and see many Physick-boxes and Glasse, we would conclude some body is sick. So when we see Hounds, and Hawks, and Cards, and Dice, we may fear there is some sick soul in that Family. He told some friends, that if he were to pass sentence who was a rich man, he would not look into his Purse or Chest, how much gold he had laid up, but look into his heart, what promises were treasured up there.

For

For we count him rich that is rich in bonds, and the pleading of the promises in prayer, is suing of the bonds.

Speaking to a Minister, who was to go to a place where there was but small means, he told him, That his care was to Preach, and do God service, and then God would provide for him. When he preached at *Fausley*, & was much resorted unto, he told a godly man of his acquaintance, that if the Country knew so much by him, as he knew by himself, they would not have him in so much admiration.

Speaking about going to Law, his opinion was, that it was better to buy Love than Law; for one might have a great deal of Love for a little, whereas he could have but a little Law for a great deal. He would frequently say, that was not well, which ended everlastingly ill, and that a man was never undone till he was in hell.

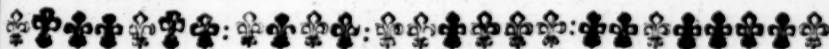
This was a Speech which he often used, that if it were lawful to envy any, he would envy those that turned to God in youth, whereby they escape much sin and sorrow, and were like unto *Jacob*, that stole the blessing betimes. He died (praying heartily for the King, and declaiming as heartily against the Rebellion, that would make such a breach in this State; and be such a scandal to this Church, as the Child unborn should rue and bewail.

Anno Christi 1645. Aet. sue 96.

Hic Jacet & faceta virtus, pietasque pacifica.

Quæ totam, duobus verbis absolvit vitam.

Nempe *ἀρετὴ καὶ ἀσκήσις*: sustine & abstine.



THE

# Life and Death

OF

## BARON TREVOR:



WE remember, when Oratory and Faction had attained here the same heighth that a Learned Man observeth, they had attained at *Rome* together, (for Speeches and Sedition are inseparable companions.) It was reckoned a quaint strain upon Mr. *Frynne*, *Bastwick*, and *Burtons* sufferings to say, "That it seemed to many Gentlemen, a spectacle no less strange than sad, to see three of several professions, the noblest in the kingdom, Divinity, Law, and Physick, exposed at one time to such ignominious punishment, forsooth: And truly we are at present under a great doubt, whether it was a more sad, or a more pleasant sight, to see so many eminent men, of all these

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*History of Parliament. p. 79.*



these and other ingenious professions, act so chearfully, and suffer so patiently for that Government, which those before-mentioned, endeavoured first to disgrace, and at last to overthrow. First, debauching men from their love and reverence to Superiors, by exposing them to scorn and contempt; and next, from their duty to them, by opposing and fighting them.

There went immediately before, a very Reverend Divine, that in the midst of many discouragements, zealously discried the resistance of the Supream and Lawful power, as against Conscience: And now he is followed by a worthy Lawyer, that eagerly opposed any thing that tended to it, as against Law.

Sir *Thomas Trevor* was born *July* the 6. 1586. (a day memorable in that Family for the birth of six successives principal branches of it, born upon it) with this remarkable occurrence, That whereas most other Children are born to this sad world crying, he was observed to smile almost as soon as born, an argument of the chearful temper he was of, until he died. His Temper lead him to the active ways of a Souldier, or a Courtier, but his judgment carried him to the more studious employment of a Lawyer, wherein he promised great proficiency from that towardliness at School, that never deserved correction, and success in the University, that never failed of applause; in both such strong parts, that his Master would say of him, *This Boy hath not the patience to stay at the words in Authors, he is so inquisitive after the thing.* And his Tutor, *That he had a strange Natural Logick.*

Saint *Rumbald* [I write what I read, not what I believe] as soon as he came out of his Mothers womb falling into the Churches bosome, cried three times the first minute of his life, *I am a Christian*; made a confession of his Faith, desired to be Baptized, chose his God-fathers, his Name, and his Font. This the fable, the moral shall be the early seriousness of this person; seriousness and devotion, being of *Vives* his opinion, that a pious Youth resisting its own temptations, and allaying its own heat, makes a comfortable and a serviceable Age, neither sad with a mans own remembrances of younger follies, nor useles by the disgrace of others observing of them.

Many men are lost in their more reduced years, by reason of the scandal of their younger ones. Though the light when grown, pours fuller streams, its yet more precious in its virgin beams; and though the third and fourth may do the cure, the eldest tear of the Balsome is most pure. One of *seneca's* few men you have here, *Qui consilio se suaque disponunt, ceteri eorum more qui fluminibus innatant, non eunt, sed feruntur.* And the rather was he pious, because he would say often that sentence of *Cicero*, *Pietas justitia quædam est adversus deos, pietate sublata, fides etiam, societas humani generis, & una excellentissima virtus justitia imo omnis probitas tollitur.* And because he observed that the difficulties of this study was not to be overcome without the quietness of heart, and composedness and calmness of mind, that all men aim at, and good men only enjoy.

Happy was the mixture of heat and moisture in his head; the latter serving his memory and judgment, and the former his apprehension and fancy, that at once pierced into the depth, and look round all the little circumstance of Cases; to which his wary distrust, patient consideration, and slow conclusion and determination, contributed much; being used to say, *That we could not have too little faith as to any thing proposed to us in this world, nor too much for the things offered us in reference to another World*: Comparing the failures of his memory to the fluxes of his body, both arguing the weakness of the retentive faculty; there being seldom a discourse wherein, with *Curio* the Orator in *Tully*, he either added not some head he had not thought on, or omitted a point he had; he finding true that passage of *Seneca*; *Res est ex omnibus partibus maxime delicata memoria in quam primum senectus incurrit, frigido jam incalcescente, & exarescente cerebro*. His smooth contexture of Discourse and flowing speech; his command of himself and temper, seldom either disordering himself, or disturbing his Argument with perturbation of mind, although disturbance would heat him sometimes to an improvement of his Eloquence; infomuch, that (as it was reported of *Severus Cassius*, that would do best *ex tempore*) his Antagonists were afraid to anger him who had most wit in his anger, as much as *Aristotle* observeth, others designed to provoke their Adversaries, that they might interrupt them. So weighty, though not bold, his Assertions; so choice, though not nice, his Speech; for the niceness of words breaks the weight of \* Arguments; so plain his dealing; so becoming and grave his Carriage and Address, and so intire his Reputation, that besides several reposed in him by several Noblemen, he was made Solicitor to King *Charles* the I. when King; by the wise King *James*, upon the Earl of *Pembroke* and Bishop *Williams* recommendation, and in the first year of the said King, made Serjeant, and preferred Kings Serjeant (*Sir John Walter* then and he giving Rings with this Inscription, *Regi Legi servire Libertas*;) and the same year one of the Barons of the Exchequer; in which place he was tender of two things, the Churches, and the Kings Rights; having never (as we heard) taken Fee, when a Pleader either of an Orthodox Minister, or of a Kings Servant. The first Books of the Law he would recommend to young Students, was the Historical, as the years and terms of Common-law, permitting *Finch*, *Dodderidge*, *Fortescue*, *Fullbeck* and others, that writ of the nature of the Law; among which Books, the \* *Register* is authentique, *Speculum Justitiariorum* is full and satisfactory, *Glanvill de Legibus & consuetudinibus Regni Angliae*, is useful and practical, the *Old Tenures* tried and approved, *Bracton* methodical, rational and compleat; *Britton* learned and exact, though his Law in some cases be obsolete and out of date; *Fleta*, deep and comprehensive; *Fortescue*, finewy and curious; *Stuthams Abridgement*, well contrived, and of ready use; *Littletons Tenures*, sound, exact, and the same thing to us Common Lawyers, that *Justinians Institutes* is to Civil Lawyers (*Littleton* being deservedly said not to be the name of a Lawyer, but of the Law it self;)

\* Verborum  
iniquitas verum  
frangit p. n.  
dera. A. Gel.

\* Called Re-  
gistrum Can-  
cellariz.

Vide Epist.  
Coci. & Com-  
mentar. in  
Littleton.  
Plovidens  
Comment. 52.6

(a) Institutes,  
Expofition of  
Magna Char-  
ta, and other  
Ancient Sta-  
tutes, Pleas of  
the Crown, Ju-  
rifdiction of  
Courts, Books  
of Entry and  
Reports Books  
of which it  
might be faid,  
as it was faid  
of Plutarch  
in another re-  
fpect, That if  
all Law were  
loft, it might be  
found in him.

self;) *Fitz-Herberts Abridgement*, and *Natum brevium*, elaborate and well-digested Collections; *Doct̃or and Student*: A good account of the nature, grounds, and variety of Laws; *Stamfords Pleas of the Crown and Prerogative*, weighty smart, and methodical: *Rastals Book of Entries*, and the *Lord Brooks's Abridgement*, commended by my Lord *Cook* as good repertories of the year-books of the Law; *Theobalds Book of Writs*, sound and full; the next explanatory Books were the next; in which kind, (a) *Cooks Works*, and *Plovidens Commentaries* pass for Oracles, and Mr. *Lambards Books* for the most exquisite Antiquities; and in the third place, *Reports*; among which, those of *Cook* and *Crook*, are profound, fundamental, and material; those of *Topham*, *Hobart*, *Owen*, *Hutton*, *Winch*, *Lea*, *Hetley*, *Leonard Brownlow*, *Bulstrode*, *Yelverton*, *Bridgeman*, are finewy, clear, pertinent, useful and approved; and especially a man must have the *Year-books* and *Statutes*. His Counsel to the King was with the like freedom as these directions to the young Gentlemen; and his Judgment on the Bench, with as much faithfulness as either.

The *English* in a year of great mortality amongst them, had their children born without their cheek-teeth: This Judge especially in sad times, and in a sad case, would have all Pleadings without biting; his Nature was pitiful and ingenuous; inſomuch, that he might be called, as *Toſtannus* was, *The Patron of Infirmities*. His Discourse was always charitable, either to excuse their failings, or mitigate their punishments. The favour he shewed others, he found not himself: His concurring with his Brethren about Ship-money, being aggravated with the most odious circumstances, and punished with the severe usage of a Prison, a Fine, and the loosing of his Place; a great argument certainly of his Integrity, that in a searching Age, he that had been Judge near upon twenty years, could be found guilty of no fault, but avowing the Law according to his Judgement, and being of opinion, *That the King, in case of danger, whereof he was Judge, might tax the Nation to secure its self.* An opinion so innocent, that Justice *Hutton* himself, who went to his grave with the reputation of an honest Judge, would protest he could heartily wish true, it being as much for the Interest of the Nation, as it seemed to him against the Law of it: So legal, that Baron *Denham*, though he was sick and could not debate it with his Brethren, and something scrupulous that if he had been there, he could not have agreed with them: yet it appears his dissent was not from his apprehension of the injustice of the Tax, called Ship-money, in general, but from some particular irregularity in the proceeding with Mr. *Hampden* in particular; as appears from this Certificate, dated May 26. 1638. directed to the Lord Chief Justice *Brampston*.

May it please your Lordship,

“ I Had provided my self to have made a short Argument, and to  
“ have delivered my Opinion with the Reasons; but by reason  
“ of want of rest this last night (my old Disease being upon me)  
“ my sickness and weakness greatly increased, inſomuch as I can-  
“ not



“not attend the business as I desire; and if my opinion be desired,  
 “it is for the Plaintiff, *John Denham*: And this reason added to it,  
 “That he thought His Majesty could not seize on any Subjects  
 “Goods, without a Court-Record, &c. And so harmless, that it  
 was but twenty shillings that *Hampden* paid with all this ado, after  
 Monarchy and Liberty was brought to plead at the Bar. And  
 Judge *Crook* himself (who was one that dissented from his Bre-  
 threns opinions about Shipmoney, though he had once subscribed  
 it, by the same token that the People would say at that time, That  
 Ship-money might be had by *Hook*, it should never be had by  
*Crook*) would say of *Hampden*, *That he was a dangerous man, and*  
*that men had best take heed of him.*

Remarkable here the difference between His Majesties temper  
 and the Parliaments; they punished five of the Judges (for that  
 very liberty of opinion which they themselves asserted under the  
 notion of Liberty of Conscience) that voted against their Senti-  
 ments, severely: The King entertained those two that voted a-  
 gainst his Judgement and Interest too with respect, the one dying  
 with a Character from his Master, of an *upright man*; and the other  
 being dismissed upon his own earnest Petition, with the honour of  
 having been a good Servant; as is evident from this humble Peti-  
 tion of his to His Majesty.

### To the Kings Most Excellent Majesty:

*The humble Petition of Your Majesties humble Servant George Crook  
 Knight, one of the Justices of Your Bench;*

*Humbly Sheweth,*

“**T**hat he having by the Gracious Favour of Your Majesties  
 “late Father of blessed Memory, and of Your Majesty, ser-  
 “ved Your Majesty, and your said late Father, as a Judge of Your  
 “Majesties Court of *Common-Pleas*, and of Your Highness Court  
 “called the *Kings-Bench*, above this sixteen years, is now become  
 “very old, being above the age of 80 years: and by reason of his  
 “said age, and dullness of hearing, and other infirmities, whereby  
 “it hath pleased God to visit him, he findeth himself disabled any  
 “longer to do that Service in your Courts, which the Place requi-  
 “reth, and he desireth to perform; yet is desirous to live and die  
 “in your Majesties Favour:

*His most humble Suit is, That your Majesty will be pleased to di-  
 spence with his further Attendance in any your Majesties Courts;  
 that so he may retire himself, and expect Gods good pleasure: And  
 during that little remainder of his life, pray for your Majesties  
 long Life, and happy Reign.*

George Crook.

And this Gracious Answer of his Majesty to him.

*The*

## The KING S Answer.

UPON the humble Address, by the humble Petition of Sir *George Crook* Knight, who after many years Service done both to Our deceased Father, and Our Self, as Our said Fathers Serjeant at Law; and one of His, and Our Judges of Our *Benches* at *Westminster*, hath humbly besought Us, by reason of the Infirmary of his old Age, (which disableth him to continue to perform Us such service, as he much desireth to have, according to his duty, done) his further Attendance might be by Us in Our Grace dispensed with; To the end all Our loving Subjects who have, and shall faithfully serve Us (as We declare this Our Servant hath done) may know, That as We shall never expect, much less require, or exact from them performances beyond what their healths and years shall enable them; so We shall not dismiss them without an Approbation of their Service, when We find they shall have deserved it, much less expose them in their old Age to neglect. As Our Princely Testimony therefore, that the said Sir *George Crook* being dispensed withal, proceeds from Us at the humble Request of the said Sir *George Crook* (which We have cause, and do take well, that he is rather willing to acknowledge his Infirmary by his great Age occasioned, than that by concealing of the same any want of Justice should be to Our People) and not out of any Our least displeasure conceived against him; Do hereby Declare Our Royal Pleasure, That We are graciously pleased, and do hereby dispence with the said Sir *George Crook's* further Attendance in the said Courts, or in any Our Circuits. And as a Token of Our Acceptation of his former good and acceptable Service by the said Sir *George Crook* done to Our deceased Father, and Our Self; do yet continue him one of Our Judges of Our said *Bench*; And hereby Declare Our further Will and Pleasure to be, That during his the said Sir *George Crook's* life, there shall be continued and paid by Us to him, the like Fee and Fees as was to him, or is, or shall be by Us paid to any other of Our Judges of Our said *Bench* at *Westminster*; and all Fees and Duties, saving the Allowance by Us to Our Judges for their Circuits onely.

After which Honourable Discharge from his Service at Court, God gave him a *Quietus est* from this Life at *Waterstock* in *Oxfordshire*, Anno } Christi 1641.

shire, Anno } Ætatis 82.

Caroli I. 17.

When he lived to see the New Canons made 1640. so much aggravated by others, yet so much admired by him, that upon the sight of them, he blessed God that he lived to see so much good by a Convocation.

There passeth a pleasant Tradition in *Cornwal*, how there standeth a man of great strength and stature, with a Black in his hand at *Polston* Bridge, (the first Entrance into *Cornwal* as you pass towards

Laun-

Launceston where the Assizes are holden) ready to knock down all the Lawyers that should offer to plant themselves in that County. This man was brought to Westminster-Hall door Anno 1641. no honest or able Lawyer daring to appear there upon pain of forfeiting either his Conscience, in complying with the Tumult; or his Estate, Liberty, yea and Life too in dissenting from it. Otherwise our Judge deserved to be *Comes Imperii primi Ordinis*, according to the Constitution of *Theodosius* the Emperor, allowing that honor to Lawyers, *Cum ad viginti annos observationis Jugi ac sedulo docendi labore pervenerint.*

\* Having been twenty years a Judge, that would hear patiently, help Witnesses laboring in their Delivery condescendingly, check forward Speakers gravely, dealt impartially his private Inclinations, being swallowed up in the common Concern, as Rivers loose their names in the Ocean. Cut off Delays and impertinent Controversies discreetly; was zealous of kindness, because fearful of Bribes: Great obligations upon persons in Place, like wandering Preachers Sermons, end in begging; merciful in his Judgement. A Butcher may not be of the Jury, much less should he be a Judge. Being outed his Place with as much honor, as others are advanced, glorying in that, though the Parliament could make him no Judge, they could not make him no upright Judge. He lived privately the rest of his days, having besides the estate got by his Practice, no mean estate by his Birth, and by his Marriage; having little reflection on his own condition, he was so taken up with the sad condition of the whole Kingdom. *Vita est avidus quisquis non vult mundo secum pereunte mori.*

And thus we leave our Judge to receive a just reward of his Integrity from the Judge of Judges, as well as from the King of kings at the great Assize of the world.

*Plinie* reports it as worthy a Chronicle, that *Christippus Hillarus* with open ostentation, sacrificed in the Capitol seventy four of his children, and childrens children attending on him; this Reverend Person sacrificed to Allegiance himself, attended with many well resolved Relations round about him. For it is fit posterity should hear of Col. *Mark Trevor*, since deservedly ennobled in Ireland for Valour, that feared no dangers; Activity that went through all hardships; Integrity that was proof against all corruptions.

*John Trevor*, a Person that suffered not his parts to be depressed by his fortune; but to make his minde the more proportionable, he made it his business to be as able in Prudence and Knowledge, as he was in Estate, for which he suffered twice severely; that Party being of the Miller of *Matlock* minde, of whom we read this pretty Story: *Molendarius de Matlocki tollavit bis eo quod ipse audivit Rectorem de eadem villa dicere in Dominica Ram. Palm. Tolle, tolle:* That is, the Miller of *Matlock* took Toll twice, because he heard the Rector of the Parish read on *Palm-Sunday*, *Tolle, tolle*, that is, Crucifie, crucifie him. There was



## ARTHUR TREVOR Esq;

**A** Lawyer of the Temple, that died lately and suddenly, a Passage others may censure, we must pity; since sudden and rash Judgement is always *sinful*, but sudden and unexpected death is not always *penal*: Nothing so certain as that we shall die, nothing so uncertain as how we shall die; Therefore Life should be in our apprehension, what it was in the Philosophers definition, a *Constant Meditation of Death*. Epiminondas came to a careless Soldier that was asleep when he should watch, and run him through, saying, Sleeping I found thee, sleeping I leave thee. And God sometime surprizeth a loose man that lives carelessly, with a *Careless I found thee, and careless I leave thee for ever*.

A man that lives as if he had onely a body, desires to die so too, and therefore wisheth to depart without delay, that he may go without pain; being of *Cæsars* minde, who was not afraid of death, but of *dying*. But the man that makes so much use of his soul, that he knoweth he hath one, desires rather to be taken, than snatched out of the world *ut sentiat se mori*; and (to use the words of Judicious Mr. *Hooker*, in defence of that necessary Prayer in our Liturgy, which no devout man would leave out, *From sudden death* (against which we have not prepared our selves, and which alloweth us no respite for preparation) *good Lord deliver us*) for virtuous considerations, "is prevailed upon by wisdom to desire as  
 " slow and deliberate death, against the stream of sensual inclination, content to endure the longer grief and bodily pain, that  
 " the Soul may have time to call itself to a just account of all  
 " things past, by means whereof repentance is perfected, patience  
 " is exercised, the Joys of Heaven are leisurely represented; the  
 " pleasures of sin, and the vanities of the world are with sound  
 " judgement censured; Charity hath time to look out fit objects,  
 " and Prudence to dispose of a mans Estate: besides that, the nearer we draw to God, the more we are oftentimes enlightned with  
 " the shining beams of his glorious Presence, as being then even  
 " almost in sight; a leifurable departure may in that case bring  
 " forth for the good of them that are present, that which will cause  
 " them for ever after, from the bottom of their hearts to pray, *Ob*  
 " *let us die the death of the Righteous, and let our last end be like theirs:*  
*dei nostri Vespertis 19 i. sept. vides nos tunc videri ut amemus i. ius, i. e. that is, We*  
*must all the days of our appointed time wait, until our change shall come,*  
 according to *Tertullians* Character of the Christians in his time, who saith they were *expeditum mortigenus*: It was a good resolution of the holy man that was resolved to repent a day before he died; and because he was uncertain when he should die, repented every day.

It is reported of *Archias* by *Plutarch*, that having by fraudulent and unjust courses, at length compassed the Government of *Thebes*; he with his Complices kept a riotous Feast, when in the midst of his Intemperance a Messenger cometh to him with a Letter from a Friend,

Friend, importuning him speedily to peruse it, and he slighting the Admonition, and putting it under his Pillow, said, *ut dixit et cunctis*. Serious things to morrow, when as the thing which the Letter concerned was effected that night, *viz.* he died in the midst of his cups. It was the policy of *Julius Caesar* never to acquaint his Army before-hand with the time of their march, *ut paratum exercitum momenti omnibus quo vellet educeret*. We suppose this Gentleman who hath given occasion for this meditation, is the *Arthur Trevor* of the *Inner-Temple*, Esq; that Compounded for 0546 l. 09 s. 08 d.

They are golden words of a precious man, *Mentis aurea verba* *Bracteato*: "I have often prayed that on my side might joyn true Piety with the sense of their Loyalty, and be as faithful to God, and their own souls, as they were to me; that the effects of one might not blast the endeavor of the other.

## Sir RICHARD WESTON.

TO Baron *Trevor*, we might add Baron *Weston*, who was inseparable from him in opinion, and would have been so in suffering, but that he was called to give an account of himself to God, when others were so baled to give an account of themselves to men. When we read that Sir *Richard Weston* died in Trinity Term, the fourteenth year of King *Charles the First's* Reign, 1639. with the Character (in a grave Reporter) of a very Learned, Judicious, Courageous, and Patient man in all his Proceedings; and afterward read in the Chronicle of Articles and Impeachment, against Sir *John Brampton*, Sir *Humphrey Davenport*, Sir *Thomas Trevor*, Sir *Francis Crawley*, and Sir *Richard Weston* in Easter Term, 17 *Carol. I.* 1641. We are put in minde of one Archbishop, six Bishops, and eight Doctors, going solemnly to *Cambridge*, to excommunicate the bones of an Heretick that dyed some years before; malice would not end where life doth but extend its self to the grave, and reach to the other world.

There were three famous Men of this Name, whereof one {read  
remembred {as much as the other two.  
practised

Sir *Francis Weston* (who preceded him in qualification, as well as in place) and he had a good Rule, *viz.* That private men should take care to do no wrong themselves; but publick men, that others under them should do none.

We have done with our Judges, save one, we mean Sir *Francis Crawley*, who is reserved for his proper place, where we hope the Reader shall finde an exact account of him from his reverend Son Dr. *Crawley* the learned, meek, charitable, bountiful, and religious Rector of *Agmondsham* in *Buckinghamshire*, who quitted his Fellowship at *Trinity* for his Allegiance, as his Father quitted his Office; namely be it remembred, that what these Confessors for Law lost by refusing to continue under an usurped Power on the Bench, they gained

gained by private Practise in their Chambers; the people willingly trusting their Estates in those Worthy Persons hands, with whom the King had intrusted the Law; being confident of their faithfulness to them, who had approved themselves so faithful to their Sovereign. And that they would not wrest the Law, who suffered so much rather than betray it.

It is observed, that when Sir John Cary, Chief Baron of the Exchequer in Richard the Seconds time, lost his estate, for being that unfortunate Kings Champion at Law; his Son, Sir Robert Cary, had it intirely restored to him, for being King Henry the Fifths Champion at Armes. For a Knight Errant of Arragon coming into England, challenging any to Tilt with him, was undertaken by this Sir Robert, and overcome; for which Sir Robert had that Estate from Henry the Fifth, which his Father was adjudged to have forfeited to Henry the Fourth.

And its observable, that whatever any of these Judges lost to the Parliament, their Sons and Relations repaired again with the King, the Sword making amends for the damages of the Gown; the Young Set of Loyalists fighting against that phrenzy, which the Elder in vain pleaded against.

But we had almost forgot Sir Humphrey Davenport, that man of memory, who to his dying day had the old Year-books and Reports ad invigues, but remembered no new ones; as Beza, when above fourscore, could perfectly say by heart any Greek Chapter in St. Pauls Epistles, or any thing which he had learned long before, but forgot whatsoever was newly told him: His memory like an Inn retaining Old Guests, but affording no room to entertain New. It is pity, that he that kept the exact date of every eminent Lawyer in his own time, should want an exact account of his own. He was Born in Cheshire (where are 1. The Most, 2. The most Ancient, 3. The most Loyal, 4. The most Hospitable Gentry in England) July 7. 1584. the same day that his Father and Mother died both together within a quarter of one another. When my Father and my Mother forsake me, for want of natural affection to pity me; for want of wisdom not knowing what to do with me, for want of power not able to help me, or by death being forced to leave me. The gracious God, that when a Father forgets his bowels cannot forget his love which is his own nature: The All-wise God, that when we are at a loss ordereth all things by the eternal Counsel of his Will. The Almighty God, that when we are weak doth whatsoever he pleaseth in Heaven and Earth. The Immortal God that Inhabith Eternity, that when Friends are gone will never leave us, never forsake us: This Lord will take us up, then the Lord took him up, not immediately, Miracles being ceased, but in, and by the hands, 1. Of Generous and Noble Guardians, that much improved his Estate as well as himself. 2. Of two Excellent School-Masters and Tutors, in Memory of whom he kept his own Birth-day, as the Athenians did that of Theſeus, doing alwayes some thing in Memory of his Teachers; as they sacrificed a Ramme in Memory of his, having designed (we know not whether performed) the ordowment



dowment of a School, where because 1. Raw Youths took Sanctuary in this Profession, furnished only with a Rod and a *serida*. 2. Hopeful men slur it over in their way to a more profitable Employment. 3. Indiscreet men meddle with this that understand Books, but not Tempers well. 4. Men undertake it against their Genius, neither with delight nor dexterity, who had as lieve be School-boys as School-Masters; being ticed to the School, as *Coopers Dictionary*, or *Scapulaes Lexicon* is chained to the Desk; or if good School-Masters, they grow Rich and neglect it; or if poor, they are Masters to the Children, and slaves to their Parents: He intended an able, discreet, grave, and dexterous man should be competently encouraged while he was able, and provided for when not able to follow the School at the place either where he was born, or which he valued more, at the place where he was bred.

He would bless God that he had staid so long at the Gate of Wisdom, supported like *Wisdoms House* in the Scripture, by seven Pillars, meaning the seven Liberal Sciences, before he entred the Temple of it; meaning the Profession of the Law: That he might not be reckoned among those, Sir John Dodderidge calleth, *Doctum quoddam Indoctorum hominum genus*, natural abilities have gone far, but Ingenious Education goeth further to understand our Law; of which Sir Henry Finch observeth, *That the sparks of all other Sciences in the world are raked up under the ashes of the Law*; Which when admitted at the Temple, he plied with 1. Reading. 2. Hearing. 3. Conference. 4. Meditation. 5. Recollection, and 6. A good Common-place of Axioms, Principles, Rules, and Aphorisms; (*Apes debemus Imitari quæ ut vagantur, & flores ad mel faciendum, Idoneum, Idoneos, corpus deinde quicquid attulere disponunt, ac per favos digerunt; Ita debemus quæcumq; ex diversa Lectione congestimus separare, melius enim distincta servantur.* Sen. Epist.) untill his Country-man Sir Randolph Crew, and the great observer of Young men, took special notice of him. And likewise adorned with a grave Aspect, (*vultu non destruens verba*) not contradicting that to the subtle eyes of those that dwell on Faces, and from the workings of the Countenance, discern the Intrigues of the minde) which he spake to the Judicious Ear; A sober and patient temper, a reserved minde, *Modestus Incessus, & compositus, ac probus vultus, & conveniens prudenti viro gestus*; And what was more practised with so much success and integrity, that he had insinuated himself into the best acquaintance, and most profitable practises of his time, having been Steward to sixteen several Persons of Quality, Executor to above three hundred Wills, Feoffee in trust for fifty several considerable Estates, Guardian to forty three several Orphans, twice Reader of *Graves-Inn*, called to be Sergeant, *Term Mich. Anno 21. Jacobi Regis*, made Judge of the Common-Pleas, 5. *Caroli 1.* upon Sir Henry Telvertons Death, and 7. *Caroli 1.* was preferred Chief Baron of the Exchequer in the place of Sir John Walter, then discharged 5. *Car.* and dead 8. *Novemb. 6. Car.* in the right, though not in the exercise of which place he died 164... Recei-

ving the Absolution and Communion when sick, according to the Common-Prayer, and ordering his burial when dead so; too as did Judge *Hutton*, Baron *Denham*, Sir *John Brampton*, and all the Eminent Lawyers of that time, by particular Clauses in their Wills, being observed many of them to have wept their Common-Prayers left behinde in their Closets into blurs and blots all over.

*A Monument for the Judges that suffered about Ship-money.*

P. M. S.

Uno sub Monumento claudantur unanimes reliquæ quibus olim  
nna anima, unicus & Calculus, Quos conjunxit ostracismus,  
nec dividat Epitaphium: Erudite pertinax *Trevor*,  
Manfuete magnanimus *Davenport*, & prudentissimo patiens *Westo-*  
*nus*, tria Legum Anglicanarum Oracula.

Quibus regi pio servire summa videbatur Libertas; ruente  
Regno cecidere-Divinæ legis tam devote observantes, quam  
tantos Patriæ exacte callidi.

Ne tantos viros (longa temporum Injuriam, vel Sacrilegiâ sequio-  
ris sæculi Incuria oblivioni traditos Perpetuæ.)

Vel fuisse Laboraret Annalium fides sacram saltem eorum me-  
moriæ, in Epitaphio superstitem voluit, D. W.

Onely let us add to Sir *Humphrey Davenport*, a relation of his  
(we suppose) thus dealt with: *Will. Davenport of Broom-hall Chester*  
*Esq;* compounded for 0745 l. 10 00



T H E

# Life and Death

O F

Sir GEORGE RATCLIFFE.



HIS Gentleman might say as one of the fore-going  
Judges did, *That he had been a very happy man, had it*  
*not been for that he was born in that age, wherein it was*  
*fatal to give good counsel.* He was Born Anno 1587.  
at..... in *York-shire*, most of his relation taking to the  
Sword that gives laws (whereof 3. slain at *Muscle-*  
*burgh-field*, 2. died in the suppression of the Northern Rebellion  
63 in 88. and 2. (whereof that excellent person Sir *John Ratcliffe*,  
who when with Sir *Charles Rich* being sick, and desired by the Duke  
of *Buckingham* to retire into the Ships, returned, No, they came to  
fight;

fight; and leaning on their Pikes challenged death its self) at the Isle of Rhee. He was bred to the Laws that were made by the Sword, to earnest was he in the behalf of those laws, when there was a suspicion that they should be made void by an Arbitrary power and Prerogative, that I find Sir Thomas Wentworth removed from York-shire. to Essex, and Sir George Ratcliffe to Hertford-shire, to be confined for stickling in the Parliaments, Anno 1625, 1626. and yet so zealous he was for the Kings Prerogative and just Power, when it was in a real hazard to be over-born with tumults and combinations, in the behalf of pretended Laws, that I find Sir George Ratcliffe involved in all the Earl of Straffords troubles. None will question his worth, that considereth him as the great Confident of that Earl in his affairs; and all persons must needs confess his faithfulnes that observeth him that excellent persons companion in all his sufferings. The Lord Viscount Wentworth understood men and therefore when he was advanced President in the North, he made him Attorney General at York, and he was so sensible of serviceableness there, that when he was called to the Lieutenantcy of Ireland, he carried him as his chief favourite over thither. Where his contrivance was so good, that Cardinal Mazarine gave 10000. Pistols for a Copy of a model, pretended to be Sir George Ratcliffes, Intituled *A model for the improvement and safeguard of Ireland.* So happy his faculty of perswading, that it was said of his Speeches, as it was of Ciceroes, *That the longest was the best.* And so nimble his activity, that (though sometimes he permitted a design to be matter of discourse before it was finished, to see how it relished with the vulgar, and try how it appeared to the wise) generally he thought not an affair well done, unless it was done before others thought of it. So subtile his wit, that a Reverend Judge upon his proceeding Barrister in the Inns of Court, Pronounced, *Likely to prove either the best or the worst Instrument in the Commonwealth.* And that he would see through and unravil the intrigues of the most intangled business, or the most reserved man that he had to do with. And of so comprehensive a brain, that besides the Customs, the Manufactue, the Products, and the Trade of Ireland, wherein he had a great share. He managed 4. of the 25 Cole-mines, 6. of the 86. Mills, and had in his hand 12. of the 275. Woods in York-shire (that Country of which Hoornuis reports its bigger than his Masters seven Provinces, and as much under Gods blessing, though not so much under the warm Sun, as other parts of England; by the same token, that when the Earl of Crawford looked upon it as the Garden of Brittain, the Earl of Traquaire answered, It might be a Garden, but that it was too far from the House, meaning London.) The *Gagites* is a precious stone to be found only in the Eagles nest, and this Gentleman was a man of such choice parts, as could be expected only in the sharp-sighted Earl of Straffords Cabinet; who would not entertain your fine, but useles wits, which he compared to Jet, the Northern Commodity, that could draw straw to it only, having no power over more weighty bodies. But liked this person the better for another



ther quality; It is remarkable, that hardships raised his spirit, as water inflames Jet; and easiness allayed it, as oil quenches that. When Sir *Thomas Challoner* (Tutor to Prince *Henry*) had found Alum near *Gesburgh* in this County; On this occasion, they are the words of an eye-witness, transcribed by my worthy friend, "he observed the leaves of trees thereabouts more deeply green, than elsewhere, the Oakes broad-spreading, but not deep rooted, with much strength, but little sap; the earth clayish, variously coloured; here white, there yellow, there blew, and the ways therein, in a clear night, glistering like glass; symptoms which first suggested unto him the presumption of Minerals, and of Alum most properly. Some Gentlemen of the neighbour-hood burying their estates under the earth before they could get any Alum above ground, until Sir *George* contrived the bringing over of forraign Work-men (in Hogheads, to prevent discovery) from *Rochel* in *France*, which advanced the discovery to a Mine Royal, Rented by Sir *Paul Pinder*, who paid yearly

To the King  
To the Earl of *Mulgrave*  
To Sir *William Pennyman*

12500  
01640  
00630

Besides a constant salary to 800 Men at a time, until the good people at *Westminster*, that were designing one Monopoly of three kingdoms to themselves, were pleased to Vote this, and above 40. more of this Gentlemans pulblick discoveries, Monopolies to the respective Proprietors.

As he noted of his beloved Horses (for plenty and excellency of which he and his Country were both very eminent) that they had a mediocrity of necessary properties, being neither so Slight as the *Barbe*, nor so Slovenly as the *Flemming*, nor so Fiery as the *Hungarian*, nor so Aeiry as the *Spanish Gennets*, nor so Earthy and heavy as the *German-horse*, (these are his words transcribed by another Author without any thanks to him) so I may character him, not so Nimble as a *French-man*, not so Slow as a *Spaniard*, not so Reserved and Observant as the *Italian*, not so Fierce as a *German*, not so Patient as a *Dutch-man*, but a collection of all indowments into one man, like that of all the beauties of *Greece* to form one *Venus*.

Sir *George* was hugely pleased to reflect, that as those (they are *Melchior Canus* his words) who out of curiosity and novelty oppose antiquity, teach posterity how they may contradict them: So those that were so perverse in disparaging the actions of their Superiors, did But chalk out the way for their inferiors to disparage theirs; especially, since it was too obvious, how easily the people might be exasperated against them whom they had raised against others. The *vi. moral.* the many running into opinions of men and things, as *Calderinus* in *Lud. Vives* did to *Masse*, *Eamus ergo* (said he) *quia sic placet in communes errores*. And that he thought it not more unpardonable in him to dissent from them, than it was in them

Τῶν δ' αὐτῶν θύλακας τῶν δισκοῦν δὲ παλίων  
ἄλλαι τε καὶ ἄλλαι ἀλλοις ἀμφοῖν ἱστοί.

Sir George Ratcliffe was sent for the same day by a Serjeant at Arms dispatched into Ireland, who accordingly December 4. came in, and yielded himself to the Speaker, from whence he was Committed to Custody, and an Impeachment drawn up against him, consisting of these Articles:

Secondly, "That he had indeavoured to bring in an Army from  
"Ireland, to subdue the Subjects of England."

Fourthly, " That he joynd with him to take out forty thou-  
 " sand pounds out of the *Exchequer* of *Ireland*, and bought To-  
 " bacco therewith, and converted the profit thereof to their own  
 " uses.

Sixthly, "That they had agreed together to draw away the  
"Subjects of *Scotland* from the King.

An Impeachment they drew, that they might confine him ; but prosecuted not, lest they should shame themselves, but permitting him to go whither he would ; they waited the event of things, and when that fell out much beyond their expectation, they ad-  
ventured

ventured to condemn him unheard : In all their Treaties with his Majesty, inserting Sir George Ratcliffe (that Mr. Hampden said, *was one of the most dangerous men that adbered to the King*) for one that they would have *utterly excluded Pardon*. The main instance whereby they intended to render him odious, was doubtless his severity to the Children and Relations of those that came under the lash, as disaffected to the Government ; but since *Proles est pars parentis*, and one part of the body suffereth for the offences of the other, (the hand steals, the feet are stocked ; the tongue forswears, the ears are cut off ) it is thought consistent with Divine Justice, and necessary for humane prudence, to correct the Children with the Parents, that those people that are so hardy as to adventure their own Concerns for the disturbance of the Publick, may yet be fearful of troublesome practises, with regard to the Interest of their Innocent Children ; those Pledges Common-wealths have that men will be quiet. When he had privately detected the Conspiraciously, laid open the Plots, and taken off many Instruments of the Faction, he died *Anno 165....* Leaving these remarques behinde him, 1. That with *Tamerlain*, he never bestowed place on a man that was over-ambitious for it. 2. That he feared more the committing, than the discovery of an Irregularity ; That he gave away to Charitable Uses a tenth of what he got, that he loved a Grave rather than a gawdy Religion ; often using *Tully's* saying of the Roman Lady, ( in reference some practises of the Roman Church ) *that she danced better than became a modest Woman* : Being dead in the lower part of his body of a Palsie, as we are informed, his Soul retired to the *Upper-room* of his Clay Cottage, as much employed in Contemplation the latter end of his Life, as he had been in action in the beginning.

Ne Ingentes *Augustissimi* viri ruina etiam Perirent Memoria,  
G. Ratcliffe, Equitis Aurati D. D. C. *Q. L. M. E. M.*

Monumentum saltem chartaceum ne desideret vir ultra Marmo-  
ra perrenandus.

THE



THE  
**Life and Death**  
 OF  
 DOCTOR POTTER,  
*Lord Bishop of Carlisle.*

**I**N a time when this Kingdom flourished with Magnificent Edifices, the Trade of the Nation had brought the Wealth of the *Indies* to our doors; Learning and all good Sciences were so cherished, that they grew to Admiration, and many Arts of the Ancients buried and forgotten by time, were revived again; no Subjects happier, though none less sensible of their Happiness. Security increasing the Husband mans stock, and Justice preserved his Life; the poor might Reverence, but needed not fear the Great; and the Great though he might despise, yet could not injure his more obscure Neighbor; and all things were so administred, that they seemed to conspire to the Publick good; except that they made our Happiness *too much the cause of our Civil Commotions*, and brought our Felicity to that height, that by the necessity of humane Affairs, that hath placed all things in motion, it must necessarily decline. At this happy time, thus happily expressed by Dr. *Perrinchiese*, and Dr. *Bates*, it was that I will not say the City of *London*, for the better part of it, abhorred it, but to phrase the Men the Lord *Digby's* way, I know not what, 15000 Londoners, all that could be got to subscribe, complained in a Petition that Trade was obstructed, Grievances increased, Patents and Monopolies multiplied meerly because of the Bishops; who were looked upon as the Great Grievance of the Kingdom; insomuch that this Doctor who was born in a Puritane place at *Westminster* within the Barony of *Kendal* in *Westmerland*, in Puritane times, when that party guided Affairs 1578. Bred under a Puritane School-Master, one Mr. *Maxwell* at School in the place where he was born, and under a Puritane Tutor in *Queens Colledge* in *Oxford*; and looked upon as so great a Puritane in King *James* his time, that they would say in jest, that the noise of an Organ would blow him out the Church; and therefore he was called the Puritanical Bishop, (though his love to Musick no doubt was as great as his Skill, and his Skill so good that he could bear a part in it) yet because he was a Bishop, he was slighted when he came to *London* as lukewarm, and forsaken as Popish, that had been so followed formerly as the most godly and powerful Breacher: He had been a great Tutor at

Y

Queens,

Queens, where he had learned to train others by the Discipline he had undergone himself; insomuch that when Bishop, 33 Eminent Divines, Lawyers, Physicians and Statesmen, formerly his Pupils, waited on him together for *his blessing*: He managed prudently (as he was chosen into it unexpectedly and unanimously when an hundred miles off) the Government and Provostship of that Colledge, *Ubi se ferebat Patrem-familia providum, agere magister, nec Collegio gravis fuit aut onerosus.*

He resigned it self-denyingly, judging that his Northern charge had more need of him as an able and skilful Minister, than Queens Colledge as a Provost.

The meek and humble man looked not for Preferment, yea, avoided it with an hearty, *nolo Episcopari*: And his gracious Master King Charles unexpectedly when he was buried in his Living, and resolvedly when there was a considerable Competition, and not an inconsiderable opposition, saying, He \* would consider his old Servant, and the good man, whom he liked the better for being a man of few words, but a sweet Preacher, called at Court *The Penitential Preacher*; for being peaceable in his practice, though singular in his Opinion; and being not humorfome, though precise, having the severe strictness, though not the sower leaven of the *Pharisees*: His gracious Master not so much honoring him, as he did the Function, and that age in the freedom of his Noble and unsought for choice. The man being so exemplary in his carriage, that several Recusants that could not go with him to Church, yet conversed much with him, *Because said they, they would go with him to Heaven*: So good a Master of his Family, that his House was a Church, where Family-duties, (constant Prayers, Catechizing, reading Scriptures, Expounding, godly Conference, speaking to one another in Psalms and Spiritual Hymns) were performed so regularly and so constantly, that hundreds left their distant Habitations to be near him, though all accommodations about him were so much the dearer, as his Neighborhood was the more precious. It was as great a happiness to be his Servant, as his Neighbour: *England*, they say, is a Purgatory of Servants, but his House was a Heaven for them, where their particular Calling helped forward their general one, and the subjection to their Master occasioned their freedom from sin; the condition of their persons breaking off the slavery of their Souls, his service as well as Gods, his Masters, (who might, he said often, have set him in the Stable, and his Servant in the Pallace) being perfect freedom; neither did they thrive in their Estates under him less than they did in their Souls, many able men in that Country owing their plentiful Estates to Gods blessing upon that *Praying Family*, as it was called, and his saving rule, that grace was thrifty and Christianity the best Husbandry; for Godliness and Religion have no idle expences; So useful a Member of Parliament, that as he spoke not much himself, so he was the cause others spoke not so much as they intended, awing the zeal of the most unruly to a moderation, by the discretion, good advice, and excellent managment of his own.

\* And when others pressed for the place, the King said Peremptorily that Porter should have it, this 27<sup>th</sup> 1628

King

King Charles I. knew well the Import of that passage in *Seneca*, (when with a design to heal the Distempers of those times, he restored the grave Arch-bishop, and raised this moderate Bishop to Supream Council.) *Lib. Epist. 1. Ep. 11. Aliquis vir bonus nobis eligendus est, & semper ante oculos habendus ut sic tanquam illo spectante vivamus, & omnia tanquam illo vidento faciamus. Elige itaq; Catonem; si hic videtur tibi nimis rigidus Elige Remissioris animi virum Laelium, &c.*

And in the same moderate way did he guide the Clergy, both of his acquaintance and Diocess, insisting much upon this sad observation, that Jealousies and Animosities were easier raised than allayed, and that it was not so obvious a matter to retreat from violent Engagements, as to Engage in them; that which hath in it any thing of Equity, being not to be disparaged by manning it with undutifulness and pertinacy.

Though his Complexion was *melancholy*, he loved not a *morose* Religion; and though he was lean with study, he would chide men that were so with Envy; his constitution indeed was weak, but his Spirit vigorous, and good natur'd; he that had been the support of moderate and sober Preachers, lived to see himself despised by those he had countenanced: He that was so indulgent to tender consciences, was hardly suffered to enjoy his own: But seeing pretences of Conscience end in unconscionable practices, scruples turned into tumults, and Liberty prove Licentiousness, heart-broken with the consequences of these sad premises, he died 1642. and was buried by a great Man of the other side, who bragged that he had buried a Bishop, and was answered, That it was hoped that he buried him in sure and certain hope of the *Resurrection*.

There need no more added to his Life, or written on his Grave, than that this was the man, 1. That had been a constant Preacher, and repented at his Death that he had not been a more constant Catechist. 2. That interceded for Liberty of Conscience so long for Non-conformists with the King, till he saw neither the King nor himself could enjoy their own Consciences; that feared the pretence of Religion would overthrow the reality of it, and that the Divisions in his age, would breed Atheism in the next.

How this Person in so great Esteem with that party, when he was able to protect them, could do so little to suppress them, is not to be expressed any other way than King James in the Conference at *Hampton-Court*, upon occasion of a needless exception taken by Dr. Reynolds, at a passage in *Ecclesiasticus*, expressed himself; *What trow ye make these men* (said the King) *so angry with Ecclesiasticus: By my sal I think he was a Bishop, or else they would never use him so.*

One that a great while followed him, but afterwards unworthily set up a Gallery in Mr. C. Church (demonstrating that he attended not the Preacher but Interest, for he was, he said, the same man still, but they had not the same design; and Young men were fittest to make use of to trouble or over-turn a State, as Old



men were fittest to settle it) complained that once he personally inveighed against him, whereunto a grave Gentleman, not so Great, but more Honorable than he, returned: *Truly, I thought it meant me, for it touched my heart*; Good men make *Sermons*, it is guilty hearts make *Invectives*. When the Whirl-pool of the giddy times drew in those that went with the stream, it could not swallow him that kept above it; Long did he strive to bring off *Strond* and others his Hearers to him and reason. In vain did they strive with him to bring him to them and Faction: as long as it was to any purpose, he Preached to them their duty, and when that would not succeed, he constantly avoided their sins; neither reading their Declarations, nor observing their Fasts, nor complying with their Festivals; Insomuch that a leading man that had been of his Congregation upon a long Letter, he sent to him containing an account of himself and his proceedings since the troublesome times, expressed himself in the *House* to this purpose, *That he could not tell what they should do with the good old Puritans; whose misguided zeal should do the Cause more harm, than all their Young Friends pains could do it good.*

He preached for the King as long as he could, and when he could not, by reason of infirmities and grief, he prayed for him as long as he lived; keeping honest men, that were turned out of their own Churches, to preach in his, until he went out of the world. Alledging to those that liked not that way, that in times of persecution, the Council of *Carthage* enjoined all Clergy-men that had Churches, to offer their Desks and their Altars to them that had none. As he preached not common-places of things to which he wrested the Scripture, but went through the Scriptures (as *Gen.* 12, 13, 14, 15, \* 16, 17, 18, &c. Chapters, the Plagues of *Egypt* in *Exodus*, the 16. of *St. Luke*, the Beatitudes, &c.) drawing from them genuinely Divine Truths; so advised those about him not to follow men that set up notions of their own, and then serve some Scriptures to make Affidavit for them; but those that opened the Scriptures most skilfully, and deduced obvious, proper, and clear conclusions out of them most faithfully. This Primitive Mans gifts, were like the Primitive Christians goods, in common: Being above others alone, and above himself in company; as *Ambergreece* is sweet in its self, but incomparable when compounded. He was a good Pastor himself (most of the eminent, both Christians and Ministers in *London*, having profited by his Ministry) and not jealous that his memory might be out shined by a brighter successor; nor willing that his people should finde his worth by the unworthiness of him that came after him, prayed for a better. His estate was more in blessing than in bulk, his richest Legacies were his Precepts and his Example, and his best Monument the hearts of his people, that will be his joy and crown of rejoycing in the day of the Lord Jesus.

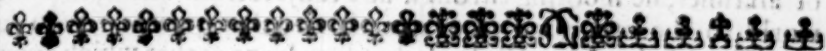
\* Whereof the  
16th is in  
Print.

Et decies millenos publice

**Habitos conciones, manu.**

Temporibus mortem obiit, & ore Evangelizans 7. s.

Optimis resurget ipse, melioribus resurgit memoria pessimis.



THE

# Life and Death

OF

Sir JOHN SUCKLING.



HE last Bishop we mentioned, was the last that died with the honor of Voting in Parliament, (that was not speechless before he departed.)

This Gentleman was the last Courtier that died at Court: Dying as he was born a Courtier, heir to Sir *John Suckling* the Comptrollers estate, but not his temper, being as airy as the other

was solid; this grave Family, like heavy bodies evaporating into more aërial parts towards its dissolution.

There was an extraordinary Circumstance in his birth, that raised an unusual expectation of his life, being born, as his Mother reckoned, the beginning of the eleventh month. Now *was in India*

ἡ ἡμέρα ἡ Ζῆ. *Hypocrates* allows, that the child born in the seventh month, if well looked too, may live. *Laurentius* Professor of

month; it well looked too; may live. *Bartholinus* Professor of *Montpellier*, in an admirable Treatise of Anatomy asserteth, that a child of nine or ten months, which he calleth *Terminus Inter me-*

child of nine or ten months, which he calleth *terminus inter medius*, seldom miscarrieth. And *Avicen*, as he is quoted by *Laurentius* averreth, that a child born in the eleventh month, which he

expresseth, *Terminus ultimus quando nihil additur ad perfectionem*

*partis, sed ad perfectionem roboris; is vigorous and Athletique. As Sir John Suckling, who did as Tiberius, voluit Principem (generosum)*

*præferre*, had a sprightly mind, that was an argument of a more sprightly soul, which took in improvement faster than Tutors

could suggest; speaking Latine as early as *Drusus* his Son did Hebrew, that is, at five years of age; and composing both in Latine

and English for Princes, as soon as *Grotius* did, that is, at nine years: being so soon a man, that like (a) *Adam*, we would think he was

born so. The Arts were as closely united in him, as they are in themselves, being competently seen in all of them, and yet emi-

themselves, being competently teen in an of them, and yet eminent in many, being able to look in the whole circle without a giddiness He had tongues enough to renew that good understand-

ing among men, that was lost at *Babel*; desiring not only to live in

(a) Who is supposed created, as if he had been /o.

the world, but to understand it; and as great reason (which we call *Logick*) to comprehend and discourse his notions, as he had charms, which we call *Rhetorick*, to insinuate them; and what was more, it was a question, whether he was more skilled in the Philosophy of the two Globes, or in the History and Chronology of all times, he shooting through any subject from one end of the world to the other, with the same activity that spirits do, who do not discourse, but see. His soul almost as large as that which some call (under the first being) the soul of the world. He died under thirty, and was as old as the world, being able to treat of all those things from books, which in twelve years time, that all the wisdom of the world could insist on from experience in 5000 years; suffering himself to be no stranger to *Cosmography*, or the account of the world in general, for his own satisfaction as a Gentleman; to *Chorography*, or the particular nature of each Province of the world, for the service of his Country as an *Englishman*; to *Topography*, or an inspection into the circumstances of each place, to qualify him for noble employments and commands as a Souldier. And all these sweetned with the softness of Poetry, that Musick and Charm of the world in words; and with Musick, that Poetry in sound. Fancy being his predominant faculty, as the sanguine complexion was his controlling temperament, was as restless and ubiquitary in him, as it is defined in its self; creating and tempering the Images and Ideas of things, with the same ease that the things themselves were first made with. To list too high is no fault in a young Nagg, and to fancy too high was the greatest defect of this young Gentleman. Nimbleness is the perfection of fancy, and levity the bane of it; when it whisks up and down to so many objects, that it thoroughly understands or conceives none, unless hard and knotty studies, such as Philosophy and Mathematicks, that fix and settle the soul.

Sir *John Suckling*, that was Knighted 1630. was Comptroller of the Kings-house, and told this Gentleman, That he had no more to do but to comptrol and govern himself, be being born before him. The height of his parts, he acknowledged the effect of the discretion of his Tutor (of whom he would seldom speak without this Note, That it was one thing to be discreet, and another thing to be learned, the management and use of a mans notions being hardly consistent with a heap and croud of them, as a midling state makes a good Husband,) who humored his disposition as much as some Boys are forced to humor their Masters; and made as many Rules of his temper, as he found in his Grammar, being at once so ingenuous and so plyable, that a frown was severe correction to him, and shame whipped him more smartly than the Rod. He as solemnly honored his Masters of all ingenuity, as Dr. *Whitacre* did his Tutor *West*; when being *Regius Professor*, at his Tutors Commencing Doctor, publicly gave him thanks before the University, for giving him correction when his young Scholar. But had most regard to his Father, for he best bowls at the mark of perfection, who besides the aim of his own eye, is directed by his Father, who is to give him



him the ground; according to whose advice he travelled his own Country well first, and then (in my Lord *Burleighs* method, who seldom licensed a man to travel abroad, until he could give him a good account of the remarkables at home) went over beyond Sea, to see how mankind managed those principles in their *practise*, that they had drawn up in their *writings*; and observe how they lived and *conversed*, as well as how they *thought*; making an honorable collection of the virtues of each Nation, without any tincture of theirs, unless it were a little too much of the *French Air*, which was indeed the fault of his complexion, rather than his person. Though to correct it, he travelled from the softer dalliances of that Nation, to the wars and hardships, to knit as well as enlarge his soul, and gain an Empire over his trailer self, with the same severity and discipline, that *Gustavus* was like to gain one over Europe. With whom he run the hazard of three battels, five sieges, and as many skirmishes, wherein he saw much design and contrivance, so much conduct and manage, such activity and industry in six months, as was not to be seen elsewhere in so many ages; there being a concurrence of the excellencies, as well as of the men, of all Nations. Insomuch, that though my Lord *Goring* would not admit Sir *John Suckling* into the Secret Councils they held in the North, because he was too free and open-hearted, yet the King gave him a Command there, because he was valiant and experienced.

He raised a Troop of Horse, so richly accoutred, that it stood him in 12000*l*. bestowing the Horses, Armes and Cloaths, upon each person that was Listed under him; which puts me in mind of the Duke of *Burgundy's* rich preparations against *Swisse*, of which Expedition it was said, *The Enemy were not worth the Spurs they wore*. And of his late Majesties report, upon the bravery of his Northern Army, *That the Scots would fight stoutly, if it were but for the English-mens fine cloaths*. And of another passage at *Oxford*, where the King in some discourse of the Earl of *Holland*, and other Commanders in the first Expedition against the *Scots*, was pleased to express himself to this purpose, *That the Army was not in earnest, which made him chuse such Commanders in Chief*.

But indeed it became him better to sit among a Club of Wits, or a Company of Scholars, than to appear in an Army; for though he was active, he was soft and sweet withal; insomuch, that *Selden* went away with the character of Deep and Learned, *Hillingworth* was reckoned Rational and Solid, *Digby* Reaching and Vigorous, *Sands* and *Townsend* Smooth and Delicate, *Vaughan* and *Porter* Pious and Extatical, *Ben. Johnson* Commanding and Full, *Carew* Elaborate and Accurate, *Davenant* High and Stately, *Toby* (a) *Mathewes* Reserved and Politick, *Walter Mountague* Cohærent and Strong, *Faulkland* Grave, Flowing, and Steddy, *Hales* Judicious and Severe; but Sir *John Suckling* had the strange happiness (that another Great Man is eminent for) to make whatsoever he did become him. His Poems being Clean, Sprightly, and Natural; his Discourses, Full and Convincing; his Plays, Well-humored and Taking; his Letters, Fragrant and Sparkling; only his Thoughts were not so loose

as

(a) *Whispering  
nothing in some  
bodies ear.*

as his Expression (witness his excellent Discourse to my Lord of Dorset about Religion, that by the freedom of it, *He might, as he writes to my Lord, put the Lady into a cold sweat, and make him be thought an Atheist*; yet he hath put wiser heads into a better temper, and procured him the reputation of one that understood the Religion that he Professed among all persons, except those that were rid by that fear of *Socinianism*, so that they suspected every man that offered to give an account of his Religion, by reason, to have none at all) nor his Life so Vain as his Thoughts, though we must allow to his sanguine composition and young years, dying at 28. something that the thoughts and discipline of time, experience, and severer years, might have corrected and reduced, *Anno in juveni quod amputem*.

But his immature death by a Feavor, after a miscarriage in his Majesties service, which he laid to heart, may be a warning to young men of his quality and condition, whose youth is vigorous, pleasures froth, joynts nimble, bodies healthful, enjoyments great, to look on his ghastly face, his hollow eyes, his mouldring body, his noisom dust, and to entertain but this one thought, that what he was, they are, and what he is, they shall be; that they stand on his Grave, as the Romans did on their Friends, with these words, *Go, we shall follow thee every one in his own order*.

Rejoyce, O young man, in the days of thy youth, but know that for all these things God will bring thee to judgment. A Gallant would do well with the Noble Joseph of (a) *Arimathia* in their Gardens, and among their pleasures.

He died Anno 164... leaving behind him these thoughts of those times, to his dear friend Mr. *Jermyn*, since the Right Honorable Earl of *St. Albans*.

(-) The Earls are called *Ant. p. 111* because they carry on their heads a Coronet, the Emblem of Nobility; in the fashion of a Tomb, the Emblem of No talis.

1. That it is fit the King should do something extraordinary at this present, is not only the opinion of the wise, but their expectation.

2. Majesty in an Eclipse, is like the Sun most looked upon.

3. To lye still in times of danger, is a calmness of mind, not a magnanimity; when to think well, is only to dream well.

4. The King should do, before the People desire.

5. The Kings friends have so much to do to consult their own safety, that they cannot advise his, the most able being most obnoxious; and the rest give the King council by his desires, and set the Sun, or interest that cannot err, by passions which may.

6. The Kings interest, is union with his People.

7. The People are not to be satisfied by little Acts, but by Royal Resolutions.

8. There's no dividing of a Faction by particular obligations, when it is general; for you no sooner take off one, but they set up another to guide them.

9. *Commencius* observes, That it is fit Princes should make Acts of Grace peculiarly their own, because they that have the art to please the people, have commonly the power to raise them.

11. The King must not only remove grievances by doing what is desired, but even jealousies by doing something that is not expected; for when a King doth more than his people look for, he gives them reason to believe, that he is not sorry for doing what they desired; otherwise a jealous people may not think it safe enough only to limit the Kings power, unless they overthrow it.
12. The Queen would do well to joyn with the King, not only to remove fears, especially since she is generally believed to have a great interest in the Kings affection; but to arrive beyond a private esteem and value, to an universal honor and love.
13. The conservation of the general should guide and command the particulars, especially since the preferment of one suspected person is such a dash to all obliging acts.
14. 2. Whether the Kings way to preserve his obnoxious friends, is not to be right with his distempered people?
15. 2. Whether the way to preserve power be not to part with it? the people of *England*, like wantons, not knowing what to do with it, have pulled with some Princes, as *Henry* the Third, *King John*, *Edward* the Second, for that power which they have thrown into the hands of others, as *Q. Elizabeth*.
16. 2. Whether it be not dangerous to be insensible of what is without, or too resolved from what is within?

And these Advises to his friends about him, at that time when he best understood himself.

1. Do not ill for Company, or good only for Company.
2. Shun jests in Holy things, and words in jest which you must give an account of in earnest.
3. Detract from none but your self, and when you cannot speak well of a man, say nothing.
4. Measure life not by the hopes and enjoynments of this world, but by the preparation it makes for another; looking forward what you shall be, rather than backward what you have been.
5. Be readier to give, than to take applause; and neither to give, nor to take exceptions.
6. Its as much more to forgive one injury, than to do many courtesies, as it is to suffer once, than to do many times for a friend; he may do what he will, that will do but what they may.
7. Its the ruin of many men, that because they cannot be best, they will be none; and if they may not do as well as they would, they will not do as well as they may.
9. Whiles wisdom makes art the ape of nature, pride makes nature the ape of art. The proud man shapes his body to his apparel, the wise man his apparel to his body; there is great reason that we should be ashamed of our pride, no reason to be proud of that which is only the covering of our shame.
10. Entertain no thoughts that will blush in words.
11. Be in the company of those among whom thou mayst be wise, rather than with those among whom thou mayst be accounted so.

*Mr. Savage a person that was with him in his sickness.*



12. In things necessary go along with the ancient Church, in things indifferent with the present.
13. Neither upbraid men with your own kindness; nor forget theirs.
14. Be not constant against reason, nor change your mind without it.
15. Believe not all you hear, nor speak all you believe.
16. Acknowledge ignorance, and learn rather than pretend knowledge, and be ignorant.
17. Do well to satisfy a good Conscience, and you shall hear well by a good report.
18. Measure not your self by other mens reports, nor others by your own thoughts.
19. Live as men that shall dye, and prepare to dye as men that shall live for ever.

Ne hæ zelantis animæ faciores

Scintillulæ ipsum unde deciderant spirantes

Cælum, & Author magnus ipsa quam

Aliis dedit careret memoria; Interesse

Posteris putavimus brevem Honoratissimi

Viri *Johannis Sucklingii* vitam historia

esse perennandam,

Ut pote qui nobilissima *Sucklingiorum* Familæ oriundus,

cui tantum reddidit, quantum accepit honorem, Nat.

Cal. April. 1613. *Withamie* in Agro *Middlef.* Renatus

ibid. *Maii* 7mo. & denatus 164.... haud jam Trigesimus,

& scriptu dignissima fecit, & factu dignissima

scripsit. Calamo pariter & gladio celebris, pacis ar-

tium gnarus & belli.

THE  
Life and Death

OF

Dr. SAMUEL WARD.



ASS now from a pretty Gentleman, that was all wit and festivity (time and place making the connexion) to a Reverend person, that was all gravity and judgment; and sad certainly the Cause of the Faction, when the wittiest part of mankind laughed at it, and the most judicious declined it, among whom, as none more solid, so none more zealous than Dr. *Samuel Ward*, born at *Bishop-Middleham* in the *Bishoprick* of *Durham*, being a Gentleman of more ancientry than estate; bred first Scholar of *Christ's*, then Fellow of *Emanuel*, and afterwards Master of *Sidney Colledge* in *Cambridge*, and *Margaret* Professor therein for above twenty years. His character, which one, who knew him as well as most men, and could judge of him as well as any man, doth bestow upon him, is this:

**A** Ge, perge, cathredam ornare (quod facis) sacram,  
Subtilitate non levi, rapida, vaga,  
Sed orthodoxa quam coronat veritas,  
Et iusta firmat soliditas, patiens libra:  
Antiquitatis crypta tu penetras frequens,  
Scholasticorum tu profundes vortices,  
Te nulla fallit, nulla te scium latet  
Distinctionum tela, rationum strophæ  
Tam perspicacem mente, judicio gravem;  
Linguis peritum, tamque nervosum stylo,  
His addo genium temperatum, animo,  
Placidum, modestum, lite rixosa, procul.

**G**O to, go on, deck (as thou dost) the Chair,  
With subtilty not light, slight, Vagant Hair,  
But such as truth doth Crown, and standing sure,  
Solidly fixed will weighing well endure.  
Antiquities hid depths thou oft dost sound,  
And School-mens Whirl-pools, which are so profound.  
Distinctions threads none can so finely weave,  
Or reason wrench, thy knowledge to deceive.

None thy Quick-sight, grave Judgment can beguile,  
 So skill'd in Tongues, so sinewy in stile;  
 Add to all these, that Peaceful Soul of thine,  
 Meek, modest, which all brawlings dorth decline.

He turned with the times, as a Rock riseth with the Tide, and for his uncomplying therewith, was imprisoned in *St. Johns Colledge*. He was counted a Puritane before these times, and Papish in these times; and yet being alwayes the same, was a true Protestant at all times. How many men suffered in this one, 1. First, an exact Linguist, by the same token, that when towards the most excellent and last Translation of the Bible in King James his time, the Prayer of *Manasseh*, and the rest of the *Apocrypha* was committed to his trust among Eight other *Cambridge Men*, when he was but Master of Arts of *Emanuel Colledge*, the Revisers never reviewed his performance, *Dr. Smith*, and *Dr. Reynolds*, who were intrusted with the last Revises, saying, *We have heard of second thoughts Correcting the first, but thought shall Correct the twentieth*: And not many passages cost him fewer; for he would say had never been a Scholar, but for a habit of exactness which he got under an accurate Master; and there is no other advantage in either going to good Schools, or continue in Universities, than to keep the Soul from being unravelled and loose, by a constant acting of thoughts, and expressions to the Rule of accuracy taught in those Schools, and practiced in those Universities; whence by never missing exactness of thoughts, seldom failed of hitting things; and his steady words seldom fell either beyond, besides, or short of his thoughts.

2. A sound Scholar, and therefore by an Excellent Scholar as well as good man, Bishop *James Mountague*, chosen Chaplain for his Family, and Assistant for his Study.

3. A discreet man, and upon that score by the same Bishop chosen by him his Notery; that is, his Eye and his Ear: For when Mr. *Thrash* the violent *Sabbatarian* came to be Ordained, and it was a Question whether he had ever sucked of the Breast of the Universities, or brought up by hand in some petty School, Mr. *Ward* refused him, as altogether insufficient; however afterwards he crept into Christian Orders to broach Judaizing Doctrines by some rash hands, which might wish with *Martianus*, a Bishop of *Constantinople*, who made *Sabbatians* a Jew, and turbulent man Priest, they had been laid on Thorns and Briars, than on such a mans head; upon a Certificate, which was then matter of Courtesie, and not matter of Conscience, the good Bishop trusting to his own Eye for the sufficiency, and to other mens hands for the carriage of the Man; an error in the first concoction, is seldom corrected in the second, an unworthy, and therefore turbulent man, (for worthless men must make up that in trouble, which they lack in worth: Dwarfs are troublesome and peevish, and Children clamber where they cannot reach) being not so easily got out of the Church by suspension and deprivation, as might be kept out without Ordination, which doth perpetuate the Faction, and make the Party Immortal.



4. A grave governor and successful, and therefore by the Honorable H. Lord Grey, Earl of Kent, who hath this Character in all the *Cambdani Britannia's*, which escaped the *Index Expurgatorius*, that (for what reasons the Inquisitors knew best) blotted these words out, *Vere Nobilitatis Ornamentis vir longe Honoratissimus*; and John Lord Harrington Executor to the Lady Francis Sidney, Daughter of Sir Henry, Aunt of Sir Philip Sidney, Relict of Thomas Ratcliffe the third Earl of Sussex, and Foundress of Sidney-Sussex Colledge in Cambridge, the third Master of that House, 1609. and by his Patron and Predecessor Bishop Mountague, Arch-Deacon of Taunton, where so moderate and milde his Government, that there was not in the first eight years of his Government a Negative voice in any affair of the House; he taking care to beget a general understanding about any matter in debate in private, before they sate upon it in publick, tuning each string before they set to a Confort; his Discipline so becoming and exemplary, that Sir Francis Clerk of East-Soton in Bedfordshire coming privately to Cambridge to see, unseen took notice of Dr. Wards daily Presence in the Hall, with the Scholars Conformity in Caps, and diligent performance of Exercises to so good purpose, (the careful observation of old Statutes, is the best Loadstone to attract new Benefactors) that he augmented all the Scholarships in the Foundation, Erected a new fair and firm Range of Building, and Founded four new Fellowships; discovering by the way such skill in Architecture and Arithmetick, that staying at home he did provide to a Brick what was necessary for the finishing of the aforesaid Building.

5. Such his Reputation for deep skill in Divinity, that he with the Reverend Dr. Davenant of Queens, Dr. Carleton Bishop of Chichester, Dr. Hall Dean of Worcester, was sent from the Church of England by King James to the Synod at Dort, to assist the Dutch Churches in the five Controversies of Predestination and Reprobation, of the extent of Christs death; of the power of mans free will both before and after his Conversion, and of the Elects perseverance; and to that purpose with Dr. Davenant, sent for by that Learned and deep-sighted Prince to Royston, October. 8. 1618. where His Majesty vouchsafed his familiar Discourse with them for two hours together, commanding them to sit down by him till he dismissed them with this solemn Prayer (which the good man would recollect with pleasure) *That God would bless their endeavours.*

At that Synod, besides the common Applause, he had with his Brethren testified by the 10 *l.* a day allowed them there; the entertainments given them at the Hague, Amsterdam, Rotterdam, Utrecht and \* Leiden, by the 200 *l.* the Meddals, and the Commendatory Letter sent with them at parting; thence had they this peculiar Character, that he was slow but sure, recompensing in the exactness of his notion, what he wanted in the quickness of it, being but once contradicted, and that at the first opening of that middle way, he and his good Friend Davenant opened to them, which surprized some in the Synod at first, but reconciled the Synod to them, and to its self at last; the moderate that cut the hair in

\* Which said Sir Dudley Carleton in his Speech to the States, they saw only, being not much made of there.

in a Controversie, like those that part a Fray, meet with blows on both sides at first; but embraced by those very arms that were lift upon them at last: Bishop Carleton came home with this Commendation in the States publick Letter to King James.

*Dominus G. Landavensis Episcopus imago, & expressa virtutis Effigies:* Dr. Ward returned with these Testimonies from the most Eminent Scholars in those Parts: *Modestia ipsa quæ plus celavit eruditionis quam alii habent Literarum Abyssus taciturnus & profundus, qui quot verba tot expressit i sulco pectoris oracula, &c.* and among the rest, *in iis eam eruditionem, pietatem, pacis studium, eumq; zelum deprehendimus, ut cum ipsius beneficii causa Majestati tuæ multum debeamus,* (they are the States expressions to the King, in their foresaid Letter of thanks) *Magna pars ipsius beneficii nobis videatur, quod ipsi ad nos missi sunt;* with which testimonial Letters they came over and presented themselves to King James, who seeing them out at a window when first entring the Court: Here comes, said he, my good Mourners, alluding to their black habit, and the late death of Queen Anne. When he was to perform any exercise as the part assigned him in the (a) English Colledge, which was generally to oppose, because of his acuteness and variety of reading; or to give his weekly account to the King, as they all did by turns, the expectation was great, especially in one respect, as King James would say, that he would set down no idle or impertinent word.

(a) For our Divines managed thir busines privately among themselves before they debated it at the Synod.

6. So good a man that he was Tutor as well as Master to the whole Colledge; yea, kept almost as big a Colledge by his goodness, as he governed by his place; more depending upon him there and abroad as a Benefactor, than did as a Governor. Being a great recommender as well as encourager of Worth, he used to say that he knew nothing that Church and State suffered more by, than the want of a due knowledg of those Worthy men that were peculiarly enabled and designed to serve both: And, as another Argument of his goodness, he went alwayes along with the moderate in the censures of Preachers in the University, practises in the Courts that were under his Jurisdiction: And in Opinions in the Convocation, whereof he was a Member, much pleased with a modest soft way, that might win the persons and smother their errors, being much pleased with his Friend Mr. Dods saying, that men should use soft words, and hard Arguments.

And this so much known to others, (though so little observed by him, this meek and slow speeched Moses his face shining to all men but himself) that it procured six or 7000 l. Improvement in his time to the Colledge, besides the Building of that Chappel which he Dedicated by his own burial, being the first that was buried there: His Virgin body injoying a Virgin grave, like that of the Lord, wherein never man lay.

(b) So they were accounted anciently.

Sleeping there where the Franciscans had a dormitory. The best Disputant having his Grave where the best Philosophers and (b) School-Divines had their Beds; and the modest man resting where that modest order slept, who called themselves Minorites, from Jacobs words, Gen. 32. 10. *Sum minor omnibus beneficiis suis.*

Yea

Yea his Adversaries themselves admiring him so far, that he was named one of the Committee for Religion in the *Jerusalem Chamber*, 1647. whither he came with hope that moderation and mutual compliance might finde expedients to prevent, if not the shaking, yet the overturning of Church and State; so the wary Merchants throws somethings over-board to save the Ship, which escapes not by struggling with the storm, but by yielding to it. And inserted one of their Assembly, whither he came not, being not called by the King (one of the flowers of whose Crown it is to call Assemblies, as appears by Bishop *Andrews* his Learned Sermon of the Right of calling Assemblies on *Numbers* 10. 12.) nor chosen by the Clergy; and because there was a legal Convocation in being, that superseded this Illegal Assembly wherein it was in vain for few Othodox men to appear, being overvoted by their numerous Antagonists.

But since he could not serve the King and Church with his parts, he did with his Interest, chearfully sending the Colledge Plate to the King, and zealously (when the Committee of the Eastern Association was settled there) protesting against any Contribution to the Parliament, as against true Religion and a good Conscience, for which he was (b) Imprisoned, Plundered, and tormented; and as high winds bring some men to sleep, so these storms brought this good Doctor to rest, whose dying words, (as if the cause of his Martyrdom had been Ingraven on his heart) breathed up with his Divine Soul, *Now God blefs the King*, though the worst word that came out of his mouth was to *Cromwell*, *That when they destroyed the Church Windows, you might be better Employed.*

(b) At St. Johns, and in his own Colledge till he dyed.

A Pupil of his compares him and Dr. *Collings* Professor, to *Peter* and *John* running to our Saviors Grave, in which race *John* came first, as the youngest and swiftest, and *Peter* entred into the Grave. Dr. *Collings* had much the speed of him in quickness of parts, the other pierceth the deeper into under ground, and deep points of Divinity; neither was the Influence either of Loyalty or Sufferings confined to his own Person, but was effectual upon all his Relations; for we finde *Richard Ward* of *London* Gentleman Compounding

	for	0234 l.	00	00
And <i>Henry Ward</i> ,	for	0105 l.	00	00

Besides Mr. *Seth Ward*, the Ornament not only of his Family, but of his Countrey, expelled *Sidney Colledge* for his Loyalty, tossed up and down for his Allegiance, till his incomparable temper and carriage recommended him to the Family of my Lord *Weinman* at *Thame-Parke* in *Oxfordshire*: his great skill in Mathematicks, opened his way in those sad times, to the Astronomy Professorship in *Oxford*, (they thought there would be no danger in his abstracted and unconcerned discourses of the Mathematicks) his extraordinary worth commanded Respect and Incouragement from Worthy men of all persuasions, excepting O. C. who told him when he stood for the Principality of *Jesus Colledge* in *Oxford*, That he heard he was a deserving Person, but withall a Malignant; his great



great Ability, especially for Discourse and Business, commended him to the Deanery first, and afterwards to the Bishoprick of Exeter; no Employment a Clergy-man ever was capable of, being above his capacity, who writes to the eternal honor of this Doctor his Uncle, in the Preface to his Lectures, set out with Bishop Brownrigg's his Overseers consent, and Dr. Ward, Mr. Hodges, Mr. Mathewes, and Mr. Gibsons pains, thus: *Ille me puerum quandeconem a Schola privata (ubi me tunc egre habui) ad Academiam vocavit, ille me valetudinarium recreare solitus est, & omni modo refocillare, ille mihi animum ad studia (ad motis lenitur Calcaribus, premiisque ante oculos positis) accendere solebat, ille mihi Librorum usum suppeditavit, ille me in Collegii Societatem (quam primum Licebat) cooptavit, ille mihi Magister unicus erat, & Patronus, & Spes, & Ratio studiorum.* With whose words we will finish this poor account of him (whose worth might be guessed, by the method of his Study, the exactness of his Diary, the excellency of his Lectures.) *Novit hac omnia Collegium Sidnecianum, cui plus quam 30 annorum spatio summa cum prudentia, Integritatis & sanctitatis Laude praefuit: novit atq; admirata est Academia Cantabrigientis ubi Cathedram Professorum. D. Margarete tot annos summo cum honore tenuit, errorum malleus atq; haesum, norunt Exteri, testantur hac opera quae nunc Edimus; ista certe ut non nescires, tui meiq; interesse existam abam, cetera norunt.*

*Et Tagu, & Ganges, forsitan & Antipodes.*

Here after these Noble and Loyal Ushers, comes in the King himself, not the exact time he was beheaded on, but yet the very minute he suffered; for though Charles was Martyred 1648. the King was killed 1644. For it is not the last blow that fells the Oak; besides, that the lifting up of some hands in the Covenant now enforced, was to strike at his life, according to the most refined sense of that solemn snare declared by Sir Henry Vane, who best understood it; having been in Scotland at the contrivance of it, at his death, June 14. when he was most likely to speak sincerely what he understood. His Person was in danger when they aimed at his Prerogative; The Conclusion is to a discerning person wrapped up in the premises, for I reckon his life was in danger when their was nothing left him but his life to lose.

*The Life, Reign, and Death, of the Glorious Martyr,  
CHARLES I. of Blessed Memory.*

**I** May Præface this sad Solemnity, as the *Romans* did their more joyful ones, that were to be seen but once in an hundred years; *Come and see what none that is alive ever saw, none that is alive is ever like to see again.*

See a King, and all Government, falling at one stroke. A Prince once wished, that his People had but one Neck, that he might cut them off at one blow; here the People saw all Princes with one Neck, which they cut at one attempt: a stroke levelled not at one King, but Monarchy; not at one Royal Person, but *Government*.

See *England*, that boasted of the first Christian King, *Lucius*; the first Christian Emperour, *Constantine*; the first Protestant Prince, *Edw. 6.* gloried now in the first Martyr'd King, *Charles I.* A Martyr to Religion and Government: The Primitive Institutes of the first of which, and the generally owned Principles of the second of which, other Princes have maintained with their Subjects blood, he with *his* own: Others by Laws and Power kept up both these, while they were able; he with *his Life*, when he was not able; supporting that very Authority it self, that supports other Princes; throwing himself the great Sacrifice into the breach made upon Power, to stop popular fury, and choosing rather not to be himself in the World, than to yield that that World by his consent should be Lawless or Prophane.

A Martyr, who stood to the Peoples Liberty, though with his own Captivity: that held up their Rights, with the loss of his own; had a care of their Posterity, with the ruine of his own Family: that maintained the Law that secures their lives, with his own: that could suffer others to distress him, but not to oppress his People: that could yield to dye, but not to betray his Subjects, either as Christians, or as *Englishmen*.

See the last Effort of Virtue, Reason, Discipline, Order, bearing up against that of Villany, Disorder, Licentiousness, and things not to be named among men.

See a King, that had deserved a Crown, in all mens judgement, had he not worn one; that other Nations wished theirs before his death, and we wanted since. A King, in whom it is one of the least things, that he hath been a King. The glory and amazement of Mankind, for an Innocence that was most prudent, and a Prudence that was most innocent. A King, that when most conquered, was more than Conquerour over himself.

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A a

descended,

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<sup>a</sup> of Scotland, <sup>b</sup> *Etheling's* Daughter married *Malcolme* Conqueror K. of Scots.

A a

descended,

I. His Extra-  
tion & Birth,  
a whose Daugh-  
ter Margaret  
married J. 4

c Dr. P. in his  
Life.

II. His Educa-  
tion and Hopes.

d in breupon he  
in did an  
chew the Cap  
down, and  
trampled it un-  
der fee: an  
Omen, said  
some, what an  
enemy he would  
be to the Arch-  
bishops O der,  
which had ne-  
ver since it  
needed such a  
better friend,  
though he sus-  
pended the  
Arch-bishop.  
e when the  
Chaplain re-  
ceived a drelli-  
on from the  
King, not to  
dispute with-  
out great ne-  
cessity; but if  
they did,  
George shou'd  
hold the Cau-  
clusion, and  
Charles, &c.  
f Mr. Vines  
saying, That he  
was the best  
Divine in  
England.  
III. His Carri-  
age while  
Prince.  
g To whom he  
was very dear.  
h The Q of  
Bohemia,  
whos Bride-  
man he was.

descended, and other the most Royal Families of Europe, by James 6. of Scotland, and Anne of Denmark, to whom he was born Nov. 19. 1600. at Dunfermeling; so weak, that he was <sup>e</sup> Christened privately. Providence (saith the excellent Writer) seeming to consecrate him to sufferings from the Womb, and to accustom him to exchange the strictures of greatness, for clouds of tears. Though yet of such hopes, that an old Scotchman, taking his leave of King James, upon his departure for England, waving Prince Henry, after some sage advice to the King, hugg'd our Martyr, then three years old, telling King James, who thought he mistook him for the Prince, That it was this Child who should convey his memory to succeeding Ages.

II. A King, that under the tuition of Sir Robert Caryes Lady, the first Messenger of Q. Elizabeths death; when the Scots thought the Q. would never dye, as long as there was a majestick and well-habited old Woman left in England: And under the Pedagogy of Mr. Thomas Murray, and the Lectures of King James himself, (when Bishop Andrews addressed himself to that King, being sick, and shewed him the danger of the young Princes being under Scotch Tutors) was such a Proficient, that being created D. of York, 1606. that to make up the weakness of his body, by the abilities of his mind, and to adorn the rough greatness of his fortune, with the politeness of learning; he was so studious, that P. Henry took Arch-bishop Abbot's Cap one day, and clapp'd it on his head, saying, That if he followed his book well, he would <sup>a</sup> make him Arch-bishop of Canterbury. And he left a world of good Books, marked with his own hand throughout, and in some places made more expressive than the Authors had done; and his learned Father said <sup>e</sup> at his going to Spain, That he was able to manage an Argument with the best studied Divine of them all. That besides many other accurate Discourses he had, he disputed one whole day alone with fifteen Commissioners, and four Divines, to all their <sup>f</sup> admiration, convincing them out of their own mouths; insomuch that some thought him inspired, or much improved in his afflictions; and others, that knew him better, averred, that he never was less, though he appeared so. To say nothing of his great skill in the Law, as much as any Gentleman (as he said once) in England, that was not a professed Lawyer; his skill in men and things, in Meddals, Antiquities, Rarities, Pictures, Fortifications, Gunnery, Shipping, Clocks, Watches. and any Mystery that it became him to know: For he said once, that if necessitated, he could get his Living by any Trade, but making of Hangings. Nor to mention his 28. excellent Meditations, equally majestick, learned, prudent and pious; 59. incomparable Speeches, besides several Declarations and Letters, writ with his hand; and to be indited only by his spirit.

III. A King, that being made Knight of the Garter, 1611. and D. of Cornwall, 1607. P. of Wales, and E. of Chester, 1616. managed his fortune (upon his Brother and <sup>g</sup> Mothers death, at whose Funerals being chief Mourner, he expressed a just measure of grief, without any affected sorrow) with so much gallantry, at his <sup>h</sup> Sisters Wedding, and other great Solemnities, especially at Justs and Turnaments, being the best Marks-man, and the most graceful manager of the great Horse

in

in England; as taught the World, that his privacy and retirements were not his necessity, but his choice; and with so much wariness and temper, that he waded all affairs of State, not so much out of conscience of the narrowness of his own spirit, or fear of the jealousy of his Father, to which they said his Brother was subject, as out of the peacefulness of his soul; and the prudence of his design, to learn to command by obedience, and to come free and untainted (as he did, notwithstanding the curiosity of people to observe Princes faults, and their conspicuousness to be observed) to his Fathers Throne. And so admirable his conduct in such affairs as were imposed upon him, especially the journey to Spain, where how did he discover their Intrigues! How commanded he his passion; and concealed his discontents! How he managed the Contracts of Olivarez, Buckingham, and Brissow, that might have amazed an ordinary prudence, especially in a young Statesman! How caressed he his Mistress, the Court, the Country, the Pope, nor disobliging the most Jesuited Clergy! How kept he his Faith, and secured his Person! How enthralled he the Infanta by his Meins, and the whole Country by his Carriage! How he honoured our Religion there, by a Spanish Liturgy; and how he escaped theirs, by a Spanish Reservedness! How he brought his affairs there, notwithstanding difficulties and oppositions, to a closure; and yet reserved a power to revoke all, in case he had not the Palatinate restored, being resolved (with his Father) *Not to marry himself with a portion of his only Sisters tears!* How he, the Heir apparent of the Crown, (considering the fatal examples of those Princes, that ventured out of their own, to travel their Neighbour Dominions) got through France, in spite of the Posts that followed him, to Spain; and from Spain, in spite of the malice that might have kept him there! How friendly he parted with the K. and Court of Spain, notwithstanding, that the first observation that he made, when he was on Shipboard, was, that he discovered two Errors in those Masters of Policy; the one, *That they should use him so ill there;* and the other, *That after such usage, they should let him come home!* What an Instrument of love he was between the King his Father, and the Parliament; and what a Mediator of service between them and the King! He, in the Kings name, disposed them to seasonable supplies of his Majesty; and he, in the Parliaments name, disposed him to a necessary War with Spain. How tender were they of his honour, and how careful he of their Privileges! In a word, when but young, he understood the Intrigues, Reserves, and Maxims that make up what we call Reason of State, and when King, he tempered them with Justice and Piety; none seeing further into the Intrigues of Enemies, none grasping more surely the difficulties and expedients for his own design, none apprehending more clearly the events of things, none dispatching more effectually any business; inasmuch, that when his Council and Secretaries had done, he would take the Pen, and give more lustre and advantage to VVritings, (saying, *Come, I am a good Cöbler*) wherein he would strangely meet with all difficulties imaginable; so that it was truly said of him, *That had he been Privy Counsellour to any other Prince, he had been an Oracle;* carrying, with H. 4. all his best Counsel on one Horse.

in who might  
be p<sup>r</sup> favourites  
to be the ob-  
jects of the  
peoples discom-  
sent.

As his own  
Grandmother,  
the Q. of Scot-  
land, coming  
to England.

That this K. James  
was not sensi-  
ble of, till Ar-  
thurs capped  
his Cap on his  
head, for let-  
ting the Prince  
go to Spain;  
and saying,  
That if he re-  
turned, he  
would take off  
the Cap from  
the King of  
England's  
head, and set it  
on the K. of  
Spain's, which  
made the King  
melancholly till  
he heard the  
Prince was at  
Sea.



IV. His Carriage when King.

1. His Marriage, his Chastity, and Gods blessing him with Children.

m Given the D of Cheve-  
reux.  
n Trinity  
Sunday, 1625.

o No Subject sought him for  
injuring him.  
be having, by  
his power and  
example, secur-  
ed them in all  
their Relations.

2. His first  
Parliament.

p Adverting  
against their  
Commander  
the Lord Wim-  
bleton.  
q with a Plague  
bred by their  
Discontent:  
As discontent-  
ed men are most  
susceptible to that  
Distemper.

3. His Corona-  
tion and Fru-  
gality.

IV. A King that was received out of *Spain* with infinite triumphs, when our hopes and Prince; and out of his wardship with more, when our enjoyment and King *March 23. 1625*; none of the weaknesses of Youth, attended with power and plenty having enervated his solid virtue; and so the Kingdom promised its self (what it enjoyed as long as he enjoyed himself) all the benefits of a happy government.

1. His Marriage! (the first act of state in his Reign, except his Fathers Funeral, whereat he was a Close-mourner, hallowing the ascent to his Throne with a pious act of grief; unusual for Kings, but such as he, who preferred Piety before Grandeur:) was prudent and happy with the most excellent Lady (who shared in the comforts only of his good fortune, and in all of his bad; Reverencing him, not his greatness) *Henrietta Maria*, youngest Daughter to *H. 4. of France*, whom he had seen by chance in his way to *Spain*, and who hearing of his adventure thither, was pleased to say, *That he might have had a Wife nearer home*: to whom he was married at *Nostredame in Paris* by <sup>m</sup> Proxy, and at <sup>n</sup> *Canterbury* by himself, never straying from her (as he told his Daughter *Elizabeth*) in his thoughts, being chaste in his discourse, hating all obsecrity that might offend the Ears, much more in converse, allowing no vanity that might blot the honour of any of his Subjects, and by whom God blessed him and us with 9 Children, viz. 1. *Charles James*, born *May 13. 1628*. 2. *Charles II.* *May 29. 1630*. 3. *James Duke of York* 4. *September 13. 1633*. 4. *Henry Duke of Gloucester*, *July 8. 1639*. 5. *Mary Princess of Aurange*, *November 4. 1631*. 6. *Elizabeth*, *Jan 28. 1635*. 7. *Anne*, *March 17. 1637*. 8. *Katherine*. 9. *Henrietta*, *Duchess of Anjou*, *June 16. 1644*.

2. His first Parliament, notwithstanding it was made up of soft Noble, and troublesome Commons, both made perverse and wan-son by long peace and plenty and desire of change, of factious demagogues, whose humour men of boundless and ambitious hopes made use of, he moderated with a clear account given of the whole administration of Government, and a benign answer made to all their Petitions, to a concession of a few subsidies, towards the VVar with *Spain*, which they set him upon; and which, notwithstanding the disasters of his Navy by storms, going out too late, and for want of pay, coming home too soon, undisciplin'd and wasted; and the Plagues raging in *London*; ended in an honourable Peace.

3. His Coronation frugal, he reserving his Treasure for more necessary occasions than Pomp; not out of his own inclination; for his repair of *Pauls*, his Navy, and other instances, demonstrate him magnificent; but out of his fatherly regard to the condition he found his Kingdomes Treasures in, drained by the *Scotts*, and not chearfully supplied by the *English*, without harsh conditions: so unwilling were we, when we knew not what to do with our Money, to secure the whole of our Estates, by allowing him a part; and yet improved by him so far, as to serve the majesty of the Crown for 15. Years; to support a VVar with two of the greatest Potentates in *Europe*; to supply the King of *Sweden*, and bear the charge of the first *Scotch* Expedition, without any considerable contribution from the people. They that made him first *Necessitous*, in order to the making of him *Odious*; decried him for covetous, be-  
cause

cause he rewarded not men according to their boundless expectation, but according to their exact merit; being liberal, not vain; and loving to do good to the whole Kingdom, rather than to particular persons; as Steward of a publick treasure, rather than a Lord of his own; making his Virtue serve the necessities of the Realm, which others Vices would not.

4. His second Parliament, notwithstanding the contracts between Buckingham and Bristol, the bitterness of the Remonstrators of the Lower House against him, and his Instruments of State; yet he sweetened so far, he granting their Petition of Right, they bestowing on him five Subsidies, that their modesty, and his goodness, strived which should exceed each other.

V. A King, 1. Of so much honour, that when his French Subjects abused his Queen, he durst bravely, yet liberally dismiss them, though he might look for a War to follow, which he valued not, when by his Caresses he had melted, and obliged the Queen to a contentment, choosing a foreign war rather than household broyles. 2. Of so much sence for Religion, as to lay out, when his estate was low, and his debts high, 400000<sup>l</sup>. upon the relief of the French Protestants, in embassies of Peace, and designs of VVar, though both unsuccessfull, the unhappiness of his Ministers, not any fault of his. 3. Of so much prudent goodness as to restore Delinquents, such as A. B. Abbot, Lord Say to favour, to prefer Wentworth, and Savile; to advance Dr. Potter, and other moderate men: a course that if it did not oblige but encourage the faction, finding such rewards for being troublesome; it was because they had but one grievance really, however they pretended many, and that was Government it self. 4. Of so peaceable and good a nature, as to choose rather to settle peace at home and abroad by prudence, rather than to finish war by violence; this the way of bruits, more fashionable in the eye of the world; the other the way of men, more satisfactory to his own breast. 5. Of so much Justice, that the greatest, witnesse the Earl of Castlehaven was not secure if he offended the Laws of God or Man, and of so much clemency, that the worst (witnesse Hamillon, and the Lord Balmarino) was safe if he did but offend him; he thinking a Kingdom was so troublesome, that no man would sin either to enjoy or keep it. He subjected his L. Keeper C. and a L. Treasurer to Tryal for Bribery, yet would he hardly admit that his enemies should be brought to tryal for Treasons; he designed men no harm, and he believed all good of them. Men in his time feared Laws not Men. He would say, *Let me stand or fall by my own Counsel, I will choose any misery rather than Sin.* His Acts were alwayes vouched by his Judges and Divines lawful, before he would allow them expedient: Nay, the VWorld saw by his condescentions, that he desired not a power to do harm, but that (as he proved once to a Lord of the Faction) he thought, that if he had no power to do ill sometimes, he might not have power when he needed to do good; and Subjects fears of mischief, may destroy their hopes of benefit. His Prerogative, and his Peoples Liberty, which made such a noise in the VWorld, agreed well in his breast; the last being as well his care, as the first. Of a strange counsel that a Lord was reported to give him,

4. His second Parliament.

V. The Benefits of his Government.

1. His dismissal of the Insolent French.

2. Besides Land Mortgaged for 120000 l. to the City, and 30000 l. borrowed of the East-India Company.

[In that trial of Combat, which he judged unlawful, wherein one Rey would have proved, that one Ramsey would have had him serve D. Hamillon, to attain the Kingdom of Scotland, whose right to it they blazoned abroad.

he said, *That none durst be so Impudent, as to give it him; For if they had* (said he) *I should have set such a mark upon them, as that all Power should have known my Intentions by it, which was ever to govern by Law, and not otherwise.* He was as faithful of his word to others (the reason why he would not grant the Faction all they desired, as he was advised, because he would make good to them what he granted) as it was his Interest others should not be false to him. His great word being, *Leave me to my Conscience and Honour, and let what will befall me.* *Trouble not your selves* (said he, when advised to escape from *Carrisbrooke*) *I have the Parliaments honour pawned for my security, I will not dishonour my self by my escape.* Tell me not (were his heroique words, to a faithful Counsellour, advising him to Expedients to save his Life) *what I may do to save my Life, but what I may do with a safe Conscience: God forbid that the safety or being of the Church should depend upon my Life, or any mortal mans: And I thank God I have a Son, that I have reason to believe will love the Church as well as I do.* And being told his death was resolved on, he answered like himself; *I have done what I can to save my life, without losing of my soul, I can do, I will do no more, Gods will be done.*

VI. A King so blessed, while left to his own Justice and Government; not only in his Family, with a Son, born *May 29. 1630.* (when a new Star at Noon congratulated his birth) the earnest of a more numerous Issue, those Props of Empire, surer than Armies or Navies: but in his Realm, with such peace, plenty and power, as enabled him to check the greatness of *Austria*, and the insolent Proposals of the King of *Sweden*: To reduce *Ireland* to such a condition of peace and security, as that it paid the charges of its own Government, formerly deducted out of the *English* Exchequer: To meditate the repair of *St. Pauls*, towards which he got together 146000<sup>l</sup>. To restore such *Scottish* Lands and Tythes, as had been stolen from the Crown and Church, during *K. James* his minority, to the Crown; with augmentation to the Clergy, and ease to the People, held in vassalage by their new Landlords; reserving those Landlords those Lands, to be held of the Crown at a moderate rent, and in spite of these and other disaffected persons, to ratifie such Laws for Church and State as King *James* had established: To furnish out such a Navy as brought the *Hollanders* (notwithstanding *Grotius* his *Mare Librum*, against which *Selden* writ *Mare Clausum*) to Caress the King and Queen with presents of *Ambergreece*, and to crave a precarious use of our Seas, &c. and the *Spaniard* to coin all his Bullion in our Mint: His own people could not wish for more happinesse than they enjoyed, unless it were the addition of grace to understand their happinesse grown to such a height, as by the necessity of nature, which put all things in motion, must decline: Security increasing the trade, arts, glory, and plenty of the Nation, and Justice preserving them, the meaner sort might Reverence, but need not fear the greatest, and the greatest might despise, but durst not injure the meanest: All Pickaroons and Pirats were forced to their nests and sneaking harbours: More Privileges were granted the People than they had since the Conquests, as that they should part neither with their money: nor lives, nor services, nor houses, without their own consent in Parliament; that they should enjoy all the

Rights

which his  
Enemies knew  
to be it, but it  
was his offer-  
ing him Propo-  
sitions repug-  
nant to his  
Conscience, and  
tho' he did not  
seem a Peace.

VI The bless-  
ing of God to  
him, as a his  
future.

a Many Arts  
revived.



Rights and Liberties they ever had since they were a People; that they should have a Parliament every three years; that they should fear neither *High Commission*, *Star Chamber*, nor the disposal of their Children and Estates in the Court of Wards: and more seeming gratitude awhile returned to him, than to any Prince before him: all his future sufferings being only to set off his orient virtues, and to let the wanton people know, what a sad thing it is to lose the best of Kings, and be given over to the pride and violence of the basest of men; to punish our sins with his patience; who had an *εὐτυχία*, a constant course of prosperity in himself, after a War and overthrow, to be judged by all men, to deserve that prosperity he wanted; yea, and to have from God a constant assurance, that his prosperity should be the more prosperous for his misfortunes: he asking Bishop *Juxon*, Whether the Blessed above knew any thing of what was done here upon Earth; and (upon his reply with the Ancients, that it was probable they might) answering, That then his sufferings would be sufficiently recompenced with the knowledge he should have of his Sons prosperity. One Night a Wax Mortar, such as the King had alwayes by him in his Bed-chamber, was, as he thought, quite extinguished in the Night, yet in the Morning burned very clearly (to his Majesty, and the Right Honourable the Earl of *Souhampton's* wonder, that lay in the same Chamber, (as Gentleman of the Bed-chamber) that Night, knowing it was really out, and that none could come in to light it) a presage he afterward applyed thus, That though God might suffer his light to be extinguished for a time, yet he would at last lighten it again. Hear him himself thus discoursing on the various events in his affairs, and his prospect of what was to come.

### Upon the various Events of the VVar, Victories and Defeats.

**T**He various successes of this unhappy War have at least afforded the variety of good meditations: Sometimes God was pleased to try me with Victory, by worshipping my Enemies, that I might know how with moderation and thanks to own him and his power, who is the only true Lord of hosts; able when he pleases to repress the confidence of those who fought against me with so great advantages for power and number.

From small beginnings on my part, 'e let me see, that I was not wholly forsaken by my Peoples love, or his protection. Other times God was pleased to exercise my Patience, and teach me not to trust in the arme of flesh, but the living God.

My sins sometimes prevailed against the Justice of my cause; and those that were with me wanted not matter and occasion for his just chastisement both of them and me: Nor were my Enemies less punished by that prosperity, which hardened them to continue that injustice by open hostility, which was begun by riotous and un-Parliamentary Tumults.

There is no doubt but personal and private sins may oft-times over-balance the justice of publick engagements; Nor doth God account every gallant Man (in the Worlds esteem) a fit instrument to assert in the way of War, a righteous cause; The more men are prone to arrogate to their own skill, valour, and strength,

Strength, the lesse doth God ordinarily work by them for his own glory.

I am sure the event or success can never state the justice of any cause, nor place of mens Consciences, nor the eternal fate of their Souls.

Those with me had ( I think ) clearly and undoubtedly, for their justification the Word of God, and the Laws of the Land, together with their own Oaths, all requiring obedience to my just commands; but to none other under Heaven without me, or against me, in the point of raising Arms.

Those on the other side are forced to fly to the shifis of their pretended fear, and wild Fundamentalls of State ( as they call them ) which actually overthrow the present Fabrick both of Church and State; being such imaginary Reasons for self-defence, as are most impertinent for those men to allege; who being my Subjects, were manifestly the first assaulter of me and the Laws, first by unsuppressed Tumults, after by listed Forces.

The same Allegations they use, will fit any Faction, that hath but power and confidence enough, to second with the sword, all their demands against the present Laws and Governours; which can never be such, as some side or other will not find fault with, so as to urge what they call a Reformation of them, to a Rebellion against them: Some parasitick Preachers have dared to call those Martyrs, who dyed fighting against me, the Laws, their Oaths, and the Religion established.

But sober Christians know, That glorious Title can with truth be applyed only to those, who sincerely preferred Gods truth, and their duty, in all these particulars, before their lives, and all that was dear to them in this World; who, having no advantagious designs, by any innovation, were religiously sensible of those ties to God, the Church, and my self, which lay upon their souls, both for obedience, and just assistance.

God could, and I doubt not but he did, through his mercy, crown many of them with eternal life, whose were lost in so just a cause; the destruction of their bodies being sanctified as a means to save their souls.

Their wounds, and temporal ruine, serving as a gracious opportunity for their eternal health and happiness; while the evident approach of death, through Gods grace, effectually disposing their hearts to such humility, faith, and repentance, which, together with the rectitude of their present engagements, would fully prepare them for a better life, than that which their enemies brutish and disloyal fierceness could deprive them of, or without repentance hope to enjoy.

They have often indeed had the better against my side in the field, but never, I believe, at the bar of Gods tribunal, or their own Consciences, where they are more afraid to encounter those many pregnant Reasons, both from Law, Allegiance, and all true Christian grounds, which consist with, and accuse them in their own thoughts; than they oft were, in a desperate bravery, to fight against those forces, which sometimes God gave me.

whose condition, conquered and dying, I make no question, but is infinitely more to be chosen, by a sober man ( that duly values his duty, his soul, and eternity, beyond the enjoyments of this present life ) than the most triumphant glory, wherein their and mine enemies survive; who can hardly avoid to be daily tormented, by that horrid guilt, wherewith their suspicious, or now convicted Consciences, do pursue them; especially since they, and all the world have seen, how false and un-intended those pretensions were, which they first set forth, as the only plausible ( though not justifiable ) grounds of raising a

War,

War, and continuing it thus long, against me, and the Laws established; in whose safety and preservation, all honest men think the welfare of their Country doth consist.

For and with all which, it is farr more honourable and comfortable to suffer, than to prosper in their ruine and subversion.

I have often prayed, that all on my side, might joyn true piety with the sence of their loyalty: and be as faithful to God, and their own souls, as they were to me; that the defects of one might blast the endeavours of the other.

Yet cannot think, that any shews or truth of piety, on the other side, were sufficient to dispencc with, or expiate the defects of their Duty and Loyalty to me, which have so pregnant convictions on mens Consciences; that even prophaner men are moved, by the sence of them, to venture their lives for me.

I never had any Victory, which was without my sorrow, because it was on mine own subjects; who, like Absalom, dyed, many of them, in their sins: And yet I never suffered any Defeat, which made the despair of Gods mercy and defence.

I never desired such Victories, as might serue to conquer, but only restore the Laws and Liberties of my People, which I saw were extremely oppressed; together with my Rights, by those men, who were impatient of any just restraint.

When Providence gave me, or denied me Victory, my desire was, neither to boast of my power, nor to charge God foolishly, who I believed at last would make all things to work together for my good.

I wished no greater advantages by the War, than to bring my Enemies to moderation, and my friends to peace.

I was afraid of the temptation of an absolute Conquest, and prayed for victory over others, then over myself; when the first was denied, the second was granted me, which God saw best for me.

The different events were but the method of Divine Justice, by contrary Winds to winow us, that, by punishing our sins he might purge them from us, and by deserting peace, he might prepare us more to prize, and better to use so great a blessing.

My often Messages for peace shewed, That I delighted not in War, as my former concessions sufficiently testified, how willing I would have prevented it, and my total unpreparedness for it, how little I intended it.

The Conscience of my Innocency forbad me to fear a War; but the Love of my Kingdoms commanded me (if possible) to avoid it.

I am guilty of this War of nothing but this, That I gave such advantages to some men by confirming their power, which knew not to use with that modesty, and gratitude, which became their Loyalty, and my confidence.

Had I yielded less, I had been opposed less; had I denied more, I had been more obeyed.

'Tis now too late to review the occasions of War; I wish only a happy conclusion of so unhappy beginnings: the inevitable fate of our sins was (no doubt) such, as would no longer suffer the Divine Justice to be quiet, we having conquered his patience, are condemned by mutual conquerings to destroy one another: for the most prosperous successes on either side impair the welfare of the whole.

Those Victories are still miserable, that leave our sins unsubdued, flushing our pride, and animating to continue injuries.



*Peace it self is not desirable, till Repentance have prepared us for it. When we fight more against our selves, and less against God, we shall cease fighting against one another: I pray God these may all meet in our hearts, and so dispose us to a happy conclusion of these civil wars, that I may know better to obey God, and Govern my People; and they may learn better to obey both God and me: nor do I desire any man should be further subject to me, than all of us may be subject to God.*

VII. His Mercy and Love to his People, Humility and Patience.

VII. A Prince so merciful, so loving to his people, and so humble and patient; that though severe sometimes to Offenders against the publick (and to punish the bad is a mercy to the good) yet to amazement tender towards Offenders against himself: No Man dyed in his Reign that he could save, being sparing of that very blood that others were prodigal of against him: Alway more ready to end the War by a harmless and rational treaty, than by a bloody battle; grieving when his pity or peaceableness could not save Offenders, of whom he was, as appeared by Warrants after several battles, as careful as of his own friends, alway remembring with tenderness, that they were his Subjects, even when he was forced to fight against them as Rebels, of whom (if he took them) he took no other revenge, than to engage them to be no more deluded, and not to endeavour his murther (as yet they did afterwards) who saved their lives; and if they must dye, taking care by instructing them, that they should goe thither, where they should sin no more. He reckoned himself never more in his Throne, than when in the hearts of his people; and when he heard the Parliament gave him Subsidies, none dissenting, he *Wept for Joy*, not for the Treasure he had, but for the *Mine* he found, his *Peoples love*: He valued not three Kingdoms, nor his own life, when to be bought with Propositions that ruined his Kingdoms, such as the Army brought him the day before he dyed; At the reading of the first of which, he threw them away, and smelling their design to ruine his honour, as well as his person, said, *I will suffer a thousand deaths, ere I will so prostitute my Honour, or betray the Liberties of my People*: and no wonder if he would not redeem himself at the rate of a publick ruine, when he would not do it with the injury of any single person: for when the Noble Lady *Newburgh* proposed to him a way to escape, when at her House, he refused it, saying, *If I should get away, they would cut you in pieces*: a goodness extending to his very enemies, of whom he said, that the faction he thought could not forgive him, and (they are his own words) *not to make myself a better Christian than I am, I think I should not so easily forgive them were they Kings*: but I tell thee, Governour, I can forgive them with as good an appetite, as ever I eat my dinner after a hunting; and that I'll assure you was not a small one.

So humble he was (Majesty being at the highest hath no other way to increase but to condescend) that (inviting persons to discourse with himself, nor with Majesty) he would always begin a discourse with a *By your favour Sir*; and when in the Isle of *Wight* recommended a poor old man to Sir *Philip Warwick* (who had much of his trust and affection) and told him, *he was a very honest fellow, and had been his best companion for two months together*: Not to mention his condescension to Dr. *Hammond* when he had lost his voice to teach him himself, and his care of young Gen-

Gentlemen that were to travel, whom he would instruct, among many other lessons, with this, *Keep good company, and be always doing*, being as much pleased with the accomplishments of his subjects, as some poor spirited Tyrants are with the defects of theirs.

Besides these virtues, that patience, not usual to Kings (whose power bears hardly the restraints of Equity, much less those of Injuries) that his Book and Meditations breath throughout, which made him say, when his Guard would have cut a way to poor peoples detriment for him to avoid a showr, *that as God had given him affliction to exercise his patience, so he had given him patience to bear his afflictions*: Patience that managed the cross humours of his friends, and overcame the malice of his enemies, breathing out with his Soul in Prayers for them, and to make his mercy immortal, in a charge to his Son to forgive them. Virtues for which he was always admired even by Foreigners, and at last applauded even by his enemies, Mr. Vines saying, *that he was sorry he understood not the King sooner, it being our unexpressible happiness that we have such a Prince, and loss if we should part with him*. Foreigners apprehensions of him take in these words.

The King of Morocco's Letter to King Charles the First.

When these our Letters shall be so happy as to come to your Majesties sight I wish the spirit of the righteous God may so direct your mind, that you may joyfully embrace the message I send; presenting to you the means of exalting the Majesty of God, and your own reward amongst men: the legal power allotted to us, make us common Servants to our Creator; then, of those people whom we govern: So that observing the duties we owe to God, we deliver blessings to the world; in providing for the publick good of our States, we magnifie the honour of God like the Celestial bodies, which though they have much veneration, yet serve only to the benefit of the world. It is the excellency of our bodies to be instruments, whereby happiness is delivered unto the Nations. Pardon me Sir, this is not to instruct, (for I know I speak to one of a more clear and quick sight than my self) but I speak this, because God hath been pleased to grant me a happy Victory over some of those rebellious Pyrates, that have so long molested that peaceful Trade of Europe; and have presented further occasion to root out the Generation of those, who have been so pernicious to the good of our Nations: I mean, since it hath pleased God to be so auspicious to our beginnings in the conquest of Salla, that we might joyn and proceed, in hope of like success, in the War against Tunis, Algier, and other places, (Dens and Receptacles for the humane Villanies of those who abhor rule and government) herein whilst we interrupt the corruption of maglinant spirits of the world, we shall glorifie the great God, and perform a duty that will shine as glorious as the Sun and Moon, which all the Earth may see and reverence; A work that shall ascend as sweet as the perfume of the most precious odours, in the Nostrials of the Lord; A work happy and gratefull to men; A work whose memory shall be revered so long as there shall be any that delight to hear the actions of Heroick and magnanimous spirits, that shall last as long as there be any remaining amongst men that love and honour the piety and vertue of noble minds. This action I willingly present to you, whose piety and vertues equal the greatness of your power. That we who are the Servants to

w Oliver, they say, could not endure to hear a man speak sense. Plato was like to dye, because he seemed wiser than the Sicilian Tyrans.

x Being deluded, as he said, to unworthy thoughts of him; but now convinced to a great reverence of him.

the great and mighty God, may hand in hand triumph in the glory which this action presents unto us. Now because the Islands which you govern have been very famous for the unconquered strength of their shipping, I have sent this my trusty Servant and Embassadour, to know whether in your Princely wisdom you shall think fit to assist me with such forces by Sea, as shall be answerable to those I provide by Land, which if you please to grant, I doubt not but the Lord of Hosts will protect and assist those that fight in so glorious a cause. Nor ought you to think this strange, that I who much reverence the peace and accord of Nations, should exhort to a War: Your great Prophet Christ Jesus was the Lion of the Tribe of Judah, as well as the Lord and giver of Peace, must always appear with the terrour of his Sword, and wading through Seas of blood, must arrive to tranquillity. This made James your Father, of glorious memory, so happily renowned amongst all Nations. It was the noble fame of your Princely virtues, which resounds to the utmost corners of the Earth, that perswaded me to invite you to partake of that blessing, wherein I boast my self most happy. I wish God may heap riches of his blessings on you, increase your happiness with your daies, and hereafter perpetuate the greatness of your name in all Ages.

Virtues that had they been sweetned with little circumstances such as theirs are, who observe some minute wayes of obliging, and not reall, solid, and grand actions, had pleased the world while he lived, as they astonished it since he was dead; he aimed at the general good of the Commonwealth, and therefore he was not carefull to be plausible to particular persons, verifying that maxime, That Ordinary Princes are applauded, but Heroick ones not understood. Virtues that make it an Impertinence to tell the world that he was temperate, eating for health, not luxury; and drinking wine mingled with water, excepting when he eat Venison, concluding the greatest entertainment with a glass of water, beer, and wine, seldome drinking between meals: that his Recreations were manly and sober, Chess, Books, Limning, excellent Discourse, and Hunting, being the most usuall of them; and that his private converse was free and ingenious, witness his answer to a Presbyterian Minister who inquired for Captain Titus (a person very well-deserving of him and his son) that he wondred after so unhappy a discourse about Timothy he would look for Titus; these being the inconsiderable Circumstances of his great goodness.

VIII. A King so religious, that his devotion in the Church when young, was equal to his gallantry at Court, his mind being no more softened and debauched by his fortune, than his body; a devotion not Popular nor Pompous, but solid and secret, filling his Soul as God doth the world silently; his Soul being wrapped up in his Prayer not to be disturbed either by the best or worst accident that could happen.

A Devotion to which he made his pleasure (witness his constant calling for Prayers before Hunting, though before day) and his business, witness his ordering of Prayers to be made to God, before he engaged the Rebels at Brentford (valuing his duty before his safety) whereupon his private Prayers in restraint, were admired by his Enemies, and his constant attendance on, and hast to Divine Service whereever he was, by his friends. At Bishop Lauds request he came to Church in the beginning of

y There are  
methodical and  
his extracts  
of his drawn  
out of Bishop  
Laud, Mr.  
Hooker, and  
Bish Andrews,  
wherein he  
draw together  
all the argu-  
ments giving  
light and  
strength to them  
even while he  
epitomised  
them.

z. witness his  
unweariness  
at Prayer when  
he had News  
of the Duke of  
Buckingham's  
death was  
brought to him:  
bidding the  
Chaplain go on,  
when he stop-  
ped at the dis-  
turbance.



of Divine Service to prevent any interruption might happen in the publick Devotion, and of his own accord he continued to the end to avoid all Contempt of it. Where his eye was in the beginning of Sermon, there it was in the end; his attendance edifying as much *by the Example*, as the Preacher did by *his Doctrine*: The established way of the Church of *England* was his profession, not so much by Education, as by Choice, not as a profession he *liked*, but *understood* the best in the world: Nothing more usuall than to defame him and others for Inclination to Popery (for to the great shame of our Profession, and honour of the Roman, all the Reason, Order, Discipline, Laws and Religion that was in the world, was then reckoned Popish) and yet nothing rendred him a more conspicuous Protestant than the late Rebellion, wherein besides his Constancy in *Spain* against the temptations of that Court, the solicitations of the Pope, and the restless Importunities of Priests and Fryers, he added these Arguments of his sincerity in Religion, *viz.* That in his private Indearments to the Queen when he had most need of her assistance, he saith Religion was the only thing in difference between them: And in his Legacy to his Children, he bequeatheth them not only Bishop *Andrews* Sermons, and Mr. *Hookers* Policy that might confirm them in the Doctrine and Discipline of our Church, but Archbishop *Lauds* book against *Fisher* the greatest and strongest Argument and Antidote against the Romists, insomuch that if the faction had not overthrown his Government, the Papists as appears by *Habermesfelds* discovery had ruined his Person; as afterwards many of them obstructed his Restauration, and his Sons, for no other reason, but that he was Heir of his Fathers Faith, as well as his Throne.

Religion had the whole power of his soul, as he should have had of his subjects, whom he desired no further subject to him, than he was to God. How tender his Conscience! that was resolved (as he injoynd the most Reverend Father in God, *g.* now Arch-bishop of *Canterbury* then his Chaplain, if ever he saw him in prosperity, to put him in mind of it) to do publick Pennance, for consenting to the E. of *Strafford's* death (a deep sence of which action went with him to his grave) and to the injuries done the Church in *England* and *Scotland*. How careful his heart! in that, when the Commissioners at the Isle of *Wight*, urged him to allow the lesser Catechism of the Assembly, (that being, they said, but a small matter) he said, *Though it seem to you a small matter, yet I had rather part with the choicest flower in my Crown, than permit your Children to be corrupted in the least point of their Religion.* How great his Integrity! when the Commissioners urged the abolishing of Episcopacy in *England*, because he had consented to the abolishing of it in *Scotland*; and it was replied, That in *Scotland*, the Act made to that purpose, in the minority of King *James*, was not repealed; and that his consenting to that, was only leaving them where the Law left them: He said, *That Reply was true, but it was not all, for the truth is (they are his own words) and tell them so the next time they urge that, When I did that in Scotland, I sinned against my Conscience, and I have often repented of it, and I hope God hath forgiven me that great sin; and by Gods grace, for no consideration in the World, will I do so again.* Neither was he thus exceedingly religious as a man only, but as a King: Neither

was Religion only his private Devotion, but his publick Government, wherein he aimed at, 1. The peace of the Church, (wherein those parts and abilities that he saw lost in malice and dissensions, might be very useful to the promoting of Religion and Godliness) And 2. the honour, maintenance and splendour of the Church: For the first of which, he consulted sufficiently, in his favours to Arch-bishop *Laud*, Bishop *Neile*, Bishop *Juxon*. For the second, by his endeavour to recover the Patrimony of the Church in *England*, *Ireland* and *Scotland*, where his religious intentions gave occasion to their rebellion, who, rather than they would part with their private sacrileges, resolved on the publick ruine. And for the third, by his great charge in the repair of *St. Pauls*, and other places. To say nothing of his godly resolution to buy all Lands and Tythes, alienated from the Church, with his own Estate, by such degrees as his other expences would give him leave; the greatest testimonies of a design to make Religion as universal of his Empire, next those from his own mouth.

First, Before God.

The Kings Protestation at *Christ-Church*, when he was to receive the Sacrament at the Bishop of *Armagh* hands.

a Meaning the  
Bishop of *Ar-*  
*magh*.

**M**R<sup>a</sup> Lord, I espy here many resolved Protestants, who may declare to the World the resolution I now do make. I have to the utmost of my power prepared my Soul to become a worthy receiver, and so may I receive comfort by the blessed Sacrament, as I do intend the establishment of the true Protestant Religion, as it stood in its beauty in the happy daies of Queen Elizabeth, without any connivance of Poperie. I bless God that in the midst of these publick distractions, I have still liberty to communicate, and may this Sacrament be my damnation, if my heart do not joyn with my lips in this protestation.

Secondly, Before the VWorld.

The Kings Declaration to the Reformed Churches.

**C**HARLES, By the special providence of Almighty God, King of England, Scotland, France and Ireland, Defender of the Faith, To all those who profess the true Reformed Protestant Religion, of what Nation, condition and degree soever they be, to whom this present Declaration shall come, Greeting. Whereas We are given to understand, that many false rumours, and scandalous Letters, are spread up and down amongst the Reformed Churches in foreign parts, by the politick, or rather the pernicious industry of some ill affected persons, that We have an inclination to recede from that Orthodox Religion, which we were born, baptized, and bred in; and which we have firmly professed and practised through the whole course of Our Life to this moment: And that we intend to give way to the introduction and publick exercise of Popery again in Our Dominions: Which conjecture, or rather

ther most detestable calumny, being grounded upon no imaginable foundation, hath raised these horrid Tumults, and more than Barbarous wars throughout these flourishing Islands, under a pretext of a kind of Reformation, which would not prove only incongruous, but incompatible with the Fundamentall Laws and Government of this our Kingdom. We desire that the whole Christian world should take notice, and rest assured, that we never entertained in our imagination the least thought to attempt such a thing, or to depart a jot from that Holy Religion; which when we received the Crown and Scepter of this Kingdom, we took a most Solemn Sacramentall Oath to Profess and Protect. Nor doth our most constant Practice, and daily visible Presence in the Exercise of this sole Religion, with so many asseverations in the head of our Armies, and in the publick attestation of our Lords, with the circumspection used in the education of our Royall Offspring, besides divers other undeniable arguments only demonstrate this, but also that happy Alliance of Marriage we Contracted between our eldest Daughter, and the illustrious Prince of Orange, most clearly confirms the reality of Our intentions herein; by which Nuptial engagement it appears further, that Our endeavours are not only to make a bare profession thereof in Our own Dominions, but to enlarge and corroborate it abroad, as much as lieth in Our power. This most holy Religion, with the Hierarchy and Liturgy thereof, We solemnly protest, that by the help of Almighty God, We will endeavour, to Our utmost power, and last period of Our life, to keep entire and immovable; and will be careful, according to Our duty to Heaven, and the tenour of the aforesaid most sacred Oath at Our Coronation, that all Our Ecclesiastics, in their severall Stations and Incumbencies, shall preach and practice the same.

Thirdly, Before the Kingdom.

### The Kings Declaration and Protestation before the whole Kingdom.

**I** Do promise, in the presence of Almighty God, and as I hope for his blessing and protection, that I will, to the utmost of my power, defend and maintain the true Reformed and Protestant Religion, established in the Church of England; and by the grace of God, in the same will live and dye.

I desire to govern by the known Laws of the Land, and that the liberty and propriety of the Subject may be by them preserved with the same care as mine own just Rights. And if it please God, by his blessing upon this Army, raised for my necessary defence, to preserve me from this Rebellion, I do solemnly and faithfully promise, in the sight of God, to maintain the just privilege and freedom of Parliament, and to govern by the known Laws of the Land, to my utmost power, and particularly to observe inviolably the Laws consented unto by me this Parliament.

In the mean while, if this time of war, and the great necessity and straits I am now driven unto, beget any violation of these, I hope it shall be imputed by God and man to the Authors of this War, and not to me, who have so earnestly laboured for the peace of this Kingdom. When I willingly fail in these particulars, I will expect no aid or relief from any man, or protection from Heaven. But in this resolution I hope for the chearful assistance of all good men, and am confident of Gods blessing. Sept. 19.

The



The Result of all which Holy Designs, was these his own brave words, viz. *Though I am sensible enough of the danger that attends my Care of the Church, yet I am resolved to defend it, or make it my Tombstone.*

IX. His Valour,  
Resolution, and  
Conduct.

b The Senate  
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sul, though he  
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c This was at  
Edgehill, Oct.  
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IX. A Prince of so much resolution and conduct that as he feared not a private man; lodging *Hamilton* in his own Chamber all that time he was accused by *Rey* of Treason, and saying to those that admired his confidence, That *Hamilton* should know he as little feared his power, as he distrusted his Loyalty; and that he durst not, notwithstanding the advantages of Night, and solitariness, attempt his life, because he was resolved to sell it so dear. It was his goodness that he desired not war, and his fortune that he prospered not in it; but his great valour and conduct when the Militia, Navy, Treasure, Magazines, and strong-holds of the Kingdome were in the factious hands (who had at first more Garrisons, Canons, and Troops, than he had Families, Muskets, and Common-Souldiers) that in a few months he raised a guard into an army, and made his side the most glorious, though theirs were the more dreadful; and having this glory, that he <sup>b</sup> never despaired of the Commonwealth: but having opportunities by his Progress abroad among his Subjects to let them see that worth in him, that odious aspersions had hitherto concealed from them; he was every where judged not only worthy of their Reverence, but of their Lives and Fortunes, which the Nobility, Gentry, Universities, ventured so far in his behalf, when they saw in him such a conduct and prudence, as deserved prosperity, when it could so well manage adversity; that when the Conspiracy thought he should have been deserted as a Monster of Folly and Vice, (no man either of Honour, or Conscience, being likely according to the Character they gave of him, to appear for him) he was followed by the Noblest, the Greatest, Wifest, the most Learned, and the most Honest Persons in the Kingdome; with whom, as soon as he saw the Enemy in a body, and was Asked what he meant to do? he Answered (with a present Courage) to give them Battle; *It is the first time that I ever saw the Rebels in a Body, God, and good mens Prayers to him, assist the Justice of my Cause.* <sup>c</sup> Where, great his Conduct in managing the fight, great his Valour in approaching danger, and great his Patience in enduring hardship and pains, Lying in his Coach all night, and much his Success in pursuing the Faction to *Brentford*, where with the great horror of the whole Conspiracy and City, he sunk their Canon, and took 500 Prisoners: and after a long treaty at *Oxford* (when his moderation desired a Peace, and his fortitude had forced his Enemies to sue for it) his Prudence was eminent in the great associations he made, and his magnanimity as great in the great actions he performed at *Newberry*, his great Armies he got together in the North and South; the seizure and securing of 126 Garrisons in 8 months; the satisfying of all parts (notwithstanding the strange stories they were possessed with) by Speeches and Declarations, with unwearied Travels from place to place; his seasonable Overtures of Peace after each Success, with assurance of pardon for all that was past; his forcing of the Faction to begge terms of peace, though their own guilt durst not accept of them when they had

had them; his keeping together so many Lords and Commons as he did at *Oxford*, and managing the great variety of their humors in Parliament; his diligent correspondence with *Scotland* and the City, the good terms he stood in with the *Dutch*, the *Dane*, and the *French*, and the several Supplies he procured from thence, where-with the City it self is awed to a submission, several Parliament-men fore saw the ruin of the kingdom by a war, though yet they that had a design to raise themselves by the overthrow of Government, would not indure to hear of a peace, pretending (where the Faction was low, that it was dangerous to be compelled to peace upon disadvantage; and when it was high, that it was not fit to give away those priviledges and immunities in a Treaty which they had purchased with so much bloud and treasure.) The *Hothams* and other Criminals conscious of their miscarriage, began to relent, and offer their services to his Majesty. *Hampden* and *Pym* dye, the great *Boutsours* of the Nation; *Waller* is Defeated, and *Essex* adviseth to a Peace, the Earls of *Bedford* and *Holland* Revolt, *Essex* his Army is Reduced to the Kings Mercy; and if the King had followed his own Counsels (all the kingdom being his from *Cornwall* to *Scotland*) and instead of loosing time before *Glocester*, but repaired immediately to *London*, when the Juncto had not one entire Regiment to save themselves, he had had the Heads of the Conspiracy at his mercy; and those that he could not intreat to be happy, he could have forced to be so; and those that were grown too wanton, under the blessed effects of his clemency and good, would have grown wise upon the gracious condescensions of his power; a power that should have done them more service than himself, and rendred them more happy when conquered, than he could be when a Conqueror.

And yet when his Counsel was defeated, his spirit was not so; a spirit that had the patience to endure miscarriages, and the valour to remedy them; plying the Belieged at *Glocester* hard by his Army, and the enemies insinuation as hard by his Declaration, especially against the Solemn League and Covenant, an Oath that Mr. *Nye* himself confessed had no parallel. A confederacy of Protestants like the (a) *Guilian* League among the Papists. A snare laid upon the people, to swear that which was not lawful to do, much less to swear they would do against their Oaths of Allegiance and Supremacy. The Conspiracy was reduced to such streights, that as men used to do in weakness, suspect own another; *Essex* himself being forced to Subscribe himself,

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cy of his Majesty, who did them no more harm than to disarm, and engage them by oath to do no harm to their fellow Subjects. King Henry the Fourth asked one that had been hired to kill him, when he was discovered, *why should he kill him who never had done him or his any harm?* And the man answered, *Because of his Religion. Why look* (said the King) *thy Religion doth teach thee to murder me, who never did thee any harm; and my Religion teacheth me to pardon thee, who wouldst thus have murdered me.* If a man should have asked these poor thousands thus deserted by their Commanders, why do you fight against so gracious a Sovereign, that was so far from wronging you while you behaved your selves like good Subjects, that he cannot punish you now you are Traitors? They would answer, *It is for Religion*; and all the world may judge between their Religion, who would needs fight their Leige Sovereign, when he would do them more good than they were willing to receive; and his who pardoned them when they had done all they could against him. Hitherto in other places he conquered them, and here himself; and satisfied the world that it must needs be nothing but peace, that he aimed at by his Treaties; when it was nothing but peace, that he designed by his Victories. He using this success to no other end than as earnestly to intreat them himself, and all the Noblemen and Gentlemen in his Army as earnestly to accept of peace, as if he had been conquered, he should have begged it. Willing he was to settle peace at home, and yet scorned to accept of unhandson terms from abroad. All the world saw his Majesties inclination to a peace, and the Rebels implacable resolution to go on with the war. The Conspirators had need of their Brethren the *Scots*, and the *Scots*, upon the refusal of his Majesties Propositions, were ashamed of them; whence, when they were not likely to be assisted from abroad, they beg, but upon hard conditions, a peace at home. Conditions that his Majesty would not yield to in his lowest condition, though he would have done any thing but sin, to obtain peace at the highest. A peace that they must have yielded to, had not they new-modelled their design and their army, by a self-denying Ordinance, cashiering all Officers that retained any degree of sobriety; and a new model, taking in all Sectaries, to enlarge and make desperate their party.

Sad is the news the Rebels hear from all parts of *England*, but very good that which his Majesty heard from *Scotland*; where his friends increased as much as theirs decreased here, such moderate men as *Essex*, the (a) Earl of *Manchester*, and *Denbigh* laying down their Commissions, when they saw such taking Commission as had laid down all thoughts of peace. They were first entertained, because a war could not be begun without the countenance of sober men, but afterwards they were laid aside by the politick self-denial Ordinance, because the war would be no longer continued by such.

In a word, to such success had the conduct and magnanimity of his Majesty arrived, that 1645. he writes to the Queen, *That he might without being too sanguine affirm, that since the Rebellion his affairs were never in so hopeful a way.* Not to mention his great personal valour at *Nasby*, a valour and conduct that deserved success though at last it wanted it, the King having other virtues that were to be rendered glorious by

(a) Who had an honest design to undo the whole Conspiracy.

by sufferings, as this had been by actions; and therefore he was Betrayed, not Overcome; Sold, and not Conquered. And yet as his great Spirit at his best fortune endeavoured an honourable Peace; so at his worse he would not admit of a dishonourable one; for measuring his Propositions not by the event of affairs, but by his own Conscience, he stands to the same terms when Defeated, as he did when Conqueror; never betraying his Peoples Liberties to those Usurpers in hope of a Peace, in the defence of which he thought fit to undertake a war. I know not which is most magnanimous, that he should with so much hazard venture his Person so resolutely, and manage his cause against their Politicians and Divines so bravely, or that he should with so much honour correspond with the Parliament in his own single Person, answering the arguments of the one, and the proud messages of the other, and gaining that Conquest by his Pen, that he could not by his Sword: He is contented to discharge all his Garrisons and Armies, and that excellent Association in the VVest, formed by the Prince, with the assistance of Sir *Edward Hyde*, &c. being upon a design of overcoming his Enemies, as he did *Henderson*, &c. and all that had the happiness to know him by his own Person, and being likely to do more by a Peace, than either others, or indeed he himself could do by a war, cutting those more than Gordian knots with the sharpness of his own single reason, that could not be by the edge of all *Englands* Sword; when the *Scots* after many debates with the *English*, had not the courage to stand to their Promise, Oath, and Honour, in keeping the Kings Person, he owed a magnanimity whereby he kept Free, even when delivered; his own Conscience; they could not be true to duty; when tempted with 800000<sup>l</sup>. nor he unworthy to his trust, though tempted with three Kingdoms: And now that King that with his bare presence had raised an Army in the beginning of the war, that gave a Cheque to Rebellion four years now by his own Conduct (when he had not one (as they phrased it) *Evill* Counsellor about him) and gallant sufferings, he raised the City, and all the Kingdom, to reduce the Rebels to reason; there being in his lowest condition 54000 Men (and most of them such as had Engaged against him) up in his defence in *Scotland*, *Wales*, *Ireland*, and *England*, and things were brought to that pass, by his excellent managery, that the very Army that overcame him, did not think themselves safe; but under his Protection, and therefore they ventured their Matters displeasure, to gain the Kings Person, each Party thinking its self more or less considerable; as they wanted or enjoyed him. The Parliament, as they call it; Voting his Concessions Satisfactory, on the one hand; and the Army declaring their Propositions to the King unreasonable: They that durst fight his Armies, yet so farr Reverenced his Person, that they did that to him in his lowest condition, that is usually done to Princes in their highest; and that is *Flatter* him, the one saying that he had done enough, and the other that he had done too much. What a brave fight it was to see him able to manage his greatest misfortunes with Honour, and his Enemies their greatest Victories with Confusions, the Army against the Houses, the Commons against the Lords; yea one part against another, the City for and against both, the Common Souldiers



by a new way of Agitation, whereby they could spread and manage any treason, sedition, intelligence, plot and design throughout the Army in a moment, by two or three of the most active, or desperate, in a Company or Regiment: And he all the while above all these enjoying the calm that sits in the Upper Region; neither yielding to his Enemies nor his misfortunes; insomuch that when they were so barbarous as to let him want Linnen, he said, *They had done so for two months, but he would not afford them the pleasure of knowing that he wanted.* Yea, and when some of them were too sawcy with him in private, he could, though their Prisoner, civilize them with his look, and Cane. In a word, the Kings fortitude appeared as eminent as his other vertures (though eclipsed, as the Divine power is to some mens apprehensions, by his mercy) in that he could say to the last, that he should never think himself weakned, while he enjoyed the use of his reason, and while God supplied with inward resolutions what he denied him in outward strength, by which resolution he meant not a morosity to deny what is fit to be granted, but a spirit not to grant what Religion and Justice denied.

I shall never think my self (they are his own Royal expressions) less than my self, *while I am able thus to preserve the integrity of my Conscience.*

X. what great things the King granted, and did for the Nation, during the 23 years that he reigned.

X. A Prince thus excellent in himself, and choice in his Council, made up of persons eminent for their services for or against him: for parts and abilities he equally valued in his enemies and in his friends, and when he saw hopefull, and accomplish'd persons lavishing their worth upon a faction, and a private interest; if they were not of desperate principles, he would encourage them to lay it out upon the government and the publick good. A Prince that never suffered a subject to goe sad from him, never denied his people, but what they have seen since that they could not saefly enjoy.

That Prince, who besides the great examples he gave them, and the great intercessions and services he did for them, begun his Reign with the highest A& of Grace that he could, or any King did in the World. I mean the granting of the Petition of Right, wherein he secured his Peoples estates from Taxes that are not given in Parliament, and their Lives, Liberties, and Estates, from all Proceedings not agreeable to Law. A King that permitted his chief favourite and Counsellor, the D. of Buckingham, whose greatest fault was his Majesties favour; to satisfy the Kingdom, both in Parliament and Star-chamber, in the way of a publick Process. And gave up *Mainwaring* and *Sibthorpe*, both (as I take it) his Chaplains, to answer for themselves in Parliament, saying, *He that will preach more than he can prove, Let him suffer:* Yea and was contented to hold some part of his Revenue, as Tunnage, Poundage, &c. which was derived to him from his Ancestors by Inheritance, by gift from the Parliament. A Prince that pardoned and preferred all his Enemies; that though accountable to none but God, gave yet a just account of himself and treasures to the People, saving them in two years from ordinary expences 347264 l. 15 s. 6 d. and gaining them by making London the bank for Spanish, Dutch, and Danish treasures 445981 l. 2 s. 3 d. that dashed most of the Projects that were propo-

proposed to him for raising money, and punished the Projectors, that designed no worse things in Religion, than Uniformity, Peace, Decency, Order, the rights and maintenance of the Church, and the honour of Churchmen, and in the State no more than the necessary defence of the Kingdom from dangers abroad, and disorders at home, which he maintained several years at his own charge; that by destroying several of the *Dutch* Herring Busses, and forcing the rest, with all *Dutch* Merchants, to trade only by permission in the Narrow Seas, opened a brave trade to the *English* Nation.

A King that took so much pains to oblige his Loving Subjects, going twice in person as far as *Scotland* (though against the inclination of most of his Counsellours, who looked upon the *Scotch* Faction, as a sort of people, that under the pretence of a specious way of plain speaking and dealing, concealed the greatest animosities and reaches) and twice with an Army, rather to pacifie than overthrow the Rebels; treating with them as a Father of his Country, when, in all probability, he might have ruined them, if he had proceeded against them 1639. and 1640. as a King, and not, in imitation of the Divine Majesty, wrapped up the dreadful power he carried then with him, in gracious condescensions of mercy. A King, that of 346. Libellers, seditious Writers, discovered Conspirators against his Crown, Dignity and Authority in Church and State, put none to death; and punished but five throughout his whole Reign.

A King, in whose Reign there were such good Canons made, that Judge *Crooke*, a Dissenter about Ship-money, blessed God when he read them, that he lived to see such Canons made for the Church. A King, that publicly declared, *That he was resolved to put himself freely upon the love and affections of his subjects.* One of the two Propositions he made the Parliament 1640. being to desire them to propose their grievances, wherein he promised them to concur so heartily and clearly with them, that all the World might see, *That his intentions ever have been, and are, to make this a glorious and flourishing Kingdom.* And to shew his good inclination to Religion, married his eldest Daughter to an ordinary Protestant Prince: And to the welfare of the Kingdom, he tyed himself to a Triennial Parliament, allowing this Parliament to sit as long as they thought fit, and for a time to order the Militia; entreating them to set down, what they thought necessary for him to grant, or them to enjoy; vacating for their sake the Courts of Star-Chamber, and High-Commissions; the VVards, the Forrests; the Court on the Marches of *Wales*, and the North, Monopolies, Ship-money, his hereditary right to Tunnage and Poundage, the Bishops Votes in Parliament; and doing so much for peace, that one asking Mr. *Hampden*, a leading Card amongst them, VVhat they would have him do more? was answered, *That renouncing all his Authority, he should cast himself wholly on the Parliament.*

For which  
the last Parli-  
ment wou'd  
have given  
him 600000 l.

Yea, as if this had not been enough, A King that suffered all his Ministers of State to clear their innocency before publick Judicatures, in the face of the World; and though accountable only to him for their actions, yet ready to appeal to their very accusers themselves for their Integrity; And yet not so willing to remit his friends to Justice, as his

g. As the file of  
Wight.

Enemies to favour, if either they had hearkned to the re-iterated Proclamations of Pardon sent to them *during* the War, or acquiesced in the Amnesty offered to, and accepted by them; after it, an Amnesty that they might have securely trusted to, when he bestowed upon them not only their lives, but likewise for some years all the power over the Militia of the Kingdom to make good that pardon by which they held their lives: neither had they only the Sword in their hands to defend, but all places of trust, authority, and Judicature to secure and enrich themselves; the King allowing them for so long a time, not only to enjoy all their own places, but to dispose of all others; adding this favour too, that they who grudged him a power to raise money to supply his occasions, should have what power they pleased to raise money to satisfy their own demands; and when he had confirmed the pardon of the Kingdom in general, he offered the renovation of all Charters, and Corporation Privileges in particular, denying nothing that their ambition or covetousness could desire, or his Conscience grant; being willing to be no King himself, that his people might be happy Subjects; and to accept of a titular Kingdom, on condition they had a peaceable one. In Religion its self (wherein he denied most, because he had less power to grant, those points being not his own Prerogatives, but those of the King of Kings) he grants his Adversaries Liberty of Conscience for themselves and their followers, on condition he might have the same liberty to himself and his followers; desiring no more than to enjoy that freedom as a Sovereign, that they claimed as Subjects. Any thing he yielded they should take from his Clergy, but what God gave them; Concluding, That he desired them to be subject to him, no further than that he and they might be subject to God.

XII. His Sufferings.

XII. That a King that was and did so as he was and did, should be first suspected, and then opposed, should be rendered ridiculous abroad, and odious at home, should easier perswade his foreign enemies to a Peace, than his own subjects to contribute to a War, and that of their own advising and perswading: That such a King should first suffer in his prime Favourites and Ministers of State, and then in his own Person: That such a King should be forced to sell his Crown Lands, to defend and serve them, who would by no means yield any thing to maintain him; yea, questioned Sr. *John Wolstenholme*, Mr. *Dawes*, and Mr. *Caermarthen*, Farmers of the *Custom-house*, for levying his ancient Revenue of Tonnage and Poundage, unless he acknowledged that as their favour, which to maintain Convoy and Trade, he enjoyed as an hereditary Right: That under such a King, any should say as *Cooke* and *Turner* did, *That the People had better perish by a foreign War, than by a domestique Oppression*; and it should be a capital offence to enjoy his favour: That one sort of subjects should invade, and other abbet and libel him: That his ancient Kingdom of *Scotland* should throw themselves upon the *French King*, and the Kingdom of *England* upon *French Counsels* and *Designs*: That so good a Master should be betrayed by his Servants, have his Pocket pick'd, his Letters discovered, as *Hamilton* did *Montross's*, and the *E. of H.* did the design against the five Members: That malapert Burgesses should bawl out Remonstrances, and *the Citizens* affronts against so great and so excellent

h. As appears  
by a Letter under  
London's  
hand, to desire  
Protection of  
the French  
King.  
i. And a Lady,  
that formerly  
had followers  
for beauty, and  
now for intelligence.  
k. *Fulke*  
and *Ven* did.



cellent a Majesty. It was intollerable to frame Conventicles, Affociations, and Conspiracies, against his proceedings in Church and State; but horrid to do so against his Person. That when they had stood out many years against allowing him any Taxes without their consent, they shall seize his Crown and Dignity without his; that those whom he had raised from the people, should adhere to the people against him; and when they had corresponded with armies that are but tumults mustered in the North, they should incourage tumults, which are but indisciplined armies in the South; that the one might drive him out of his Kingdom for fear, and the other out of the Royal City for shame; that the *Scots* should fight, and he not dare to call them (a) Rebels; and his faithful Counsellors should assist him, and he not dare to own them as friends.

That such a King should be (b) abused to Parliaments by his servants, and to his people by Parliaments; should be first intreated out of his Magazines, Castles, and whole Militia, and then fought against with them; should be forced out of one Town, and shut out of another; should see his Queen threatned with Articles at one time, and (though she would not believe that, being loath to think, the *English* should do her any ill offices, to whom she had done none but good) afterwards impeached (without any regard to Sex, Virtues, Birth, Allies, and Majesty, circumstances that would have guarded her from the Barbarous) for no other fault, but for owning that obedience to her Lord and Husband, which they had renounced to their Sovereign.

That such a Prince should see his whole Court Voted and dealt with as Traitors, his Estate Sequestred for Delinquency, his Clergy and Church (which he was by oath obliged to defend and maintain in its due rights) ruined for keeping the *Fifth Commandment*, and *Rom. 13.* his Churches turned to Stables, his Loyal Subjects Murthered, Plundered, Banished, and he not able to help them, his Laws and Edicts over-ruled by, I know not what Orders and Ordinances, his Seals and great Offices of State counterfeited, all the costly ornaments of Religion ruined and defaced; Learning, that was his honor and his care, trampled on, by its and his old enemies the *Ignorant*. These are things that the world could never believe till it felt them; and will not believe when the impressions of them are worn off.

This wise and good King, the same in all fortunes, was he that must pardon his enemies, but must except his friends out of pardon; he that when all his Subjects had sworn Oaths of Allegiance to him, must swear an oath devised by his Subjects (called *Covenant*) against himself.

He, without whom no oath could he imposed upon the Subjects, hath an oath imposed upon him by his Subjects; and in that oath, must swear that government in the Church Anti-Christian, which was the only Christian government for 1500 years. And when Divines dispute that and other points probably, the poor King and his people must swear them peremptorily.

He that saw an army raised for the King (that is, himself) and Parliament

(a) He called them Rebels in the first Speech Oct 3 1640. and was forced to explain himself afterwards.

(b) As he was in that first 1640: by Sir H V. who exasperated them by demanding twice more Subsidies than he had order to do, and so occasioned their Dissolution. And to the Parliament of Scotland by H and Tra. who under the pretence of being Mediators and Commissioners put the worse constructions they could upon his affections to the Parliament, and upon their's to him.

Parliament against himself; and the instruments of death levelled against his person in his name. And heard the very people promise to make him a glorious King, who murdered him.

*He* that a people complained to of grievances, that would not indure the remedies; that complained that he made and continued a war, when they would not endure a peace; and when they had voted his Concessions sufficient grounds to proceed on to the settlement of the kingdom, and yet ruined it.

*He* that they declared against for raising a Guard at *York, Nottingham*, to secure himself, &c. when they raised an Army at *London* to Take, Imprison, and Murder him. That must be author of all the blood shed in the three Nations, after all his Concessions, Messages, Declarations, Treaties, and Overtures, a sea and mercy, to 20000 Rebels to stanch it. And when all the blood that was spilt before his death, was to rob him of his life and government, as appears by the five times more blood that was spilt after his death, to make good that robbery and murder.

*He* that saw a war begun to remove his evil Council, and ended in the taking off his Head; and that was said to begin a war, when his first was dated the very day his enemies army was mustered; the Faction having ordered an army to take *him*, before he thought of one to save *himself*.

This is that Prince, that saw a people in the Name of God, lay hands on his anointed, Preachers of the Gospel of peace trumpet it for war; Religion made an argument against obedience, and the Holy Spirit urged against peace and love, and the Text, *He that resisteth the King, the Ordinance of God, resisteth to his own damnation*, understood thus: *He that resisteth not shall be Sequestred; and (that) Curse ye Meroz, that came not to help the Lord against the Mighty, (thus) Curse ye all English-men, that help not the Rebellion against Gods Anointed: And Fear God, Honor the King; into fear the Lord, and kill the King: and that where the word of a King there is power, understood thus: The King shall not have a Negative Voice.*

A King that saw himself Engaged, Imprisoned, and Impeached for the peoples sake, in spite of the peoples teeth, both those that were at first against him, being undeceived, and those that were always for him, indeed the whole Nations of *England* and *Scotland* venturing their lives to rescue the King, when he was imprisoned in their name, accused for shedding their blood, when they were killed by their fellow Subjects, because they desired to save his.

A King that saw a Parliament accuse him of Breach of Privileges, when he came but to demand five men suspected for holding Intelligence with a Forraign Nation, and yet the same Parliament suffer tamely its own Army to pull out by the ears more than half of the best Members, that remained there for promoting the peace of their, and Vote it the Privilege of the Subjects, to make tumults from all parts of the kingdom about *Westminster*, to fright King and Bishops from the Parliament, and a Breach of their Privilege for the same people in throngs there from as many parts of

of the kingdom, to Petition the return of the one and the other. He from whom they extorted so much liberty in pretence for the Subject, had neither liberty for himself, being confined to hard Prisons, and harder Limitations, and Propositions, nor for the Subjects; who had they enjoyed their own freedom, had never endured his captivity.

He that could not deny the kingdom a Free-Parliament, consisting of above an hundred Lords Spiritual and Temporal, and five hundred Commons, lived to see that very Parliament Exclude all its Lords, and Reduce the five hundred Commons to thirty; who in the name of the people, when there was not one in five thousand of them but would have ventured his life against it, threaten his life, whom they had sworn when they entred that House, to defend; prepare to judge him, who called them there to consult with them; talk as if they would put a period to his days, who gave them their being (little dreaming that while they aimed at his Royal Neck, they cut off their own: for what is a Parliament called to advise with the King, if there be no King to advise with?)

He must be tried in whose name all others are tried, by that Law himself hath made, by those people that had sworn, protested, and covenanted, with hands lift up to the most high God in publick, and pawned their souls and all that they had, privately to restore him, whose only fault was, that he went from that Parliament that murdered him, when he returned to them. Riddles! *Cromwell, Whaley, Ireton, &c.* and the Army, weep and grieve (but the *Hicna* weeps when it intends to devour) at the hard conditions the Houses put upon him; and the Houses are displeased with the Armies hard usage of him, and yet both ruin him; the one bringing him to the Block, and holding him there by the Hair of the Head, and the other cutting off his Head. The *Scots* durst not trust the Cavaliers with him, nor the Houses the *Scots*, nor the Army (a King at lowest advanceth that party where he is, though a prisoner) the Houses, nor the Juncto all the Army; nor N. the Juncto, being never safe till he put his finger into the Royal Neck, to see after execution, whether the head were really severed from the body? All the quarrel was, that the Cavaliers kept the King from the Parliament, and the meaning of it, it seems was, *That they kept him from the Block.*

A Prince, they destroyed that they durst not despise, all the Grandees in the Army not daring to own the least murtherous thoughts towards him publickly, when they set (a) Agitators, i. e. two active Souldiers out of every Regiment in the Army (now modelled into such desparate Sects and Villanies) to consult about the horrid Fact in private, and to draw a bloody Paper, as the Agreement of the people, which was but a conspiracy of Traitors; *Cromwell* assuring the King, as he had a soul, that he should be restored. And his Son *Ireton* at the same time Drawing up a Remonstrance that he should dye. The Army treat him like a Prince (and that they might deceive his devout soul the more securely, allow

D d

him

(a) who after the King's death, finding their Masters jugglers, would have done as much for them as they had done for the King, until the Officers would have laid them aside which they could not do till several of them were executed.



him the service of his Chaplains, and the Liberry of his Conscience, the greatest injoyments left him in this world) with a design the more successfully to use him like a Traitor. Ah brave Prince! that none durst have abused, had they owned what they design, whom the Houses had saved, had they not been Cajoled by the Army; and the Army, had it not been Cajoled by the Houses. The King granted too much (saith Sir H. V. to him at the *Ile of Wight*) and too little saith the same man to the Houses) and the King must dye, when whatsoever they asked, they meant his life.

If the Tears, Prayers, Petitions, Treasures, or Blood of the Nation; if the intercession of forraign Princes; if the importunity of all the good Relations that these Regicides had, whereof one pressed hard on O. C. himself, though without effect, whence ever after he disowned his Relation and Name; if the endeavours of Loyal souls to do that justice upon the Traitors that durst judge their King, as one *Burghill* on *Bradshaw*, as soon as he heard he was to be President, who, if not betrayed by his friend *Cook*, had died the Villains robes in his own blood, before he could have done it in the Kings. If the great Overtures of the Earls of *Lindsey* and *Southampton*, the Duke of *Richmond*, and the Marquiss of *Hertford*, to ransom their Sovereign, all ways imaginable, even with their own blood; Offering, that as they his Servants did all that was done under him, so (he, as King, being capable of doing no wrong) they might suffer all for him. If the horror that seized all Princes of the world, Turkish and Heathenish, as well as Christian, upon the news of it, with the hatred and scandal thence arising to the *English* Nation; if the dissent of the Lords, and all other persons of any quality that went along with them till now, and had never suffered this to have happened the King, but that (by the just hand of God) as bad had happened them; that very Army that they imployed to turn his Majesty out of his just Power, pulled them out of their usurped one. If the Declarations of their own Judges; if the strong Prayers and Sermons, that could raise Armies against his Majesty, endeavouring to advance the like for him; if the Rational, Pathetick, and Powerful Remonstrances from all parts of the kingdom; if the pressing of their own Oaths, the scandal of Religion, the ruin of the Nation; if any Laws or Precedents, had been of force to have prevented this *Crimen post homines natos inauditum*, it had been only a Theory in some male-content Jesuits melancholy Chamber of Meditation, and not the subject of this Book.

But stay Reader, and take that Treason in the retail of it, that thou art amazed at in the gross: See a King, having treated at the *Ile of Wight*, upon the faith of a kingdom, for his honor and life, in the face of that kingdom bereaved of both. A King, that had the Oaths and Protestations of three Kingdoms to secure his life, loosing it in one of them; where the the Rebels (like the thieves that sate on *Shuters-hill*, upon the honest man for felony) impeach him of that treason they themselves were guilty of. Fond men! that when neither *Rolfs* Pistols, *B's* Dagger, *E's* Poison, nor other in-

struments

struments (a) of Assassination laid about his doors and windows, could dispatch a Majesty, that a great while they durst not, against so many obligations of heaven and earth, put to death; and yet durst, against their own fears and guilt suffer to live! They durst judge and condemn him, aggravating a horrid treason, with a more horrid pretence: Hereby Law and Justice were forced (like Queen Anne Bulloigns Father, being Judge at his Daughters death) to assist in a Parricide against their own Father and Author. Why these ceremonies, formalities, and circumstances of Villany? why doth Treason chuse the Bench, rather than the Vault? and to Sentence rather than to Blow up; but that the Traytors within being more Villains than those without, had a design to render Justice it self as ridiculous as the great Master of it; and assassinate Law it self, as well as the Law-giver.

First, they lay violent hands on themselves (threatning the Lords, they should Sit no longer if they concurred not, and reducing the House of Commons to forty, of the reproach of that Assembly) and then on his Majesty. It was necessary first, that they should murder the Parliament, by excluding, vexing, and abusing above four hundred of the Commons, and laying aside all the Lords, before they could come at the King; and leave not a sober man in power, before they robbed that good Man of his life.

This contemptible forty, of whom yet twenty dissented, Vote with their Mercenary and Fanatick Army, with whom (b) they hoped to share in their spoils and power; no more Addresses to the King, nor any more Peace, and what was more ridiculous, adjust their own Crimes by their own Vote.

Votes so daringly overturning Foundations, that all men seeing all Law and Government cut off by them at one blow, looked to their Throats, Estates, and Children, when all that secured these was at one breath overturned. Here is a power ascribed the people that they never owned, and a power derived from them that they never granted; here are the People brought in to judge their King; that abhorred it; and the King tried for war against his People, when all the People were ready to lay down their lives in a war for him. Here are the Commons of England pretended, when the whole House of Commons was almost excluded, and none but such persons (as were known Adulterers, Cheats, two Coblers, one Brewer, one Goldsmith, one Indicted for Committing a Rape, another for writing Blasphemy against the Trinity, another having said, that *Diodorus Seculus* was a better Author than *Moses*,) first asserting to themselves this new authority, and then exercising it. These that were to be brought to the Bar themselves, bring the King, in whose name all Malefactors were tried, to the Bar himself. Those that had been eight years endeavouring to murder the King in a war, are made his Judges now that war is over. A pretty sight, to have seen *Clement*, *Ravillaic*, *Faux*, *Catesby*, and *Garnet*, one day endeavouring to dispatch a King, and the next advanced to be his Judges. After prayers and fasts (the great fore-runners of mischief) whereby they endeavoured as impudently to ingage God in

(a) Where one lay with a Sword and Pistol without ready to murder the King if he came out, while others persuaded him to escape out through that window with-  
on.

(b) A Vote once before Passed, but surreptitiously, and repealed by the whole House.

the villany he forbid, as they had done the people (for the Remonstrance framed by *Ireton* for questioning the King, was called the Agreement of the people) in a Treason they all abhorred.

When all the Ministry of *England*, and indeed of the world, cried down the bloody design, contrary to Oaths, and Laws, and common reason, as the shame and disgrace of Religion: These Assassins were satisfied with the preaments of one Pulpit Buffoon *Peters*, a wretched fellow, that since he was whipt by the Governors of *Cambridge* when a youth, could not endure government never after; and the Revelation of a mad *Herfordshire* woman concurring with the proceedings of the Army, for which she was thanked by the House; her Revelations being seasonable, and proceeding from an humble spirit.

All the Nation abhorred their proceedings, therefore they hasten them, and in five hours draw up such an horrid Act, as was not heard of in five thousand years.

An Act of the (Commons of *England*) (when not one in five hundred approved it) Assembled in Parliament, (when the Parliament by the Army destroyed) for Erecting of an High Court of (pretended) Justice, for the Trying, and Judging of *Charles Stuart* King of *England*, of that Treason they should have been tried for themselves.

**W**Hereas it is notorious, That *Charles Stuart* the now King of *England*, not content with those many incroachments, which his Predecessors had made upon the People in their Rights and Freedoms, hath had a wicked (a) design, totally to subvert the (b) Ancient Laws and Liberties of this Nation: And in their place, to introduce an (c) Arbitrary and Tyrannical Government, with Fire and Sword (d) Levied and Maintained a cruel War in the Land, against the Parliament and Kingdom; whereby the Country hath been miserably wasted, the publick Treasury exhausted, Trade decayed, and thousands of People murdered, and infinite of other mischiefs committed. For all which High and Treasonable Offences, the said *Charles Stuart* might long since be brought to Justice, except twenty Rebels owned it.

(a) And yet neither Lords, nor Judges, four hundred & fifty of eight hundred Commons confess, nor a man in

(b) Villains that overthrewed all the Laws of this Nation, to try the King for doing it. When he died rather than he would do it.

(c) They complain of his Arbitrary Power, when there was nothing more Arbitrary than for them First, To Vote themselves, but twenty in number, to be the whole kingdom. Secondly, To Vote a Conventicle, where there were neither Lords, nor King, nor ten lawfully chosen Commons, for a Parliament. Thirdly, To Vote the Kings defensive war, which he made with the assistance of his People, a Treason against his People. Fourthly, To Vote him guilty of that blood that they shed. Fifthly, To Vote him a Traytor, when there is no Treason but against him. And what was more than all the rest, to Vote themselves, after a Nation had been an hereditary Monarchy for a thousand years, the Supreme Power of it in an hour.

(d) When they began the war against him, who with his people was forced to defend himself, or be accessory to that overthrow of all Religion and Government, which (though not believed) he saw they aimed at then, and all the world saw they designed now.



to (e) exemplary and condign punishment: Whereas also the (f) Parliament well hoping that the restraint and imprisonment of his person (after it had pleased God to deliver him into their hands) would have quieted the disturbers of this kingdom, did forbear to proceed judicially against him: But found by sad experience, that such their remissness served only to incourage Him and his Complices, in the continuance of their evil (g) practices, and in raising of new Commotions, Designs, and Invasions; for prevention therefore of the like greater inconveniencies; and to the end that no Magistrate or Officer whatsoever, may hereafter presume, traitorously and maliciously, to imagine or contrive, the enslaving or destroying of the English Nation, and to expect impunity in so doing: Be it Ordained and Enacted by the Commons in Parliament Assembled, and it is hereby Ordained and Enacted by the Authority thereof; That Thomas Lord Fairfax General, Oliver Cromwell Lieutenant General, Henry Ireton Commissary General, Phillip Skippon Major General, Sir Har-dress Waller, Colonel Valentine Walton, Col. Thomas Harrison, Col. Edward Whalley, Col. Thomas Pride, Col. Isaac Ewers, Col. Rich. Ingoldsby, Col. Rich. Dean, Col. John Okey, Col. Robert Overton, Col. John Harrison, Col. John Desborow, Col. William Goffe, Col. Robert Duckinfield, Col. Rowland Wilton, Col. Henry Martin, Col. William Purefoy, Col. Godfrey Bosvile, Col. Herbert Morley, Col. John Barkstead, Col. Matthew Tomlinson, Col. John Lambert, Col. Edmund Ludlow, Col. John Hutchinson, Col. Robert Tichborne, Col. Owen Roe, Col. Robert Mainwaring, Col. Robert Lilburn, Col. Adrian Scroop, Col. Algernoon Sidney, Col. John Moor, Col. Francis Laffells, Col. Alexander Rigby, Col. Edmund Harvey, Col. John Venn, Col. Anthony Staply, Col. Thomas Horton, Col. Thomas Hammond, Col. George Fenwyck, Col. George Fleetwood, Col. John Temple, Col. Thomas Wait, Sir Henry Mildmay, Sir Thomas Hon-ynwood, Thomas Lord Grey, Phillip Lord Lisle, William Lord Mounson, Sir John Danvers, Sir Thomas Maleverer, Sir John Bouchier, Sir James Harrington, Sir William Brereton, Robert Wallop, William Heveningham Esquires, Isaac Pennington, Thomas Atkins Aldermen, Sir Peter Wentworth, Thomas Trenchard, Jo. Blackstone, Gilbert Millington Esquires, Sir William Constable, Sir Arthur Haslrigg, Michael Livesey, Richard Salway, Humphrey Salway, Cor. Holland, Jo. Carey Esquires, Sir William Armin, John Jones, Miles Corbet, Francis Allen, Thomas Lister, Ben. Weston, Peter Pelham, Jo. Gurdon Esquires, Francis Thorp Esq. Serjeant at Law, Lords and Commons, to whom, before they could meddle with the King, they offered violence them-selves.

(e) Not till the Traytors had set a force upon the whole Nation, whose very persons against whom he began the war abhor-ring the thoughts of calling him in question for it; and thinking it a great favour if they could be secured from being called in question for it them-selves. Observe the im-pudence of the men, these slaves and instru-ments, that durst not fight against the King, but in the names of the Lords and Commons, yet dare murder him in their own, and that for le-vying war against those

(f) The Parliament, as they called it, had received such Concessions in order to a peace, that this mur-der could never have been attempted upon the King, till these wretches had attempted another violence upon them. The Parliament, they say, delayed this Judgment, when God knows they always abhorred it; and these men first turned out of the House, for refusing to consent to this murder, and then they commit the murder in their name.

(g) Observe all the practices and commotions they talk of as of late raised for the King, were but the endeavours of those very men that first employed the Army against the King, to rescue the King and themselves from the power of that Army; and whereas these wretches say the Parliament Order the Kings Tryal, it was the Parliament that encouraged all those tumults and commotions 47, 48. to deliver the King from that Tryal.

Law, Jo. Nutt, Tho. Challoner, Jo. Anlaby, Richard Darley, William Say, John Aldred, Jo. Nelthrop *Esquires*, Sir William Roberts, Henry Smith, Edmund Wild, John Challoner, Josias Berners, Dennis Bond, Humphrey Edwards, Greg. Clement, Jo. Fry, Tho. Wogan *Esquires*, Sir Greg. Norton, Jo. Bradshaw *Esquire*, *Serjeant at Law*; Jo. Dove *Esquire*, John Fowke, Thomas Scot *Aldermen*, Will. Cawley, Abraham Burrel, Roger Gratwicke, John Downes *Esquires*, Robert Nichols *Esquire*, *Serjeant at Law*; Vincent Potter *Esquire*, Sir Gilbert Pickering, Jo. Weavers, Jo. Lenthal, Robert Reynolds, Jo. Lisle, Nich. Love *Esquires*, Sir Edward Baynton, Jo. Corbett, Tho. Blunt, Tho. Boone, Aug. Garland, Aug. Skenner, Jo. Dixwel, Simon Meyne, Jo. Browne, Jo. Lowry, *Esq.* &c.

(a) By Dendy  
the Kings own  
Serjeant at  
Arms Son.

Neither were they only bold enough to Vote among themselves this horrid murder, but likewise to try the pulse of the people, they (a) Proclaim it first at *White-hall Gate*, and when they saw the people indured that, afterwards (upon *Peters* motion, who said, *they did nothing, if they did it not in the City*) at *Temple-barr*, and the *Exchange*. Indeed, all was hushed and silent! but with a dreadful silence, made up of amazement and horror; the very Traytors themselves, not daring to own their new Treason, perswaded the Nation that they would not do, even what they were most busie about; most people being of opinion, that they might fright, none thinking they durst (against all the reason and religion in the world, and the great and dreadful obligations of their own Oaths and Protestations) murder Him.

(b) Not being  
permitted to  
Breakfast, be-  
ing reviled all  
the way by P.  
and others that  
rid by him; the  
King being put  
upon a lean  
sry Jade.

Yet these aforesaid Assassins meet in the *Painted-chamber*, become now the Jesuits Chamber of Meditation, to consult about the slaughter; and being heated by one or two of their Demagogues, that perswaded them that the Saints (saying, that there were 5000. as good Saints in the Army, as any were in Heaven) should Bind the Kings in Chains, and the Nobles with Fetters of Iron, beseeching them, with bended knees, and lift up eyes and hands (in the peoples name) who yet were ready to have stoned them, not to let *Benhadad* go. They dare (but guarded strongly by a set of Executioners like themselves) to Convene before them, Jan. 19. 1648. Charles King of England, &c. (hurried, against the Publick Faith given him for his Honor and Safety, first, to *Hurst-castle*, to see whether he might be poisoned by the unwholesomeness of that place (and thence with (b) several affronts, not to be indured by any man, much less a Prince) to a place more unwholesom than *Westminster*) and now to be deprived of his life, as he had been before of his kingdoms. Here the conspiracy might be seen in a body (having lost most of its parts, save a few villains, that would needs take away the Kings life, because they would not beg their own life, being one of those courtesies we are unwillingly beholding for, so hard it is for a man to trust another for his life, who (he knoweth) is conscious that he deserveth not to injoy it) contemptible and little. A poor Pettifogger *Bradshaw*, that had taken the Oath of Allegiance and Supremacy but three Weeks before

fore, leading the Herd as President, and the whole Plot in his draught: Which after a traiterous Speech of *Bradshaw*, opening their pretended authority and resolution to make inquisition for bloud, and the Kings laying his Staffe thrice on brazen-faced *Cooks* back, to hold the Libel, was read by a Clerk

## The Traytors Charge of Treason against their Sovereign, consisting of sixteen Traiterous Positions.

THat the said *Charles Stuart* being (a) admitted King of *England*, and therein trusted with a (b) limited power to govern by, and according to the Laws of the Land, and not otherwise: And by his Trust, Oath, and Office, being obliged to use the power committed to him for the good and benefit of the people, and for the preservation of their Rights and Liberties; Yet nevertheless, out of a wicked (c) design, to erect and uphold in himself and Unlimited and Tyrannical Power, to Rule according to his (d) Will, and to overthrow the Rights and Liberties of the People; yea, to take away, and make void the Foundations thereof, and of all redress and remedy of Mis-government, which by the Fundamental Constitutions of this Kingdom were reserved on the Peoples behalf, in the Right and Power of frequent and successive Parliaments, or National meetings in Counsel. He the said *Charles Stuart*, for accomplishment of such his designs, and for the protecting of himself and his adherents, in his and their wicked practises; to the same end, hath traiterously and maliciously (e) levied war against the (f) Parliament and People therein represented. Particularly, upon or about the thirtieth day of *June*, in the year of our Lord, one thousand six hundred forty and two, at *Beverley* in the County of *York*; and upon or about the thirtieth day of *July*, in the year aforesaid, in the County of the City of *York*; and upon or about the twenty fourth day of *August*, in the same year, at the County of the Town of *Nottingham*, (when, and where he set up his Standard of war;) and upon or about the twenty third day of *October*, in the same year, at *Edge-hill* and *Keinton-field*, in the County of *Warwick*; and upon or about the thirtieth day of *November*, in the same year, at *Brainford*, in the County of *Middlesex*; and upon or about the thirtieth day of *August*, in the year of our Lord, one thousand six hundred forty and three, at *Cavesham-bridge* near *Reading*, in the County of *Berks*; and upon or about the thirtieth day of *October*, in the year last mentioned, at or near the City of *Gloucester*; and upon or about the thirtieth day of *November*, in the year last mentioned, at *Newbury*, in the

House; he fought the traiterous Army they sent against him, these Members of that Army turn out those they fought under; he must be a Traytor against the Parliament, and yet within a fortnight before they set on his assassination, they break trouble, and abuse that Parliament, as if it were Treason to be against the Parliament, when they were against the King; but no Treason to be against them, when now they were for him.

County

(a) He was born so.  
(b) He won a free Monarch.  
(c) What his design and theirs were, the world hath lately seen.  
(d) He died because he would not allow an Arbitrary Power, and they killed him by an Arbitrary Power.  
(e) He levied war to defend a King, and they to murder one.  
(f) Hæc dare they take away his life, for levying war in his own defence, against the Seditious part of the Parliament, and an Army of Rebels, when these Parliament-men sworn servants, by violent hands on the whole Parliament, to take away his life. He would have punished two or three rebellious Parliament-men, they turn out the whole



County of *Berke*; and upon or about the one and thirtieth day of *July*, in the year of our Lord, one thousand six hundred forty and four, at *Cropredy-bridge*, in the County of *Oxon*; and upon or about the thirtieth day of *September*, in the year last mentioned, at *Bodmin*, and other places adjacent, in the County of *Cornwall*; and upon or about the thirtieth day of *November*, in the year last mentioned, at *Newbury* aforesaid; and upon or about the eighth of *June*, in the year of our Lord, one thousand six hundred forty and five, at the Town of *Leicester*; and also upon the fourteenth day of the same month, in the same year, at *Naseby-field*, in the County of *Northampton*. At which several times and places, or most of them, and at many other places in this Land, at several other times, within the years afore-mentioned: And in the year of our Lord, one thousand six hundred forty and six; He, the said *Charles Stuart*, hath caused and procured many thousands of the Free-people of the Nation to be slain; and by Divisions, Parties, and Insurrections within this Land, by Invasions from Forraign Parts, endeavoured and procured by him, and by many other evil ways and means: He, the said *Charles Stuart*, hath not only maintained and carried on the said war, both by Land and Sea, during the years before-mentioned; but also, hath renewed, or caused to be renewed, the said war against the Parliament and good People of this Nation, in this present year, one thousand six hundred forty and eight, in the Counties of *Kent*, *Essex*, *Surrey*, *Sussex*, *Middlesex*, and many other Counties and Places in *England* and *Wales*, and also by Sea: And particularly, He, the said *Charles Stuart*, hath for that purpose, given Commission to his Son the Prince, and others; whereby, besides multitudes of other persons, many such, as were by the Parliament intrusted, and imployed for the safety of the Nation, being by Him or his Agents corrupted, to the betraying of their Trust, and revolting from the Parliament, have had Entertainment and Commission, for the continuing and renewing War and Hostility against the said Parliament and People, as aforesaid. By which cruel and unnatural wars by Him, the said *Charles Stuart*, Levied, Continued, and Renewed, as aforesaid, much innocent blood of the Free-people of this Nation hath been spilt, Families undone, the Publick Treasury wasted and exhausted, Trade obstructed and miserably decayed, vast expence and damage to the Nation incurred, and many parts of the Land spoiled, some of them even to desolation. And for further prosecution of evil Designs; He, the said *Charles Stuart*, doth still continue his Commissions to the said Prince, and other Rebels and Revolters, both English and Forraigners, and to the Earl of *Ormond*, and to the Irish Rebels and Revolters associated with him; from whom further invasions upon this Land are threatned, upon the procurement and on the behalf of the said *Charles Stuart*.

All which wicked Designs, Wars, and evil Practises of Him, the said *Charles Stuart*, have been, and are carried on, for the advancing and upholding of the Personal Interest of Will and Power, and pretended Prerogative to Himself and his Family, against the Publick

lick Interest, common Right, Liberty, Justice, and Peace of the People of this Nation, by and for whom he was intrusted as aforesaid.

By all which it appeareth, that *He the said Charles Stuart*, hath been, and is the Occasioner, Author, and Contriver of the said Unnatural, Cruel, and Bloudy Wars; and therein guilty of all the Treasons, Murders, Rapines, Burnings, Spoils, Desolations, Damage and Mischiefs to this Nation, acted and committed in the said wars, or occasioned thereby.

And the said *John Cook*, by protestation (saving on the behalf of the People of *England*, the liberty of Exhibiting at any time hereafter, any other Charge against the said *Charles Stuart*, and also of replying to the Answers which the said *Charles Stuart* shall make to the Premises, or any of them, or any other Charge that shall be so exhibited) doth for the said Treasons and Crimes, on behalf of the said People of *England*, Impeach the said *Charles Stuart* as a Tyrant, Traytor, Murtherer, and a Publick and Implacable Enemy to the Commonwealth of *England*: And pray that the said *Charles Stuart* King of *England*, may be put to answer all and every the Premises; That such Proceedings, Examinations, Tryals, Sentence, and Judgment, may be hereupon had, as shall be agreeable to Justice.

A Charge ridiculous in the matter of it, laying that war to the Kings charge, for which they should have been hanged themselves; accuting him for breaking the Priviledges of Parliaments, when they had the other day dissolved the very Being of them; and pretending the common good, when two or three years discovered, the whole Plot was nothing but private Interest; these very Miscreants being turned to grass, by one of their own self-deniers, for a self-seeking Combination. Contemptible in the framers of it, the one a Runnagate Dutch-man, *Dorislans*, who being preferred by the King, *History Professor* at *Cambridge*, read Treason, in his first Lecture against his Patron, and now commits it: The other a poor and desperate Solicitor, *Cook*, said to have two Wives to live with, and twenty ways, though none either honest or successful, to live by. And worse in the witnesses of it, the scum of Mankind, two or three raked out of Prisons and Goals, not a man of reputation, or worth two pence in the three kingdoms; notwithstanding a Proclamation to invite all persons to witness against the King, appearing to promote so horrid a fact, and these hired men of *Belial*, with the hope of a morsel of bread. The King was always of an even temper, but never more than in this case, retaining a Majesty becoming himself in his misery, and looking as if he were, as he ought to be indeed, the Judge; and they, as they were indeed, the Malefactors: Smiling (as he might well, as far as the publick calamities gave him leave) at the horrid names (*Murderer, Traytor, &c.*) of the worst Subjects given to the best King.

E c

Upon

# Upon the Picture of his Majesties sitting in his Chair before the High Court of Justice.

Not so Majestick in thy Chair of State,  
On that but Men, here God and Angels wait,  
Expecting whether hopes of Life, or fear  
Of Death, can move Thee from Thy Kingly Sphere,  
Constant and Fixt, whom no black storm can soyl  
Thy Colours, Head and Soul are all in Oyl.

(a) With the danger of her life.

And the Lady (a) Fairfax saying aloud in the face of the Pretended Court, That whereas they took upon them to Judge his Majesty, in the Name of the People of England, that it was a Lye, the tenth, she might have said the thousandth, part of the People, being so far from allowing that horrid villany, that they would dye willingly to prevent it.

(b) Pointing at Col. Cobbet that brought him from the Isle of Wight, where he said he treated with many honorable Lords & Gentlemen, and is thus the end of the Treaty?

The Charge being Read, his most Excellent Majesty (looking upon it as below him to interrupt the insipid Libel, and vie Tongue with the Billings-gate Court) with a Calmness, Prudence, and Resolution peculiar to his Royal breast, asked the Assassins, By what authority they brought a King, their most Rightful Sovereign, against the (b) Publick Faith, so lately given him at a Treaty between him and his two Houses? By what lawful Authority? said he again more Emphatically: For I am not ignorant (continued he) that there are on foot every where very many unlawful Powers, as of Thieves and Robbers on the High-way: Adding, That whatsoever they did, he was resolved not to betray the Charge committed to him by, and confirmed to him by Ancient Descent. And answering the pretended Presidents interruption and false suggestion, That he was called to an account (c) by the Authority of the People of England, by whose Election he was admitted King.

(c) Both parts of the impudent Assertion equally true. 1. That he was now Judged by the People, and that he was at first chosen by them.

That the kingdom descended not to him by Election, but by Hereditary Right, derived from above a thousand years: That by refusing an unlawful power, he stood more apparently than they for the Priviledges of the People of England, whose Authority was shewed in Parliament Assemblies; but that there appeared none of the Lords, whose presence (and not only theirs, but the Kings also) was required to the Constituting of a Parliament; but that neither one nor both Houses, nor any Judicatory upon Earth, had power to call the King of England to account, much less some certain Judges, chosen by his Accusers, and masked with the authority of the Lower House: That he could not make his defence, unless they shewed their authority; since it would be the same offence to acknowledge a Tyrannical power, as to resist a Lawful one. And upon the prating Fore-mans bold suggestion, That they were satisfied in their own authority, Replying rationally, That it was not his own apprehension, nor theirs neither, that ought to decide the Controversie. Whereupon the most Excellent King was commanded away, with Tomlinson and Hackers guard, parting with the Conspiracy without moving his Hat, with these words, Well Sir, and saying (on the sight of the Sword)



Sword) *I do not fear that* : And nothing else observable, save that the Silver Top of his Staffe falling off at the reading of the Charge, he wondred at it, and seeing none to take it up, he stooped for it himself, and put it in his Pocket.

Munday Jan. 22. after three bloody Harangues at their Fast (a) Jan. 21. on Gen. 9. 6. Mat. 7. 1. Psal. 149. 6, 7. Three Texts as miserably tormented that day, as his Majesty was the next; these men always first being a torment to Scripture, the great Rule of Right, and then to all that lived according to it.

They being perplexed with the Kings Demurrer to their unheard of Jurisdiction, resolved among themselves, after some debate, to maintain it as boldly.

(b) That if the King offer to dispute the same again, the President shall tell him, *That the Commons of England Assembled in Parliament, have Constituted the Court, whose power may not be permitted to be disputed by him.*

*That if he refused to Answer, it shall be accounted a Contumacy to the Court.*

*That if he Answer with a Salvo of his Prerogative above the Court, he shall be required to Answer positively, Yea, or, No.*

Whereupon, the King appearing to the no little disturbance of the Spectators, and astonishment of the (c) Conventicle its self, not without interruption from the desperate Ringleader of the pack, insisted on these Heads, without any other Answer, for their own power, than their own authority.

*That he less regarded his Life, than his Conscience, his Honor, the Laws and Liberties of the People; which that they might not all perish together, was a sufficient reason why he could not make his defence before these Judges, and acknowledge a new form of Judicature : For what power had ever any Judges to erect a Judicature against their King? or by what power, said he, was it ever granted? Not by Gods Laws, which on the contrary command obedience to Princes; nor by the Laws of the Land, which injoyn all Accusations to be read in the Kings Name; nor do the Laws give any power to the Lower House, of judging even the meanest Subject. Nor lastly, doth their power flow from any authority which might be pretended extraordinary, delegated from the people, since they had not asked the consent so much as of every tenth man in this matter; and that if power without Laws may set up Courts, he knew not how any man could be safe in his Life or Estate; it being not his own, but the whole kingdoms, that he stood upon.*

The Traytor in grain, still ever and anon interrupting the Kings Speech, and telling him, *That the Court was abundantly satisfied of their authority, and would not admit of any reasons that should detract from their power.* At last, prest upon him to be mindful of his Doom; *But where, said the King, in all the world is that Court, in which no place is left for reason? You shall find, Sir, answered the President, that this very Court is such a one.*

Whereupon, after several appearances which they had, to see whether they could satisfie their (d) dissenting Members, or whether they could alter the judgment of the resolved King.

(a) On Sunday when it is against all Canons to fast, none ever doing so but these and the Scots Presbiters, who would needs Proclaim a Fast that day, because the King designed to Feast the Ambassador of Denmark  
(b) As they had Voted it, Ordering.

(c) That ordered that none should make any disturbance on pain of death.

(d) C. Downs that thought it fit the King should be heard by the Lords and Commons.

Remember, said he then, when he was going away, *that it is your King from whom you turn away your ear; in vain certainly will my Subjects expect justice from you, who stop your ears to your King ready to Plead his Cause.*

Its very remarkable, how that in this, and all other transactions of his Majesty, he appeals to the Reason and Law of the world, which is impartial to all Mankind: His adversaries to themselves, vouching both the truth of their Charge, and the Jurisdiction of their Court, with their own authority; being neither able to prove his Majesty guilty, except by their own testimony; or if guilty, to be tried by any Court on earth, but by their own Assertion. Nay, they that alledged the Parliament of *England* for the Authority, against whom the King should transgress, and that by which they proceeded, would not receive the Kings (a) earnest and reiterated (b) Appeal to the Lords and Commons, who made up that Parliament.

(a) *Wherein he was earnest, not for his own concerns, but for those of the kingdom*  
(b) *Though he offered much to say for the peace of the kingdom, which if the meanest man had offered, he should have been heard.*

Long were they troubled how they might assert their power, longer how they might execute it; some would have Majesty suffer like the basest of Malefactors, and that in his Robes of Habillaments of State, that at once they might dispatch a King and Monarchy together: Others malice, proposed other horrid violences to be offered to him, but not to be named among men (the men were indeed huge ready at inventing torments, being a company of Executioners got together, rather than Judges; and a pack of Hangmen, rather than a Court) till at last, they thought they should gratifie their ambition, to triumph over Monarchy, sufficiently, if they *Beheaded him*; and so waving all his Pleas for himself, and the Allegations of Mankind for him; after several unworthy Harangues, consisting of nothing else but bold affirmations of that power, whereof they had no one ground, but those affirmations and reflections on the Kings Demurrer, as a delay to their proceedings; when indeed he hastened them, by offering that towards the peace of the kingdom in one hour, that was not thought of in several years. Notwithstanding his seasonable caution to them, "That an hasty Sentence once past, might be sooner Repented of than Recalled; Conjuring them, as they loved the Liberty of the People, and the Peace of the Kingdom, they so much pretended for, they would receive what he had to offer to both; adding, that we should think long before we resolve of great matters, and an hasty Judgment may bring on that trouble, and perpetual inconvenience to the kingdom, that the Child unborn may repent of; adjuring them, as they would answer it at the dreadful day of Judgment, to hear what he had to say.

(c) *This was their argument, and that the Commons of England in Parliament appointed them a Court where, as they neither d.d. nor could do it.*

The Club of Assassins proceed to this horrid Sentence.

"Whereas the (c) Commons of *England* in Parliament, have appointed them an *High Court of Justice*, for the Trying of *Charles Stuart King of England*, before whom he had been three times Convented, and at first time a Charge of High Treason, and other Crimes and Misdemeanors was read, in the behalf of the kingdom of *England*, &c.

Here

Here the Clerk Read the Charge.

Which Charge being Read unto him, as aforesaid, *He*, the said *Charles Stuart*, was required to give his Answer, but he refused so to do, and so exprest the several passages at his Tryal in refusing to Answer. "For all which Treasons and Crimes, this Court doth  
"adjudge, that the said *Charles Stuart*, as a Tyrant, Traytor, Mur-  
"therer, and a Publick Enemy, shall be put to death, by the Seve-  
"ring his Head from his Body.

To which horrid Sentence the whole Pack stood up, by agreement among themselves before made; and though they agreed in nothing else, either before or since, unanimously Voted the bloody words, words of so loud a guilt, that they drowned all the earnest Proposals of Reason and Religion, offered by a Prince that was a great master of both; reason being a more dreadful Sentence against, than that they pronounced against him; and then used the same force to hurry the King away, that they had imployed to bring him thither; answering his Allegations with that violence, wherewith they composed and made good their own.

The King, always great, was now greater in the eye of the world, for the great Reason he offered, the honorable Conduct he managed, and the freedom of Speech he used much beyond other times, the captivity of his Person contributing much to the liberty of his Discourse.

All the great throng that pittied, but could not help, afflicted Majesty, with whom they saw themselves drawn to the slaughter, groaned upon the Sentence, but with the peril of their lives; It being as fatal then, for any persons to own respect or kindness to Majesty, as it was for the King to carry it; and as dangerous for others to be good Subjects, as for him to be a good King. They that were to force him out of his Life, forced others out of their Loyalty; endeavouring fondly to depose him from his Subjects hearts, as they had done from his Throne. Several persons having since deposed, that to set off their ridiculous Scene, they had those who were appointed to force poor creatures to cry *Justice, Justice*, (who, as the excellent Prince observed, would have done as much for money for their own Commanders) a word one of them in Command then said, since he cried, because, if it had been heard, the Traytors had been at the Bar, and the Judges of the Land at the Bench; and deterr others from saying, *God save the King*: Notwithstanding which force, this last voice was the most hearty, and the other most forced. Observable it is, that to make his Majesty parallel with his great Pattern, whom he represented equally in his Sufferings, and in his Goodness and Power, a wretch, that was within a little while executed by his own Partner, Spit in his Face, whereat his Majesty not moved, only wiped the Spittle, and said, *My Saviour suffered much more for me*. The Excellent Prince (while the Traytors before him, were as much slaves to their base Malice, Envy, Fear, Ambition, and Cruelty, as the poor People were to them) exercising as ample a Dominion over himself now, as he had heretofore over three kingdoms,



kingdoms; looking not as if he were before the Miscreants, but they before him; and he to give, as he did, and not receive a Doom.

I cannot forget how an Ancient Father saith, "That some creatures would not suffer God to be a God, unless he please them. These are the Creatures, that would not endure Gods Vice-gerent should be so, unless he served them.

Thus having formerly forgotten the Oaths of God that were upon them, laid aside the Allegiance which they owed, gone against the sense of the Law, of the Clergy, the Nobility, the Gentry, and most of the sober people of the Nation: Besides, above half of both Houses before they could fight the King. But infinite were the obstructions they were to break through (so carefully hath God guarded Kings) before they could murder Him, they must suppress the unanimous desires of the whole Nation, expressed in the looks, wishes, and prayers of all men, and the declared sense of several Countries in their respective Petitions, which many thousands delivered in *London*, with the hazard of their Lives, and maintained in (a) *North-wales*, under Sir *John Owen*; in *South-wales*, under *Laughorne* and *Poyer*; in the Navy under the Prince; in *Kent*, *Essex*, and *Surrey*, under several of the Nobility and Gentry, of those and the adjacent Counties; they must steal the King (that won ground from his Adversaries by his carriage, as much as they had done upon him by their Arts and power, reducing to an entire obedience to his Government all that conversed with his Excellent Person) from those men that were now as ready to engage for him, as ever they did against him, as they did at *Holdenby*, when it was said (so considerable is a suffering King, his very miseries being more powerful than his Armies) by the Faction, that now they had the King in their power, they had the Parliament in their Pockets, they must renounce those promises they made upon their Souls, and as they and their Posterity should prosper, that pitying the barbarous usage of *His Majesty*, they were resolved never to part with their Arms till they had made his way to the Throne, and rendered the condition of his party the more tolerable: Promises that to ensnare the charitable Prince (that suspected not that falshood in others, that he found not in himself) they gilded with the like specious, but entrapping kindneses, as the permission of what they knew was as dear as his Life, to the pious King, the Ministry of his Chaplains; Commerce by Letters with his Queen, the Visits of his Party, the service of his Courtiers, " (some whom they also admitted " to their Council of War, to mould Propositions which they will " urge in his behalf, and alter them to the Kings gust, and at his " advice, the intermingling with their Remonstrances, such good " words as these, *That the Queen and the Royal Family must be restored to all their Rights, or else no hope of a solid Peace.*

They must sacrifice Eleven of the most Worthy Members in the House of Commons, and seven Noble Lords, to the lusts and cavils of mercenary Soldiers, that would not hearken formerly to the delivering of half so many to answer the Articles of their Sovereign,

(an

(a) All declaring for a Personal Treaty.

(an Argument that Religion, Justice, or the love of Liberty which are alwayes uniform, but unworthy Interests that vary with hopes and fears, had the strongest influence upon them.

Nay, they must overcome the (a) Parliament, it, by whose pretended Authority they had hitherto the (b) City of London, at whose charge they had hitherto fought, and the first Leaders of the Army, by whose Reputation it was first raised, and by whose skill and activity it so long prospered: The Kings prudence, and their own jealousies (combinations in crimes conclude in jealousies, each party thinking the advantage of the other too great) having committed and injealousied them.

They must Conquer Scotland, and their dear Brethren, and take the King off from the Presbyterians, by their arts and insinuations inveighing him into the pit they had laid for him in the Isle of Wight (for his escape from Hampton-Court, by the withdrawing of the Centinels from their usual posts, appeared to be their design) they must oppose the highest reason in the world offered by the King there, intent upon the settlement of the Nation for a Personal Treaty, agreeable to the sense of the whole kingdom. 1. By Preliminary Articles, which they knew the King could not yield to; and upon his refusal, four Votes of No Addresses to him, which they could never have compassed, had they not sent half the Members away to the Country, upon pretence of expediting the Contributions; and tired the other half with late Sitting, from ten in the morning till twelve at night; and withal, the Menaces of the Officers that came with Remonstrances to the House, and the terror of the Army; two Regiments whereof, under colour of guarding, but indeed for awing the Parliament, were quartered at White-ball.

They must endure the clamors of an undone people, deluded with pretences of avoiding Tyranny into Slavery. 1. For an excellent Religion, broken into Schismes and Heresies. 2. For Prayers and Fasts, made to serve impious designs, and promote prosperous crimes. 3. For Liberty, become an empty name, the common ways of confinement being too little to secure those that would not break the Law; men lingering in (c) strange imprisonment, knowing neither their crimes nor their accusers, because they had not guilt enough for condemnation; thousands forced to be Exiles in strange lands, or (d) Slaves at home. 4. For Propriety, hedged no longer by Law, but become a prey to the fraud and violence of the Conspirators. 5. For great Virtues, become as dangerous as formerly great crimes were. 6. For Converse, become a snare, spies in each company watching mens words, and searching into their thoughts. 7. For the Parliament, become a Conspiracy, divided in its self, and enslaved to its vassals, who made Laws according to their interests, and executed them according to their lusts. The whole Nation now better understanding their good and wise Prince, the publick interest and themselves panted for a return to the obedience of the most incomparable Government, and most inestimable Prince in the world.

(a) Secluding  
140. Mem.  
ber.

(b) Imprison-  
ing the Chief  
Citizens, vid.  
ing triumphantly  
through the  
streets of  
London, and  
seizing the  
Tower, &c.

(c) On ship-  
board in Sum-  
mer time,  
others sold  
slaves.

(d) Suffering  
nauseous Confinement  
and  
ignominious  
Tortures.

world: Infomuch (so admirable were the returns of Divine Justice at that time) that the very same Convention, that first stirred up this way of tumultuary Petitions against the King, were now forced to complain, *That the honor and safety of Parliaments* (for so they called the poor remainder of that Assembly) *was endangered by Petitions.*

They must *rescind* the City Petitions, and their own Votes, that the Kings Concessions were a safe ground for *the Parliament to settle the Peace of the kingdom on*: The King having granted so much as the people might see he was not, as he was reported, obstinate against his own happiness, and the Nations peace, and so gratified not his Enemies, and yet so discreetly, that he deserted not his Friends; his wisdom tempering prudently their harsh Propositions, and his Reason urging *effectually* his own.

They must cast off all obedience to their own Superiors, as well as to the King; and imprison the Parliament, as well as the King; Violate their Protestation, and renounce their Solemn League and Covenant, disown the Lords House, and leave not above sixty of almost five hundred Members in the House of Commons.

In fine, they must go against their own Prayers, Sermons, Engagements and Consciences, against the very foundations of Government in the world; and the sentiments of Mankind about it, against the known Laws of the Land, and against truths as clear as the Sun, in these unheard-of Propositions.

- I. That the People, under God, are the Original of all just Power.
- II. That the Commons of *England* Assembled in Parliament, being chosen by, and representing the People, have the Supreme Authority of this Nation.
- III. That whatsoever is Enacted and Declared for Law by the Commons of *England* Assembled in Parliament, hath the force of a Law.
- IV. That all the people of this Nation are concluded thereby, although the consent and concurrence of the King and Peers be not had thereunto.
- V. That to raise Arms against the peoples Representative, is Treason.
- VI. That the King himself took Arms against the Parliament, and on that account is guilty of the Blood-shed throughout the Civil War, and that he ought to expiate the Crime with his own Blood.

Bold and ridiculous men! That think with one breath to alter the notion of Good and Evil, and to make their Usurpations just, because they had the face to declare them so.

*Qui amici veritatis esse possent sine labore, ut peccent Laborant.*  
Greg. de curâ past. They who might have been honest with so much ease, what pains do they take to be wicked!

For these and many more restraints, they must break through before they came at the Kings Life.



Towards the taking away of which, they pack a *Court of Justice*, as they called them, though it had nothing to do with Justice, but that it deserved to be the object of it, of such people as the Ring-leader of them, O. C. called at the Table of an Independent Lord, *A Company of Rascals, whom he knew to be so, and would so serve, Invested with a power to Cite, Hear, Judge, and punish Charles Stuart King of England.*...

The method leading to the Kings death.

Reader, I know not with what temper thou readest these lines, I tremble when I writ them: One or two Brewers, two or three Coblers, many of them Mechanicks, all poor Bankrupts; one turned out of the House for a Rape, another for writing a Blasphemous Book against the Trinity, and another a known Adulterer: Men so low, that no lesser crime could raise them; and so obnoxious, there was no other way for them to hope for impunity; men fitter to stand at a Bar, than to sit on the Bench.

These (though a search was made for a number of men that could not blush at, nor fear any guilt, yet many of them abhorred the villany and left them; others stayed, with a design to (a) disturb it) went to act the murder, not as other Regicides, *Ravillaic*, &c. used to do privately, or as they themselves used to Preach it in a corner, but as solemnly as ever they took their Solemn League and Covenant against it. Spots not of Christianity only, but of Nature! Born to obey the Sovereign they judged; erecting a Court of Justice against that Sacred Head, whence flowed all the Jurisdiction in the Land. These people that were fitter to keep Shops in *Westminster-hall*, than sit in the Courts there: Many of whom that now hoped for the Kings Land, must otherwise have been contented with the Kings High-way; the true scum of *England*, the basest, and then the highest part of it! Trades-men still! making a trade of war and blood! base people, therefore the more cruel; *The most Savage Beasts are those that come out of Dens*. The good Kings calamity being enhanced by the vileness of the instruments, "The steam of a Dung-hill clouding the Sun, and vermin (the expression is proper to beggars) tearing the Lion, as Rats formerly ate the *Thracians*! These resolved rather to take away the Kings life, than beg their own; for life is one of those benefits we have to receive, and men are usually ashamed to confess they deserved death.

(a) C. Downes disturbed the their proceedings, declaring that what the King offered should be heard.

And when their own Judges had (b) declared against them, and the Peers abhorred them, to help a wretched cause, and keep up the spirits, and concurrence of their party, they salve those two affronts, with two wretched artifices.

(b) Declaring that it was contrary to the known Laws and Customs of England, that the King should be brought to Tryal.

1. They bring from *Hertford-shire* a Woman (some say a Witch) who said, *That God by a Revelation to her did approve of the Armies proceedings*: which message from heaven was well accepted of with thanks, *As being very seasonable, and proceeding from an humble spirit*.

2. A model of Democratical Principles, discountenanced by Faction it self, as soon as it had served their turn; and against all the publick abhorrencies and detestations, by all persons of ho-

nor and conscience, proceeded first to blacken the King (as one of them said they must) and then to judge him, contrary to those numerous and fearful obligations of their many Oaths; to the publick and private Faith, which was expressed in their Protestations and many Declarations; to the Laws, the commands of Scripture; to the dishonor of Religion, and the endangering of the publick good of the kingdom.

For levying that war against the disobedient, to which they had necessitated him; for appearing in arms in divers places, proclaiming the war, and executing it by killing divers of the good people.

Impeaching him for a Tyrant, a Traytor, a Murderer, and an implacable Common Enemy. Whom they fought for to bring home to his Throne, they lead when they have him, to a Tribunal where they had nothing against him, but what generous Conquerors never reproached the conquered for (deeming it its own punishment) the unhappy issues of a war, which leaves the conquered the only criminal, while the names of justice and goodness are the spoils of the Conqueror; and a pretence of Tyranny in that government whose only defect, if it had any, was Lenity and Mercy, towards those whose lives Justice would not formerly have pardoned, and they despaired lest mercy should not now.

These Conspirators forming themselves into the Pagantry of a Court, with a (a) President of an equal infamy with his new employment. "A Monster of Impudence, and a most fierce prosecutor of evil purposes; one of little knowledge in the Law, but of so virulent a Tongue, that he knew no measure of modesty in speaking; and was therefore more often Bribed to be silent, than Feed to maintain a Clients Cause: His vices had made him penurious, and those with his penury had seasoned him for any execrable undertaking. And a Solicitor, that having in vain by various arts and crimes sought for a subsistence, durst not shew himself for fear of a Prison, till vexed with a tedious poverty, he entertained the horrid overtures of this vile ministry, which at the first mention, he did profess to abhor: As also an (b) Advocate, that being a German Bandito, by the mercy and favour of the King escaped here a severer, in charge in his own Country, than he could invent against his Majesty.

With an impudent and mimical Buffoon Minister, ignominious from his youth (for then suffering the contumely of discipline, being publicly whipped at Cambridge, he was ever after an enemy to Government) preaching the villany from Psal. 149. 8. and calling them Saint Judges, with a profession, that upon a strict scrutiny, there were in the Army five thousand Saints, no less holy than those that now are in Heaven conversing with God. And begging in the name of the People of England (as the Conspirators talked too, when as the Lady Fairfax said, like a Branch of the House of the Veres, declared in Court a loud, it was a Lye, not the tenth part of the people were guilty of such a crime) that they would not let Benhadad go. They, with such Officers, as had not a name before they were of this black list, invite all people to testify against the King

(a) J. B.  
Dr. P. character of him.

(b) Dr. D.  
formerly History Professor of Cambridge, sat there by F. Brooker, where reading on the first lines of Tacitus, he discovered so much of a popular spirit, that he was complained of about his discourses of the three sorts of government.

King their calumnies, and having, with much ado, published their Sitting, they appear with all the shapes of vile terror, and the Kings Majesty with a generous mind, scorning the Pageant tribunal, and pitying the people, now sad with expectations of their own fates, when Majesty was no security, appeared, demanding the Authority and Law they brought him there by, contrary to the Publick Faith; and they answering, The Parliaments: discovered the notoriousness of that assertion as false, and the vanity of it, if true. Four days together keeping up his courage and speech from doing any thing unworthy of himself, notwithstanding the reiterated reproach of several appearances before the most infamous among men. And the (a) hired indignities of the basest of the people, saying no more, when some Souldiers were forced by Axtel to cry *Justice, Justice, Execution, Execution*; than, *Poor souls! for a piece of money they would do as much to their own Commanders*: And others hired to Spit, and what was more odious, to blow Tobacco in his Face, than *wiping it off*, with, *My Saviour suffered far more for my sake*. All the people, with the hazard of their lives, doing their reverence to him, with, *God save the King*; *God be merciful unto him*. Only he left this Speech upon Record against the infamous Usurpation, containing the substance of the discourse that passed between him and his Traytors.

(a) Seen by the Instructions of their villany.

*His Majesties Reasons against the pretended Jurisdiction of the High Court of Iustice, which he intended to have delivered in writing on Munday, Jan, 22. 1648: but was not permitted.*

HAVING already made my Protestations, not only against the illegality of this pretended Court; but also, that no earthly Power can justly call me (who am your King) in question as a delinquent: I would not any more open my mouth upon this occasion, more than to refer my self to what I have spoken, were I alone in this case concerned. But the duty I owe to God in the preservation of the true Liberty of my People, will not suffer me at this time to be silent: For, how can any free-born Subject of England call life, or any thing he possesseth his own, if power without right daily make new, and abrogate the old fundamental Law of the Land? which I now take to be the present case: Wherefore, when I came hither, I expected that you would have endeavoured to have satisfied me concerning these grounds, which hinder me to answer to your pretended Impeachment; but since I see nothing I can say will move you to it (though Negatives are not so naturally proved as Affirmatives) yet I will shew you the reason, why I am confident you cannot judge me, nor indeed the meanest man in England: For I will not (like you) without shewing



*Herrabouts be  
was stopped,  
being not per-  
mitted to speak  
any more of  
Reasons.*

ing a reason, seek to impose a belief upon my Subjects.

There is no proceeding just against any man, but what is warranted either by Gods Laws, or the Municipal Laws of the Country where he lives. Now I am most confident, that this days proceedings cannot be warranted by Gods Laws; for on the contrary, the authority of the obedience unto Kings is clearly warranted, and strictly commanded both in the Old and New Testament; which if denied, I am ready instantly to prove: And for the question now in hand, there it is said, *That where the word of a King is, there is power; and who may say unto him, what dost thou?* Eccles. 8. 4. Then for the Laws of this Land, I am no less confident, that no learned Lawyer will affirm, that an Impeachment can lye against the King, they all going in his Name; and one of their Maxims is, *That the King can do no wrong.* Besides, the Law, upon which you ground your proceedings, must either be old or new; if old, shew it; if new, tell what authority warranted by the Fundamental Laws of the Land hath made it, and when: But how the House of Commons can erect a Court of Judicature, which was never one it self (as is well known to all Lawyers) I leave to God and the World to judge: And were full as strange, that they should pretend to make Laws without King or Lords House, to any that have heard speak of the Laws of *England.*

And admitting, but not granting, that the People of *Englands* Commission, could grant your pretended power, I see nothing you can shew for that; for certainly you never asked the question of the tenth man of the kingdom, and in this way you manifestly wrong even the poorest Plough-man, if you demand not his free consent; nor can you pretend any colour for this your pretended Commission, without the consent, at the least, of the major part of every man in *England*, of whatsoever quality or condition, which I am sure you never went about to seek; so far are you from having it: Thus you see, that I speak not for my own Right alone, as I am your King, but also for the true Liberty of all my Subjects, which consists not in the sharing the power of Government, but in living under such Laws: Such a Government as may give themselves the best assurance of your lives, and propriety of their goods. Nor in this must, or do I forget the Priviledges of both Houses of Parliament, which this days proceedings doth not only violate, but likewise occasion the greatest breach of their Publick Faith, that I believe ever was heard of, with which I am far from charging the two Houses: For all the pretended crimes laid against me, bear date long before the late Treaty at *Newport*, in which I having concluded as much as in me lay, and hopefully expecting the two Houses agreement thereunto, I was suddenly surprized and hurried from thence as a Prisoner, upon which account I am against my will brought hither; where since I am come, I cannot but to my power defend the Ancient Laws and Liberties of this Kingdom, together with my own just Right. Then, for any thing I can see, the Higher House is totally excluded. And for the House of Commons, it is too well known, that the major part of

of them are detained or deterred from Sitting; so, as if I had no other, this were sufficient for me to protest against the lawfulness of your pretended Court. Besides all this, the peace of the kingdom is not the least in my thoughts, and what hopes of settlement is there, so long as power reigns without rule of Law? Changing the whole frame of that Government, under which this kingdom hath flourished for many hundred years (nor will I say what will fall out, in case this lawless, unjust proceeding against me do go on.) And believe it, the Commons of *England* will not thank you for this change, for they will remember how happy they have been of late years under the Reign of *Queen Elizabeth*, the King my Father, and my self, until the beginning of these unhappy troubles; and will have cause to doubt, that they shall never be so happy under any new. And by this time it will be sensibly evident, that the Armes I took up, were only to defend the Fundamental Laws of this kingdom, against those who have supposed my power hath totally changed the ancient Government.

Thus having shewed you briefly the Reasons, why I cannot submit to your pretended Authority, without violating the trust which I have from God, for the welfare and liberty of my people; I expect from you, either clear reasons to convince my judgment, shewing me that I am in an error (and then truly I will readily answer) or that you will withdraw your proceedings.

With what composedness of Spirit, and patience he heard the pretended Charge, and all its Slanders and Reproaches, smiling at the words *Tyrant*, *Traitor*, &c. with what Authority he demanded, by what lawful Power, grounded on Gods Word, or warranted by the Constitutions of the Kingdom, they proceeded! with what earnestness he admonished them, (a) both what Guilt, and what Judgments they would bring upon this Land, by proceeding from one sin to another against their lawful Sovereign!

With what resolution he told them, *He would not betray the Trust reposed in him, for his own Prerogative, his Peoples Liberty, and the Privileges of Parliament, as long as there was breath in his body, until they could satisfy God and the Countrey.* Adding, *that there was a God in heaven that would call them to an account.* And that it was utterly as unlawful to submit to a new and unlawful Authority, as to resist a lawful one; Neither his apprehension nor theirs being likely to end the Controversie! How zealously he told them, "That if the free People of *England* (now secure of nothing, when all things were subject to an Arbitrary Power) were not concerned as well as himself, he would have satisfied himself with one Protestation against any Jurisdiction on earth, trying a Supream Magistrate; but in a case of so extensive a Concernment, it was unreasonable to impose upon men bold Assertions, without evident Reasons; it being not enough to say, The Court assert their own Jurisdiction, and you must not be permitted to offer any thing against it. its not for Prisoners to require: (to the last whereof it was excellently well answered: *Prisoners! sir, I am not an ordinary Prisoner:*)

Reasons

(a) Telling them, that it was not a slight thing that they were about.

Reasons are not to be heard against Jurisdiction. *Shew me* (replyed the good King) *that Jurisdiction, where Reason is not to be heard.* Flinging the Reply, with this parting Memorial: *Well, remember, that the King is not suffered to give in his Reasons, for the Liberty and Freedom of all his Subjects.*

(a) A motion for reasonable, that Colonel Downs could not but presse them to leave it, so far that they had adjourned not to consider what the King had offered but to check Col. D. into a compliance.

How pathetically he did Conjure them by all that was dear unto them, to let him offer his Reasons in the *Painted Chamber* (a) before the Lords and Commons, leaving with them these weighty considerations, *That they should think long before they Resolved of great matters suddenly; a little delay might give peace to the kingdom, whereas a hasty Judgment may bring on that trouble and perpetual inconvenience, that the Child unborn may repent it!* Re-inforcing them with this great period, *I do require you, as you will answer it at the dreadful day of Judgment, that you will consider it once again.* These noble circumstances, together with those ignoble ones of their consulting about Hanging and Quartering him, or Beheading him in his Robes. Their proceeding (after a wretched Harangue of B's alledging the Treasons of former times as presidents for this, and wresting, Law and History as their Preachers did the Scripture) to the Sentence; to which sixty seven Mechanick Regicides expressed their Assent by standing up, their consultation about the time and place of executing that Sentence, and the warrant sealed by forty eight of them, we are the more brief in, because they are so excellently published in a Royal Volume already Printed 1662. for Mr. *Richard Royston* his Majesties Bookseller, and his Fathers faithful Servant, who underwent as many dangers in publishing the Defences of the Royal Cause, as others in maintaining the being of it.

(b) They utterly refused his Queen that liberty.

Now they would not suffer him to live, yet they let him not quietly dye; envying him, even his very solitudes which they disturbed with irreligious intrusions, and interrupting his Devotion (as if they intended the loss of his soul as well as his life) with two things he was equally averse to, *Impertinent Talk* and *Tobacco*. Much ado had, the best of Princes, to gain the priviledge of the worst Malefactor. 1. To see (b) his Children and Relations for the satisfaction of his minde. Or 2. His Chaplain, Bishop *Juxon*, to settle his Conscience; the latter of whom being permitted to come not till eight of the Clock on Saturday night; the incomparable Prince enjoying in the midst of tumults a calm serenity, being full of his own Majesty, and having a greater power over his temper, than his enemies had over his person, bespeaks him thus: *My Lord, that you came no sooner I believe was not your fault, but now you are come, because these Rogues pursue my blood, you and I must consult how I may best part with it.* Indeed, all the while he did all things becoming a Christian obliged by his calling to suffer, not reflecting that he was a Prince (to whom such usages were unusual) born to command.

Since they could not keep the Bishop from coming to him, they disturbed him both the next day Jan. 28. in Reading Divine Service, and Preaching on *Rom. 2. ult.* and at other times at Saint

James's



*James's*, with scoffs and unnecessary and petulant disputes, which he either answered irrefragably, or neglected patiently; and at *White-hall*, with the noise of the work-men that prepared the Scaffold; he being brought thither on purpose *Jan. 28.* at night to dye often by every stroke of the Axe upon the Wood, before he should dye once for all, by one stroke of it upon himself.

Neither do they only disturb, but either out of fear or design tempt him too, with unworthy Articles and Conditions, which being levelled at his Honor and Conscience, as their other malices were at his Life: After hearing one or two of them read to him, he resolved not to sully the splendor of his former virtues, with too impotent a desire of life. His Soul composed to Religion (as all others were to sorrow for the villany of the Actors in this Tragedy, and their own sins, especially their credulity, and fear of the horrid consequence, there being a dreadful calm all over the City, that was neither tumult nor quiet, all Sermons, Prayers, and Discourses full of horror, and all Congregations overwhelmed with tears) applied its self to such duties of Religion, as Reading, Praying, Confession of Sins, Supplication for Enemies, Holy Communions, and Conferencés, and such offices of humanity, as sending Legacies to his Wife and exile Children, and exhorting those at home, admitted to him *Jan. 29.* to this purpose, his last words to them being taken in writing, and communicated to the world (by the Lady *Elizabeth* his Daughter, a Lady of most eminent endowments, who though born to the supreamest fortune, yet lived in continual tears, and died confined at *Carisbrook* (whither her Father was cheated) in the *Isle of Whight*) to this effect:

*A true Relation of the Kings Speech to the Lady Elizabeth and the Duke of Gloucester, the Day before his Death.*

**H**is Children being come to meet him, he first gave his Blessing to the Lady *Elizabeth*, and bad her remember to tell her Brother *James*, when ever she should see him, that it was his Fathers last desire, that he should no more look upon *Charles* as his eldest Brother only, but be obedient unto him as his Sovereign; and that they should love one another, and forgive their Fathers Enemies. Then said the King to her, Sweet-heart, you'l forget this: No (said she) I shall never forget it whilst I live; and pouring forth abundance of tears, promised Him to write down the particulars.

Then the King taking the Duke of *Gloucester* upon his knee, said, Sweet-heart, now they will cut off thy Fathers head (upon which words the Child looking very stedfastly on him) Mark Child what I say, They will cut off my head, and perhaps make thee a King: But mark what I say, you must not be a King, so long as your Brothers

thers *Charles* and *James* do live; for they will cut off your Brothers heads (when they can catch them) and cut off thy head too at last: and therefore I charge you do not be made a King by them. At which the Child sighing said, I will be torn in pieces first: which falling so unexpectedly from one so young, it made the King rejoyce exceedingly.

*Another Relation from the Lady Elizabeths own Hand.*

What the King said to me, Jan. 29. 1648. being the last time I had the happiness to see him, he told me, he was glad I was come, and although he had not time to say much, yet somewhat he had to say to me, which he had not to another, or leave in writing, because he feared their Cruelty was such, as that they would not have permitted him to write to me. He wished me not to grieve and torment my self for him, for that would be a Glorious death that he should dye, it being for the Laws and Liberties of this Land, and for maintaining the true Protestant Religion. He bid me read Bishop *Andrews* Sermons, *Hookers* Ecclesiastical Policy, and Bishop *Lauds* Book against *Fisher*, which would ground me against Popery. He told me, he had forgiven all his Enemies, and hoped God would forgive them also; and commanded us, and all the rest of my Brothers and Sisters, to forgive them. He bid me tell my Mother, that his thoughts never strayed from her, and that his love should be the same to the last. Withal, he commanded me and my Brother to be obedient to her, and bid me send his Blessing to the rest of my Brothers and Sisters, with commendation to all his Friends. So as he had given me his Blessing, I took my leave.

Further, he commanded us all to forgive those People, but never to trust them; for they had been most false to him, and to those that gave them power; and he feared also to their own Souls: and desired me not to grieve for him, for he should dye a Martyr, and that he doubted not, but the Lord would settle his Throne upon his Son, and that we should be all happier then we could have expected to have been, if he had lived; with many other things, which at present, I cannot remember.

*Elizabeth.*

Till at last (all indeavours for preventing so great a guilt failing) even Col. *Downes*, one of their own Members, attempting a Mutiny in the Army, and the Lord *Fairfax* being resolved with his own Regiment to hinder the Murther, until the Conspirators in vain urging, That the Lord had rejected him, took him aside to seek the Lord, while their instruments hasten the Execution by private order, and then they call that a return of their prayers.

On

On the Fatal day, Jan. 30. having desired five Preachers sent to pray with him by the Juncto, to pray for him, if they pleased, telling them, that he was resolved, that they who had so often and so causelessly prayed against him, should not in his agony pray with him; and preparing himself with his own Devotion in the offices of the Church; he was strengthened in his own sufferings by the sufferings of his Savior, whose Body and Blood he received that morning, and the (a) History of whose Passion fell to be the Chapter of the day of His; who had he been before Christ, had a condition, and an innocence that had made him a Type of him. So that he came chearfully from St. James's to White-hall (often calling on his slow Guards, that kept not pace with him (who always walked fast) to move faster, with these words, *I now go before you to strive for an heavenly Crown, with less sollicitude than I formerly have led my Souldiers for an earthly Diadem*) with extraordinary alacrity, ascending the staires leading to the Long-gallery, and so to the Cabinet-chambers; whence his supplications being ended, he went through the Banqueting house to the adjoining Scaffold, every way dressed to terror, with the same spirit he used to ascend his Throne, shewing no fear of death, but a sollicitude for those that were to live after. He thought it to as little purpose to Harange the Army, as to complement a Mastive or a Tyger; and others were kept at such distance, that they might see, but not hear; and therefore expressed himself thus to those that stood near him.

(a) After the Chapter was Read, he thanked the Bishop for his reasonable chiefe of it, whic the good man replied, that it was not his, but the Churches choice for the day: whereat his Majesty was much comforted.

### His Majesties Speech upon the Scaffold.

I Shall be very little heard of any body here, I shall therefore speak a word unto (b) you here: Indeed, I could hold my peace very well, if I did not think, that holding my peace would make some men think, that I submit to the guilt as well as to the punishment; but I think it my duty to God and to my Country to clear my self as an honest man, as a good King, and a good Christian. I shall first begin with my Innocency: In troth, I think it is not very needful for me to insist long upon this, for all the world knows, that I did not begin a War with the two Houses of Parliament; and I call God witness, to whom I must shortly make an account, that I never did intend to incroach on their Priviledges, they began upon me: It is the Militia they began upon, they confest the Militia was mine, but they thought it fit to have it from me: And to be short, if any man will look to the dates of Commissions, of theirs, and mine; and likewise to the Declarations, will see clearly, that they began these unhappy Troubles, not I: So that as the guilt of these enormous Crimes that are laid against me, I hope in God, that God will clear me of; I will not, I am in charity: God forbid, that I should lay it upon the two Houses of Parliament, there is no necessity of either, I hope they are free of this guilt; for I do believe that ill instruments between them and me, has been the chief cause of this blood-shed: So that by way,

(b) Meaning Col. Themison.



(a) *Stratford.*(b) *Pointing  
to Dr. Juxon.*(c) *Turning  
to some Gentle-  
men that  
were.*(d) *Meaning,  
if he did  
blow the targe.*

or speaking, as I find my self clear of this, I hope (and pray God) that they may too; yet for all this, God forbid that I should be so ill a Christian, as not to say, Gods Judgements are just upon me; many times he does pay Justice by unjust Sentence, that is ordinary. I will only say this, that an unjust (a) Sentence that I suffered to take effect, is punished now by an unjust Sentence upon me, this I have said to shew you that I am an innocent Man.

Now to shew you that I am a good Christian: I hope there is (b) a good man that will bear me witness, that I have forgiven all the world, and even those in particular, that have been the causers of my death; who they are, God knows, I do not desire to know, I pray God forgive them. But this is not all, my charity must go farther; I wish that they may repent, for indeed they have committed a great sin in this particular. I pray God, with St. Stephen, that this be not laid to their charge, nay, not only so, but that they may take the right way to the Peace of the Kingdom; for my charity commands me, not only to forgive particular men, but to endeavour to the last gasp, the Peace of the Kingdom. So, Sir, I do wish with all my soul (and I do hope there are some (c) here will carry it farther) that they may endeavour the Peace of the Kingdom.

Now, Sirs, I must shew you, both how you are out of the way, and will put you in the way: First, you are out of the way; for certainly, all the way you ever have had yet, as I could find by any thing, is in the way of Conquest; certainly, this is an ill way; for Conquest, Sir, in my opinion, is never just, except there be a good just cause, either for matter of wrong, or just title, and then if you go beyond it, the first quarrel that you have to it, is it that makes it unjust in the end, that was just at first: But if it be only matter of Conquest, then it is a great Robbery; as a Pyrate said to Alexander, that he was the greater Robber, himself but a petty one: And so Sir, I think the way you are in, is much out of the way. Now, Sir, to put you in one way; believe it, you will never do right, nor God will never prosper you, until you give God his due, the King his due, (that is, my Successors) and the People their due; I am as much for them as any of you: you must give God his due, by rightly regulating his Church (according to his Scriptures) which is now out of order. To set you in a way particularly, now I cannot, but only this, A National Synod freely called, freely debating among themselves, must settle this; when every opinion is freely and clearly heard.

For the King, indeed, I will not (then turning to a Gentleman that touched the Axe) said, Hurt not the (c) Axe, that may hurt me.

For the King, the Laws of the Land will clearly instruct you for that, therefore, because it concerns my own particular, I only give you a touch of it.

For the People, and truly, I desire their Liberty and Freedom as much as any body whatsoever; but I must tell you, that their Liberty and Freedom consists in having of Government, those Laws by which their Life and Goods may be most their own. It is not for

for having share in Government (Sir) that is nothing pertaining to them : A Subject, and a Sovereign, are clean contrary things ; and therefore, until they do that, I mean, that you do put the People in that Liberty, as I say, certainly they will never enjoy themselves.

Sir, it was for this that I am now come here : If I would have given way to an Arbitrary way, to have all Laws changed according to the power of the Sword, I needed not have come here, and therefore I tell you (and I pray God it be not laid to your charge) that I am the Martyr of the People.

Introth Sirs, I shall not hold you much longer, for I will only say this to you, that in truth I could have desired some little time longer, because I would have put this that I have said in a little more order, and a little better digested then I have done, and therefore I hope you will excuse me.

I have delivered my Conscience, I pray God you may take those courses that are best for the good of the Kingdom, and your own salvations.

“ Dr. Juxon. Will your Majesty (though it may be very well known your Majesties affections to Religion, yet it may be expected that you should say somewhat for the worlds satisfaction.

King. I thank you very heartily, my Lord, for that, I had almost forgotten it. Introth Sirs, my Conscience in Religion, I think is very well known to all the word, and I declare before you all, that I dye a Christian, according to the profession of the Church of England, as I found it left me by my Father, and this (a) honest man I think will witness it. Then turning to the Officers, said, Sirs, Excuse me for this fame, I have a good Cause, and a gracious God, I will say no more. Then turning to Col. Hacker, he said, Take care they do not put me to pain, and Sir, this, if it please you. Then a Gentleman coming near the Axe, The King said, Take heed of the Axe, pray take heed of the Axe. Then speaking to the Executioner, said, I shall say but very short prayers, and when I thrust out my hands.---

(a) Printing to Dr Juxon.

Then the King called to Dr. Juxon for his Night-cap, and having put it on, he said to the Executioner, Do's my Hair trouble you ? who desired him to put it all under his Cap, which the King did accordingly, by the help of the Executioner and the Bishop : Then the King turning to Dr. Juxon said, I have a good Cause, and a gracious God on my side.

“ Dr. Juxon. There is but one Stage more, this Stage is troublesome and turbulent, it is a short one ; but you may consider it will soon carry you a very great way : It will carry you from Earth to Heaven, And there you shall find a great deal of cordial Joy and Comfort.

King. I go from a Corruptible to an Incorruptible Crown ; where no disturbance can be, no disturbance in the world.

“ Dr. Juxon. You are Exchanged from a Temporal to an Eternal Crown, a good Exchange.

The King then said to the Executioner, Is my Hair well ?

Then the King took off his Cloak and George, and giving his (b) George to Dr. Juxon, said, Remember.

(b) It is thought to give it to the Prince.

Then the King put off his Doublet, and being in his Waistcoat, put his Cloak on again, and looking on the Block, said to the Executioner, *You must set it fast.*

*Executioner.* It is fast, Sir.

King. *When I put my hands out this way, stretching them out, then.* ---

After that, having said two or three words (as he stood) to himself, with Hands and Eyes lifted up, immediately stooping down, laid his Neck upon the Block: And then the Executioner again putting his Hair under his Cap, the King said, (thinking he had been going to strike) *Stay for the Sign.*

*Executioner.* Yes, I will, and please your Majesty.

Then the King, making some pious and private Ejaculations before the Block, as before a Desk of Prayer, he submitted without that (a) violence they intended for him, if he refused his Sacred Head to one stroke of an Executioner (that was disguised then, as the Actors were all along) which Severed it from his Body.

(a) They had provided Iron Grapples to pull him down.

In the consequence of which stroke (great villanies, as well as great absurdities, have long sequels) the Government of the world, the Laws and Liberties of three Kingdoms, and the Being of the Church was nearly concerned. *So fell Charles the First, and so expired with him the Liberty and Glory of three Nations;* being made in that very place an instance of Humane Frailty, where he used to shew the Greatness and Glory of Majesty.

All the Nation was composed to mourning and horror (no King ever leaving the world with greater sorrows) women miscarrying at the very intimation of his death, as if *The Glory was departed*: Men and women falling into Convulsions, Swoonds, and Melancholy, that followed them to their graves. Some unwilling to live to see the issues of his death, fell down dead suddenly after him: Others glad of the least Drop of Bloud, or Lock of Hair (that the (b) covetousness of the Faction, as barbarous as their Treason, made sale of) kept them as Relicks, finding the same virtue in them, as with Gods blessing they found formerly in his person: All Pulpits rung Lamentations, and the great variety of opinions in other matters were reconciled in this, "That it was as horrid a fact as ever the Sun saw, since it withdrew at the sufferings of our Saviour; and the King as compleat a man, as mortality refined by industry was capable to be. Children amazed and wept, refusing comfort at this; even some of his Judges could not forbear to mingle their tears with his bloud: All the learning then in the world expressed its own griefs, and instructed those of others in most excellent Poems and impartial Histories, that vindicated his honor, and devulged the base arts of his enemies, when their power was so (c) dreadful, that they threatned the ruin of all ingenuity, as they had murdered the Patron of it.

(b) They sold Chops of the Block, and Sands discoloured with his bloud.

(c) Others Proclaimed his Son in the face of his Fathers murderers.

While the few Assassins that crept up and down, afraid of every man they met, pointed at as Monsters in nature, finished not their reason when they had ended his Martyrdom; "One (O, "C.) to feed his eyes with cruelty, and satisfy his solicitous ambi-

"tion



tion, curiously surveyed the murdered Carcass, when it was brought in a Coffin to *White-hall*, and to assure himself the King was quite dead, with his fingers searched the wound, whether the Head were fully severed from the Body, or no. Others of them delivered his body to be Embalmed, with a wicked, but vain design, to corrupt his Name, among infamous Empericks and Chirurgions of their own, who were as ready to Butcher and Assassinate his Name, as their Masters were to offer violence to his Person; with intimations to enquire (which were as much as commands to report) "whether they could not find in it symptomes of the French disease, or some evidences of frigidity and natural impotency, but unsuccessfully; for an honest and able Phylician intruding among them at the Dissection, by his presence and authority, awed the obsequious Wretches from gratifying their opprobrious Masters; declaring the Royal body tempered almost ad pondus, capable of a longer life than is commonly granted to other men.

But since their search into his Body for calumnies were vain, they run up to Gods Decrees, and there found, that he was rejected of God; and because his Reign was unhappy, they concluded that his person was reprobated.

And when they had indeavoured to race him out of Gods Book of Life, and consequently out of the hearts of his People, the vain men pull down his Statue, both at the West End of Saint Pauls, and at the Exchange; in the last of which places they plaistered an Inscription, which men looked on then as false, and Providence hath rendred since ridiculous; *Exit Tyrannus Regum ultimus*. "Fond Rebels! that thought (to use the weighty words of the reverend Dr. Pirrinchief) to destroy the memory of that Prince, whose true and lasting glory consisted not in any thing, wherein it was possible for successors to shew the power of their malice, but in a *Solid Vertue*, which flourisheth by age, and whose fame gathereth strength by multitude of years; when Statues and Monuments are obnoxious to the flames of a violent envy, and the ruins of time.

But he had a Monument beyond Marble, his Papers with the Bishop of London and others, and his Incomparable Book of Meditations and Soliloquies. Those Repositories of piety and wisdom, which first they suppressed, envying the benefit of mankind; and when the more they hindered the publication of the Royal Peices, the more they were sought after. They would have robbed his Majesty of the honor of being the (b) Author of them, knowing they should be odious to all posterity, for murdering the Prince that composed a Book of so Incredible Prudence, Ardent Piety, and Majestick and Truly Royal Stile. "Those parts of it which consisted of Addresses to God, corresponded so nearly in the occasions, and were so full of the Piety and Elogancies of Davids Psalms, that they seemed to be dictated by the same spirit.

The ridiculous President, in his Examination of Mr. Royston, who Printed it, asked him, How he could think so bad a Man (for such

(a) imprisoning the Bishop of London, and searching Pockets and Closets.

(b) See M. Iconoclastes.

such would that Monster have this excellent Prince thought to be) could write so good a Book?

But these attempts were as contemptible as themselves were odious, the faith of the world in this point being secured, 1. By the unimitably exact Stile, not to be expressed any more than *Joves* thunder, but by the Royal Author. 2. By those Letters of his which they published, of the same periods with these Meditations they suppressed. 3. By Colonel *Hammonds* testimony, who heard the King Read them, and saw him Correct them. 4. By the Archbishop of *Armagh*s evidence, who had received commands from the King, to get some of them out of the hands of the Faction, who had taken them in his Cabinet at *Naseby*: Besides, Mr. *Roy-stons* command sent him from the King, to provide a Press for some Papers he should send to him, which were these, together with a design for a Picture before the Book; which at first, was three Crowns indented on a Wreath of Thorns; but afterwards the King re-called that, and sent that other which is now before the Book.

This was the vile employment of villains, while all that was virtuous in the Nation honored the memory of that good Prince, who like the being he represented, the more he was understood, the more he was admired and loved; leaving great examples behind him that will be wondered at, easier than imitated,

Particularly, the Duke of *Richmond*, the Marquis of *Hertford*, the Earls of *Southampton* and *Lindsey*, and the Lord Bishop of *London*, obtained an order to Bury his Corps (which four of his Servants, *Herbert*, *Mildmay*, *Preston*, and *Joyner*, with others in a Mourning Equipage, had carried to *Windsor*) provided that the expenses exceeded not 500*l.* which they did in *St. George* his Chappel, in a Vault, discovered them by an (a) honest old Knight (they disdain- ing the ordinary grave the Governor had provided in the body of the Church) with (b) *Henry* the Eighth, and *Jane Seymour* his Wife, whose Coffins those were supposed to be that were found there, the Officers of the Garrison carrying the Herse, and the four Lords bearing up the Corners of the Velvet-pall, and my Lord of *London* following, Feb. 9. about three in the afternoon silently and sorrowfully, and without any other solemnity than sighs and tears; the Governor refusing the use of the Common Prayer, though included in their order, *Because he thought the Parliament* (as he called them) *would not allow the use of that by Order, which they had abolished by Ordinance*: Whereunto the Lords answered, but with no success, *That there was a difference between destroying their own Act, and dispensing with it; and that no power so binds its own hands, as to disable its self in some cases.* Committing the great King to the earth, with the Velvet Pall over the Coffin, to which was fastned an Inscription in Lead, of these words;

KING CHARLES 1648.

Besides which, he hath in the hearts of men such Inscriptions as these are. 1. The excellent *Romans* Character given him by Dr. *Perrinchief*.

Homo

(a) Though they were feign to carry it as if it had been discovered by chance, by walking on the hollow part of it.

(b) The place exactly answering the designation of his burial in last Will and Testament, and lying under as Herse, that lay there all Q. Elizabeths reign; besides, that no Subject had never been buried in that Line.

Homo virtuti simillimus, & per omnia Ingenio diis quam hominibus  
proprior; qui nunquam recte fecit, ut recte facere videretur; sed  
quia aliter facere non poterat; cuique id solum visum est habere  
rationem quod haberet Justitiam omnibus humanis vitis Immunis  
semper in potestate sua fortunam habuit: Vell. Patr. l. 2.

The Second Epitaph bestowed upon him by the Reverend and  
Learned Doctor Peirce.

Caroli Primi Ἡμετέριον Epitaphium Ἐν ὧν. ἀναβίατι.

**S**istas sacrilegum Pedem viator  
Ne forsan temeres sacros sepulchri  
Augusti cineres; Repostus hic est  
In terræ gremio decor stuporque  
Humani generis; senex & infans;  
Prudens scilicet, innocensque princeps,  
Regni præsidium, ruina regni  
Vita præsidium, ruina morte:  
Quem regem potius, Patremve dicam?  
O Patrem prius, & deinde regem!  
Regem quippe sui, patremque regni.  
Hic donumque Dei, Deique cura,  
(Quem vitæque refert, refertq; morte)  
Ringente satana, canente Cælo,  
Diro in pegmate (gloria theatro)  
Et Christi cruce, victor, & securi  
Baptistæ emicuit; Ruina Felix!  
Quæ Divum Carolus secutus agnum  
Et post liminio domum vocatus  
primæ væ patriæ fit Inquilinus!  
Sic Luctus prius Hesperus Cadentis  
Resplendet modo Phosphorus reversa

Hic vindex fidei sacer vetusta  
Cui par est nihil, & nihil secundus  
Naturæ typus absolutioris.--  
Fortuna domitor ferendo suæ;  
Qui quantum Calicis bibit tre-  
(mendi.  
Tantundem sibi gloriæ reportat.  
Regum maximus, unicueq; regum,  
In quo res minima est fuisse re-  
(gem,  
Solas qui supera locatus arce,  
Vel vita poterit frui priore  
Cum sint reliquæ, cadaver umbra  
Tam sacri capitis vel ipsa sacra  
Ipsis eulogiis coinquinato.  
Quæque ipsum— in dæmonibus pro-  
(phanat.  
Sistas sacrilegum pedem viator.  
Tho. Peirce D. D. Mag. Col.  
apud Oxon Præses.

The Third of the excellent Marquis of Montrose, written with  
the point of his Sword.

**G**reat! Good! O Just! could I but Rate  
My griefs, and thy too rigid Fate;  
I'd Weep the World to such a strain,  
As it should Deluge once again.  
But since thy loud Tongu'd Blood demands supply's,  
More from Bojarens Hands than Argus Eyes.  
I'll sing thy Obsequies with Trumpets Sounds,  
And write thy Epitaph with Blood and Wounds.

**W**ithin this sacred Vault, doth ly  
The Quintessence of Majesty;

Which



Which being Set, more Glorious shines;  
 The best of Kings, best of Divines.  
 Britains shame, and Britains glory,  
 Mirour of Princes, compleat story  
 Of Royalty: One so exact,  
 That the Elixars of praise detract,  
 These are faint shadows: But t' indure,  
 He's drawn to the Life in's Pourtraiture.  
 If such another Piece you'l see,  
 Angels must Limn it out, or He.

And so we shut up this short view of the Life and Reign of this glorious King, as Tacitus doth the life of Julius Agricola, a right Noble Roman, the names of the persons only changed.

*Quicquid ex Carolo amavimus, quicquid mirati sumus, manet mansurum quæst in animis hominum, in Aeternitate temporum, fama rerum.*

Horat. Carm. 24.

*Multis ille bonis flebilis occidit,  
 Nulli flebilior quam mihi.---  
 Sed monumentis quotquot uspiam est.*

*Ille, ille.*

Finis Basilicæ.

THE

THE

## Life and Death

OF

Dr. WILLIAM LAUD,

Lord Arch. bishop of Canterbury.



Know not how to begin the History of this incomparable Prelate Dr. *Laud*, but as *Bandius* doth his Oration on that Peerless Scholar *Joseph Scaliger*, *Verba desunt Rebus Immensis*: Or as Count *Johannes Picus* of *Mirandula*, doth his Complement upon his matchless *Barbarns*, *Ego quidem nec possum, aut tacere quæ de te sentio, aut non sentire ea quæ de illo debeatur, in quo omnia veluti singula summa reperiuntur. Sed utinam is esset meæ mentis captus, ut pro meritis tuis de te sentirem, utinam ea dicendi vis, ut exprimere aliquando possem quod semper sentio; scio quæ de te jam Concipio infra fastigia tua Infinitum subsidere, scias & tu quæcunque loquimur longe esse minora iis quæ concipimus, tam deesse scias animo verba, quam rebus animus deest.*

So hard it is for one of my thoughts and condition to take the dimensions of so great a Worth, and so difficult for one of my phrase to express it; but the good man expresseth himself, being as impatient of Varnish on his own Actions, as he was of Paint over others Faces; (his saying to a Lady, *That she was well plaiſtered*, made all the coloured Dames blush through their Vermilion, a much deeper red.)

He was born Octob. 7. 1573. at *Reading* in *Berk-shire*, and after a wonderful preservation in his infancy from a very sore fit of sickness, and a happy education in his child-hood under a very severe School-master; who from his Strange Dreams, Witty Speeches, Generous Spirit, Great Apprehension, and Nimble Performances, promised him that Greatness which he afterwards enjoyed, saying to him, *When you are a little great man, remember Reading School.* Admitted in *Oxford* 1589. chosen Scholar of *St. Johns*, June 1590. and Fellow, June 1593. Comencing Bachelor of Arts, June 1594. and Master July 1599. Ordained Deacon, June 4. 1600. and Priest, April 5. 1601.

Doctor *Young* the Lord Bishop of *Rocheſter* that Ordained him, finding his study raised above the Systems and Opinions of the age, upon the nobler foundation of the Fathers, Councils, and the Ecclesiastical Historians, easily presaged, "That if he lived he would be an instrument of restoring the Church from the narrow

1. His Pre-  
ferments.

“and private principles of modern times, to the more free, large,  
“and publick sentiments of the purest and first Ages.

1. July 4. 1604. He proceeded Batchelour of Divinity (his Position giving no less offence to Dr. Holland and other Calvinists in the Schools, than his Sermon, *Octob.* 26. 1606. did to Dr. *Airy* and other Puritans at *St. Maries*) and Anno 1608. Doctor, being invested in his Vicarage of *Stanford* in *Northampton-shire*, *Novemb.* 16. 1607. admitted Chaplain to Dr. *Neal* Bishop of *Rocheſter*, Aug. 5. 1608. Preaching his first Sermon to King *James* at *Theobalds*, *Sept.* 17. 1609. inducted into *West-Tidbury* in *Essex* (which he had in exchange for his Advowson of *Northkilworth* in *Leiceſter-shire*) *Octob.* 28. 1609. and into the Rectory of *Cuckſton* in *Kent*, *May* 25. 1610. which (by reason of the unhealthiness of the place, where he was sick for two months of a *Kentish Ague*) he exchanged for *Norton*, to which he was *Novemb.* 1610. inducted by Proxy, *May* 10. 1611. He was chosen President of *St. Johns*, having resigned his Fellowship there, *Octob.* 2. 1610. *April* 18. 1614. Dr. *Neal* Bishop of *Lincoln* bestowed on him the Prebend of *Bugden*, and *Decemb.* 1. 1615. the Arch-deaconry of *Huntington*, as the King (whose Chaplain he was sworn *Novemb.* 3. 1611.) *Novemb.* 1616. gave him the Deanery of *Gloceſter*, of which his Majesty was pleased to say to him, *That he well knew it was a Shell without a Kernel*; and *Aug.* 2. 1617. the Rectory of *Ibstock* in *Leiceſter-shire*, and *Jan.* 1. 1620. the Prebend of *Westminster*, whereof he had the Advowson ten years before; and *June* 29. 1622. the Bishoprick of *St. Davids*, with the Presidentship of *St. Johns*, the Prebend of *Westminster*, and Parsonages of *Creek* and *Ibstock* in *Commendam* with it, whereunto he was chosen *Octob.* 10. and (a) Consecrated *Novemb.* 18. by the Lords Bishops of *London*, *Worceſter*, *Chicheſter*, *Ely*, *Landaffe*, and *Oxford*, the Arch-bishop Abbot, being though irregular for casual Homicide.

(a) at *London*.  
*Houſe*.

King *Charles* finding how he managed these Preferments King *James* had bestowed upon him, advanced him, *June* 20. 1626. to the Bishoprick of *Bath* and *Wells*, in the room of Bishop *Lake* then deceased, and *Octob.* 2. the same year Dean of the Chappel, in the place of Bishop *Andrews* then departed, and *June* 17. 1628. Bishop of *London*, and *Aug.* 6. 1633. Arch-bishop of *Canterbury*, instead of Arch-bishop Abbot then newly dead, the highest honor a Subject can be raised to in *England*, or a Minister in the Protestant Church; and as if these honors were not equal to his merit, at the same time, that he was Installed Arch-bishop of *Canterbury*, he was twice offered, once *Aug.* 7. 1633. and the second time *Aug.* 17. following, to be Cardinal, he both returning the Messenger, whom he discovered to his Majesty this Answer like himself, *That there was somewhat within him that would not suffer that, till Rome was other than it is.*

2. The Envy it  
raised him.

2. It must needs be imagined, that these preferments raised him as much envy as advantage; and indeed, though he was singular in other felicities, he was wrapped in the common unhappiness in this case: For *Christmas* 1610. Arch-bishop Abbot set the good Lord Chancellor *Ellſmen* to suggest to King *James* his being Popishly affected. *Octob.* 3. 1623. he went to the Lord Keeper *Williams*, who



who he found had done him many ill offices ; who *Octob. 3. 1623.* he saith in his Diary, quarelled him *gratis* in the Duke of *Buckingham*, their Joynt-patrons Withdrawing-chamber.

*April 3. 1624.* He went to Arch-bishop *Abbot* about a course he had taken to ease the Church in times of paying the Subsidies to be given that Parliament (which the Lord Keeper *Williams*, and the Bishop of *Durham* approved so well, that they confessed it was the best office that was done for the Church for seven years before.) His Grace was very angry, ' Asked what he had to do to make any ' Suit for the Church ; telling him, that never any Bishop attempt- ' ed the like at any time, nor would any but himself have done it : ' that he had given such a wound in speaking to any Lord of the ' Laity about it, as he could never make whole again ; that if the ' Lord Duke did fully understand what he had done, he would ne- ' ver indure him to come near him again.

Whereunto he calmly replied, ' That he thought he had done ' very good offices for the Church, and so did his betters think : If ' his Grace thought otherwise, he was sorry he had offended him ; ' hoping that he having done what he did out of a good mind, for ' the support of many poor Vicars abroad in the Countrey ; who ' must needs sink under three Subsidies a year ; his Error, if it were one, was pardonable.

' *Jan. 25. 1624.* He was forced to declare the whole affair about ' the Earl of *D's* Marriage, which happened twenty years before, ' when he was a young man, and that Lords Chaplain to the Duke ' of *B.* ill willers, notwithstanding his growing merit and services ; ' whispering and suggesting up and down that supposed old mis- ' carriage : Nay, again, *April. 9. 1625.* he writes thus in his Diary ; ' The Duke of *Buckingham*, most Venerable to me by all Titles, ' certified me ; that some body, I know not out of what envy, had ' blemished my Name with King *Charles* his most Excellent Maje- ' sty ; taking occasion from the error I fell into (I know not by ' what fate heretofore) in the Case of *Charles* Earl of *Devon-shire*, ' *Decemb. 26. 1605.* *April 11.* the Duke of *Buckingham* met him, ' and informed him what Secretary *C.* had suggested against him to ' the Lord High-Treasurer of *England*, and he to the Duke.

' *Jan. 17. 1627.* He shewed the King reasons why the Papers of ' the deceased Bishop of *Winchester* concerning Bishops that they are ' *Jure Divino*, should be Printed, and was opposed then by several ' *Grandeos*, who were of the humor the Historian expresseth thus ; ' That they liked not their own happiness, if others had the ho- ' nor of contriving it ; receiving no counsels, but what they ' themselves first gave.

' In *Octob. 1627.* The Dean of *Canterbury*, and Sir *Dudley Digges*, ' told Dr. W. that if things went not well in the *Isle of Rhee*, there ' must be a Parliament, and some must be Sacrificed, and *B. L.* as ' like as any ; which gave him great trouble : Till the King desi- ' red him, Not to trouble himself with any reports, before he saw him ' forsake his other friends.

*June 1. 1628.* The House of Commons put him into their black

Lifts of Innovators and Incendiaries, by the same Token, that one in that House stood up, and said, 'Now we have named these persons, let us think of some Causes. And Sir E. C. answered, 'Have we not named my Lord of *Buckingham* without shewing a Cause, and may we not be as bold with them? Wherefore he enters the Dissolution of that Convention in his Manual *March 10.* thus: 'The Parliament which was broken up this 10th of *March* 'laboured my Ruin.

*March 29. 1629.* Sunday, two Papers were found in the Dean of *Pauls* his Yard before his House, one of which to this effect concerning him. 'Land, look to thy self, be assured thy life is sought, 'as thou art the fountain of all wickedness; Repent, Repent thee 'of thy monstrous sins, before thou be taken out of the world, &c. 'And assure thy self, neither God nor the World can endure such 'a vile Counsellor to live, or such a whisperer, &c.

*Jan. 26.* was thus noted by his Lordship: 'This day discovered to 'me that which I was sorry to find in *L.T. (Weston)* and *F.C. (Cottington)* sed transeat. *Feb. 28.* Master Chancellor of *London*, *Dr. Duck* brought me word, how miserably I was slandered by some Separatists: I pray God give me patience, and forgive them.

Reiter the Felon, that broke Prison, his Charge of Treason against him, *Novemb. 13. 1633.* the Lady *Davies* Prophecy of him, that he should dye before *Novemb. 5. 1634.* *Green* the Printers swaggering with his drawn Sword in *St. James's Court*, that he would have Justice of the King against him, or that he would take another Course with him himself: The falsehood and practises of *L. T.* whereof he advertised his Majesty. Some 37. Libels against him up and down the Streets of *London*, we had thought worthy remembering, had not he thought it fit they should not be forgotten.

But for which of his good deeds? The enjoyment of great and many Preferments might indeed raise him malice, but his design by all those Preferments to do great and many good works might have recovered him love; for surely none needed to have envied that mans Preferment, that considereth what he did, or what he intended.

#### 1. What he did.

1. 1607. No sooner was he Invested in any of his Livings, than he Invested twelve poor people in a constant allowance out of those Livings; besides his constant repairing of the Houses, and furnishing of the Churches wheresoever he came.

2. When he was chosen, with much opposition both there and at Court, *Anno 1618.* he set up a great Organ in *St. Johns Chappel*, being to be tracked every where by his great Benefactions. Allowing the fifth part of all his Incomes to charitable and pious uses: He built a Chappel and repaired the Cathedral at *St. Davids*.

Upon occasion both of the abrupt beginning and ending of publick Prayers on the fifth of *November*, he settled a better order in the Kings Chappel, as Dean of that Chappel, prevailing with that Gracious King, that he would be present at the Liturgy as well as the Sermon; and that at whatsoever time of Prayers he came,

the

All these passages are transcribed out of his Graces own Diurnal.

His good works done.

the Priest who Ministred should proceed to the end of Prayers, which was not done before from the beginning of King James his reign to that day.

1629, 1630. He furnished the Library of *Oxford* with 1300 Hebrew, Arabick, Persian Manuscripts, and choise Antiquities, the University with their excellent Statutes, (a) and a large new Charter; and *St. Johns* Colledge in it with useful and curious buildings; a Colledge that as well as *Christ-Church*, might be called *Canterbury* Colledge.

From the year 1630. to the year 1640. he recovered hundreds of Impropriations in *Ireland*, procuring of King *Charles* to give all Impropriations, yet remaining in the Crown within the Realm of *Ireland*, to that poor Church.

1630. He set upon the repair of *St. Pauls*, the only Cathedral in Christendom of that name, allowing, besides a great sum to begin it, five hundred pounds a year while he was Bishop of *London*, and no doubt after he was Arch-bishop of *Canterbury*, till it was finished.

1633. He retrenched the extraordinary Fees at Court for Church-preferments, sometimes to prevent the Extortion of inferior Officers, doing poor Ministers business himself, rather than they should be at the charge of having it done by others.

1634. He began the settlement of the Statutes of all the Cathedrals of the new foundation; whose Statutes are imperfect and not confirmed; and finished those of *Canterbury*.

1635. He procured and bought settled *Commendams*, whereof several *sine Cura*, on the small Bishopricks of *Bristol*, *Peterbourgh*, *St. Asaph*, *Chester*, and *Oxford*.

1636. He set up a Greek Press in *London*, buying both Matrices and Presses for Printing of the Library *M. SS.* and others he intended to make a rare Collection of.

The same year he erected an Arabick Lecture in *Oxford*, first settled there for his life, and afterwards for ever, as he did an Hospital at *Reading*, with 200*l.* per annum Revenue, established in a new way.

1637. A Book in Vellam of the Records in the *Tower*, that concern the Clergy, at his own charge Transcribed, and left in his Study at *Lambeth* for posterity.

A new Charter for the Town of *Reading*, and a new Charter and Statutes for the Colledge and University of *Dublin*.

### 3. What he Intended.

1. He had cast a Model for the increase of the Stipends of poor Vicars.

2. He intended to see the Tithes of *London* settled, between the Clergy and the City.

3. He thought to have settled some hundreds a year upon the Fabrick of *St. Pauls*, towards the repair till that be finished, and to keep it in good state afterwards, (b) communicating likewise to a friend to rebuild the great Tower some yards higher than before.

4. He purposed to have opened the great Square at *Onford*, between

(a) With new Privileges, as large as those in *Cambridge*, since H. the eighth his time.

(b) Wherein he did intend to hang as great, and as tunable a Ring of Bells, as any are in the world.



tween Saint *Maries*, the Schools, *Brafen-Nose*, and *All-Souls*.

5. He resolved to set on foot the buying in of Impropropriations, hoping to be able to buy in two or three in a year.

Not to mention his Entertainments of the King and Queen, to the honor and advantage of the University of *Oxon*, when he was Chancellor there; his bestowing all his favors upon no other condition, than something to be done by his Clients in acknowledgement of them for the Church. So he obliged Bishop *Bancroft* to build the Bishoprick a House; another to bestow the Patronage of upon St. *Johns*: A third, to raise the Stipends of three Vicarages in his gift, &c. His preferring of Church-men to the greatest Places of Trust, to honor Religion, too much despised in the later times. For see his design in the advancement of that good man, Bishop *Juxon*, as it is expressed in his Diary (and an exact Diary is a window to his heart that maketh it.)

'*March 6. William Juxon, Lord Bishop of London, made Lord High-Treasurer of England, no Church-man had it since Henry the Seventh's time: I pray God bless him to carry it so, that the Church may have honor, and the King, and the State service and contentment by it. And now if the Church will not hold up themselves under God, I can do no more.*

His daily Hospitality, and weekly Almes, and other the great effects of a very great spirit, that had not so great a prize in its hand, as he had a large heart to dispose thereof for the general good; looking upon himself as the *Steward*, rather than the *Master* of his great Revenues, might have excused his height from envy, as well as that of the heavens, that are not maliced because high, but revered because benign; none grudging them either the Place they hold, or the Vapors they draw up; because all are blessed with the Influences they shed, and the Showers they send: And the rather, because he was as great himself as his performances, and his preferments were not only means to do good works, but the just reward of great parts; parts every way becoming the greatest Clergy-man and States-man; and indeed few or none envied his preferments, that were not afraid of his abilities; he being reckoned one of the greatest Scholars of our Nation: His judgment being as acute (witness the exactest Piece ever writ on that subject, his Controversie with *Fisher*) as his Eye was piercing, his Memory as firmly retaining his Observations, as his Apprehension took them *Discerningly*, and his Industry collected them *Unweariedly*. He was not advanced because he would keep a good House, repair his Barns, &c. any Dunce may do this; but, because he seemed born to the honor he was raised to, owing his degree not only to Favour, but to Nature too; he being exact in all the recommending excellencies of humane accomplishments, thought deserving more honor beyond Sea, than those he was envied for here. In all those Arts and Sciences he honored with some thoughts about, he was not so much skillful, as commanding; not only knowing, but a Master; and having gone through the difficulties of Ingenuity with as much success

as a Scholar, as he did the difficulties of Government as a Statesman, in both a *Primate*, in both *excelling*. The forementioned Piece composed with such an authentick and unerring accuracy, as if there had been a Chair of Infallibility at *Lambeth*, as well as at *Rome*, and he had been indeed what his Predecessors have been called, *Papa alterius Orbis*, and each word had been decreed by the Crozier, than written with the Sword, deserved the highest encouragements in that Church, whereof it was the best defence, which how ever ridiculously at first ascribed to others, was so peculiar to him, that his very enemies confessed he did it, because, none else: So hard it is to counterfeit the great Genius and Spirit of Honor, and there are in such Books the inimitable peculiarities of an incommunicable faculty and condition.

To which, when you add the exemplary strictness of his Life, witness his care in keeping a constant Diary of it. He is a good Christian that Audits the account of his soul every day, as he a good husband that casts up the expences of his occasions every night. The tenderness of his Conscience evident in this and other passages of his Devotion.

*O Deus meus respice servum tuum, & miserere mei secundum viscera misericordiae tuae: scandalum ecce factus sum nomini tuo, dum ambitioni meae & aliorum peccatis servo. Quin & hoc licet aliorum suasio, oblatante tamen conscientia perpetravi: Obsecro Domine per misericordiam Jesu, ne intres in Judicium cum servo tuo, sed exaudi sanguinem ejus pro me prorantem, nec (a) hoc conjugium sit animae meae divortium a sinu tuo: O quantum satius esset, si vel hujus diei satis memor, Martyrium cum Proto-martyre tuo potius perpeffus sim, negando quod urgebant aut non satis fidi, aut non satis pii amici mei. Pollicitus sum tibi tenebras peccato huic; sed ecce statim evolavit, nec lux magis aperta quam ego qui feci; ita voluisti Domine pro nimia misericordia tua implere ignominia faciem meam, ut discerem quærere nomen tuum. O Domine quam gravis est memoria peccati hujus etiam hodie etiam post tot, & toties repetitas preces a tristi & confusa anima mea coram te profusas. O Domine miserere; exaudi preces depressi, & humiliati valde servi tui: Parce Domine & remitte peccata quae peccatum hoc & Induxerunt & secuta sunt, &c.*

The constant course of his Devotion is lately published, (b) his observations of Gods providences over him to furnish him with matter for his private prayer, while he did (as the Apostle exhorteth) *thus watch unto prayer*, as his sicknesses, his falls, the casualties in his Family and Affairs, (he judging nothing too mean for him to remarque that was not below God to do) were exact, his diet temperate, his converse chaste, having no Woman about his house, reckoning it not every mans gift in *Tertullians* phrase; *Salvis oculis videre feminam*, the gravity of his Person, (severity and quickness being well compounded in his face) giving a good example always in this plainness of his garb and apparel, and when in power, good precepts checking saith the Historian, such Clergy-men as he saw go in rich or gaudy dresses under his common and tart notion of Ministers of the Church-triumphant. Thus as Cardinal

(a) Only the irregular marrying of W. E. D. & E. M. Dec. 26, 1605. St. Stephens day.

(b) Printed at Oxford 1666

dinal *Wolsey* is reported the first Prelate, who made Silks and Satens fashionable for Clergy-men, so this Archbishop first retrenched the usual wearing thereof. Once at a Visitation in *Essex*, one in Orders (of good Estate and extraction) appeared before him very gallant in habit, whom he publickly reprov'd with the plainness of his own apparel. *My Lord* (said the Minister) *you have better Cloaths at home, and I have worse*; whereat his Lordship rested very well contented: wearing his hair short, and injoyning others so to do; not enduring to know any of his kindred if they appeared with flaunting Cloaths, long hair, or smelt either of Tobacco or Wine. *I knew* (saith an Historian) *a near Kinsman of his* (by the way, to shew the impartiality of his favors) in *Cambridge* Scholar enough, but something wilde and lazy, on whom it was late before he reflected with favor, and that not before his amendment, and generally those preferred by him were men of Learning and Ability.

The great influence of his publick spirit reaching not onely so far as he had power himself, but also as far as any had power that either saw his good example, or read his effectual admonitions. "At a Visitation kept in *St. Peters Cornhil* for the Clergy of *London*. "The Preacher discoursing of the painfulness of the Ministerial Function, proved it from the Greek deduction of *Diakon*, or Deacon, so called from *νίον* dust; because he must *laborare in pulvere in arena*, work in the dust, do hard service in hot weather. Sermon ended, my Lord, then of *London*, proceeded to his Charge to the Clergy, and observing the Church ill repaired without, and slovenly kept within. I am sorry (said he) to meet here with so true an Etymology of *Diaconus*, for here is both dust and dirt too, for a Deacon or Priest either to work in; yea it is dust of the worst kinde, caused from the ruines of this ancient house of God, so that it pittieth his servants to see her in the dust. Hence he took an occasion to press the repair of that, and other places of Divine Worship, so that from this day we may date the general mending, beautifying, and adorning of all English Churches; some to decency, and some to magnificence.

*His sufferings.*

I say if you add these admirable endowments of his Person, to the excellent Catalogue of his Actions, you might confess that there was reason why he should be envied, but no reason why he should be Libelled so often, as I have formerly mentioned he was. Why his house should be sacked Munday *May 11. 1640.* about midnight by 500 persons of the rascal riotous multitude, according to the Paper posted upon the *Exchange*, exhorting them so to do, *May 9.* to his utter ruine, had not he upon timely notice fortified his house, taken and punished the Ringleaders in spight of the tumult that brake all the prisons about the Town; and severely threatened him in a Libel *September 1.* with another assault in the Kings absence. Why he should receive such a Letter as he did from one *Mr. Rocket*, informing him, "That he was among the Scots as he "travelled through the Bishoprick of *Durham*, he heard them in- "veigh, and rail against the Archbishop exceedingly; and they "hoped



“hoped shortly to see him, as the Duke was, slain by one least suspected. Why the Scots Commissioners should name him in the House of Lords an Incendiary, and in the House of Commons a Traytor, Dec. 16. 17, 18. Why he should be committed to the Black Rod and confined, being only permitted to go to *Lambeth* for a Book or two, and some Papers for his defence against the Scots, where he staid late, (hearing with comfort the 93. and 94. Psalms, and the 50. of *Isaiah*) to avoid the gazing of the people; why they should make him as soon as he was confined December 21. sell Plate to pay 500 *l.* for punishing a known Adultery, in which case, he said, “Suppose it was more than the Law strictly allowed, what may be done for Honor and Religions sake? Why Dec. 24. there should be a resolution among the Lords to sequester him from the Kings Counsel, and deprive him of his Arch-Bishoprick; not onely, as he saith, before he had put any answer in for himself, but likewise before his adversaries put in any Charge against him? Why Fryday Feb. 26. after full ten weeks Imprisonment in Mr. *Maxwells* house, he should be ordered to the Tower? why he should be followed, and railed at by the people and rabble in multitudes in his way thither, as he went in Mr. *Maxwells* Coach to the very Tower-gates? and indeed it was thought he was sent that way on purpose to be torn in pieces by the rabble.

Why Octob. 23. 1642. his Jurisdiction should be sequestred to his inferior Officers, and his Spirituals and Temporals suspended, he having not so much as power to bestow a Living? Why Nov. 8. 42. his house should be seized for a Garison and Prison, his Rents sequestred, as was pretended, to keep the Kings Children? Why Octob. 24. he should be so closely confined, as to be debarred the liberty of the Tower, nor to speak with any Prisoner or other person, but in the presence of his Warder; all his Servants being removed from him but two, and they not to speak with one another, nor with any other, but before the Warder, nor to stir out without the Lieutenants leave? Why Nov. 24. his Chappel was broken open at *Lambeth*, and the Furniture of it spoiled, his Horses at the same time being seized by order from the Committee, and all his provision in the house spent upon the prisoners.

Why March 24. 1643. there should be a plot to send him and Bishop *Wren* to *New-England* within fourteen days, and April 25. a motion made to that purpose in the Lower House? Why May 1. his Chappel windows should be defaced, all his Goods and Books seized upon, and he confined to his Chamber, not to stir out without his Keeper; and a rumor that he should be removed to a Prison-lodging.

Why Feb. 26. 1640. so many bitter Speeches should be made of him, as of a spiritual wickedness in high places, and 14 general Articles exhibited against him, with a promise to make them good by Articles more particular, besides the Impeachment of the Scots Commissioners, and the further enforcing of the former Articles by the English, Oct. 23. 1643. in ten Articles more, to all which he was ordered the same day to put in his Answer in writing against

the sixth, and upon second thoughts *Nov. 13.* with much ado allowing *Mr. Herne, Mr. Chute, Mr. Hales, and Mr. Gerard of Grays-Inn,* to be of Counsel for him : and *Mr. Dell, Cob, and Smith,* his Servants, for Solicitors ; On which 13 of *Nov. 1643.* he was brought to the Bar, and made his answer : whereupon the Committee for his Tryal met closely at *Star-Chamber* to prepare evidences against him, and his Tryal appointed *Jan. 8. 1643.* first, and afterwards *Jan. 16.* when about three a Clock in the afternoon (after three years Imprisonment and no hearing) he appearing, had no more done (but their Articles read, and his answers thereunto rejected) as he had not *Jan. 22. 1643.* nor *Feb. 22. 1643.* *March 4. 9. and 12.* All which bitter days they carryed him up and down, from the Tower to *Westm.* either to kill him with grief, cold, and vexation, or to give the rabble opportunity to do him a mischief, as they did *March 13, 16, 18. 1643.* and *March 28. 1644.* *April 16. and May 4. 20, 27. and June 6. 11, 17, 20. 27. July 20, 24, 29.* seventeen days besides twelve days attending more, wherein there was nothing done : and *Sept. 2. 11. Octob. 11. Nov. 2. 11, 13. Decemb. 4.* spent in Speeches and delays, they designing rather the tiring than destroying of him. All this while not allowing him to answer his whole Charge at once, but one Article one day, and another Article another, and not declaring (though earnestly petitioned by him so to do) what Articles were Treason, what Misdemeanors, but sheltering themselves under the old *maxim*, *“That all the Articles taken together, not each, or any particular Article by it self, made up the Treason.”*

Why, after so many months tryal, in which (notwithstanding their tedious proceedings to break his spirit) he had acquitted himself with such a confidence as became the constancy and innocency of a Christian Bishop and Confessor : but yet must fall to please the Scots and those merciless men, who imputed Gods anger in the difficulties of their success against their Prince, to the continuance of this Prelates life : He should be voted guilty of High-Treason by the little remainder of the House of Commons at *Westminster, Nov. 10. 1643.* and condemned by seven Lords in the upper House, (all they not concurring neither) *Decemb. 17. 1644.* to be hanged, drawn, and quartered : The first example of murdering men by Votes, and of killing by an Order of Parliament (neither House, if full and legally sitting, having power over the life of the meanest subject without the King) since the Creation. *“And why, when the Lords upon his Petition, to the distaste of some Commons changing the manner of that vile execution, to that more generous of being beheaded (the motion for exposing him to the contempt and malice of the people of New-England, being waved as too great an honor, because it would make his End as his Life was, much like that of the Primitive Bishops, who for their piety were banished to barbarous Coasts, or condemned to the Mines; or else it would be like the Athenian Ostracism, and confess him too great and good to live amongst us) he must be brought to the Scaffold, Jan. 10. after he had endured*

dured some affronts in his Anti-chamber in the Tower, by some Sons of Schism and Sedition, who unseasonably, that morning he was preparing himself to appear before the great Bishop of our souls, would have him give some satisfaction to the godly (for so they called themselves) for his Persecutions, which he called Discipline: To whom he answered, *That he was now shortly to give an account of all his actions at an higher and more equal Tribunal*, and desired he might not be disturbed in his preparations for it. Others asked him (to ruffle his soul into a passion, now he was fairly folding it up, to deliver it into the hands of his Redeemer) what were the most comfortable words a man should dye with in his mouth? And he mildly answered, *Cupio dissolvi, & esse cum Christo*; adding meekly (when asked how a man at that time might express his assurance) *That such assurance was to be found within, grounded on the word of God concerning Christs dying for us, and that no words were able to express it rightly.*

Why these Indignities to so good a man in his life time, and more in scandalous Papers of him, when dead, which I hope the authors have lived to repent of! Indignities, the bare narrative whereof, is a Satyre against our age and Nation, and therefore I attempt not the just expression of it, my very apprehension overlaying my words, and indeed this black action receives no colours.

§. You shall hear his Faults.

1. Adorning the Chappels and Churches that he had to do with, with Pictures for decency and instruction, the use *Calvin* himself, as he alledged him, (a) *Inst.* 1. 11. §. 12. allowed them, for in these words, *Neque tamen ea superstitione teneor, ut nullus prorsus imagines ferendas censeam*, &c. Though they charged him with many ornaments of Chappels, that he found there done by others; and urged, that he took them out of the Mass-book, when he never knew they were there.

2. Removing and Railing the Communion-table Altar-wise, North and South against the Wall, and furnishing his *Lambeths* Chappel, according to Queen *Elizabeths* Injunction, the pattern of the Kings Chappel, and the practice of the *Lutheran* Churches.

3. The setting up of a Side-table, called *Credentia*, according to the way in Bishop *Andrews* his Chappel, bowing toward the Communion-table, according to the ancient practices in Queen *Elizabeths* and King *James* his reign, and using Copes according to the twenty fourth Canon of the Church 1603.

4. The ancient custom of Standing at *Gloria Patri*, Bowing at the Name of *Jesus*, according to the eighteenth Canon of our Church, and twelfth Injunction of Queen *Elizabeth*. Organs, and (b) Consecration of Churches, Communion-Tables, according to Bishop *Andrews* form.

5. Receiving a Bible with a Crucifix Embroidred on the cover of it from a Lady.

6. A Book of Popish pictures, two Missals, Pontificals and Breviaries, which he made use of as a Scholar.

§. The crimes laid to his Charge, and reasons of his sufferings  
(a) And Homil. p. 64  
65. and Tertul de Orig. error c. 2. & 17. Statute 3 Ed. 6. 10.

(b) As ancient at Constance times, see Polyd. Virg. de Invent. rerum l. 6. 2. Durand. Ration. &c.



(a) And the  
pieces pri-  
vate, in Queen  
Elizabeth's time.

(b) And it  
was pretty  
that one swore  
he was offend-  
ed with the  
new Crucifix,  
whereas he  
took no notice  
of the old Cru-  
cifix, that was  
there many  
years before.  
See Antiq.  
Brit. p. 33.  
& 102.

(c) One swore  
against him,  
that a man  
homaged to the  
Virgin Mary's  
Picture over  
St. Mary's  
door in Oxon.

7. His Admirable Book of Devotion, digested according to the ancient way of Canonical Hours, after holy *David's* example, *Psal.* 119. 164. and the (a) practise of the Primitive times, and his humble Prostration in them mentioned.

8. Three Pictures in his Gallery, one sent him, the other two there since Arch-bishop *Whitgift's* time, of Saint *Augustine*, Saint *Ambrose*, &c. allowed by the Harmony of Protestant Confession in the lawful use of them; and written against severely by himself, in the unlawful use of them.

9. His Reverent Posture at *White-hall* Chappel, which all the Lords used, and the Knights of the Garter were bound to use. Bishop *Wren's* adorning the Altar with a (b) Crucifix, which was nothing to him, more than some peoples bowing that way: which they urged against him.

10. His Compiling the Form of the Kings Coronation, when it was done by a Committee according to an old form of Consecration, belonging to Arch-bishop *Abbot*, there being no passage new in it, but this old Protestant one, used in Popish times, which fixed more spiritual power in the King, than the Pope would willingly allow, jealous that any should finger Saint *Peter's* Keys save himself. And is this, *Let him obtain favour for thy people like Aaron in the Tabernacle, Elisha in the waters, Zecharias in the Temple, give him Peters Key of Discipline, and Pauls Doctrine*; which my Lord inserted not of himself, but in concurrence with the rest.

11. All the comely Repairs of any Church or Chappel, especially in the Universities, any bodies bowing to (c) a Picture in his time; as if he could answer all the miscarriages and indiscretions of men throughout the kingdom during his government. The Oxford Scholars reverence to the Communion-table, Dr. *Lamb's* questioning Mr. *Corbet*, and Mr. *Cheynel*: the Oxford Copes, and *Latine* prayers; nay, all that was done either in Oxford or Cambridge, from 1628. to 1640.

12. All the Copes, Altars, Candlesticks, Utensils, Furnitures, and Gestures (though according to Canon) used in any Cathedral in England.

13. The Railing of Communion-tables, the receiving of the Sacrament of the Lords Supper, and saying Second Service there, according to the Canons and Injunctions, the using of Painted Glass, Bishop *Wren*, Bishop *Mountague*, and Bishop *Peirces* his Visitation Articles about Parish Churches, wherein he had nothing to do.

14. Punishing Mr. *Smart* of *Durham*, who was censured by the High-Commission at *York*, where he was none. 2. Mr. *Chancy*, who suffered by the High-Commission, when he was but one. 3. Mr. *Bromley*, prosecuted by Sir *Nath. Brent* without him. 4. Mr. *Sherfield*, who suffered by the whole Court of *Starre-Chamber* in his absence. 5. The purging of Dr. *Featleys* Sermons, done by his Chaplain unknown to him. 6. Mr. *Workman*, by his own Diocesan and the High-Commission, not by him. 7. Mr. *P. B.* and *B.* proceeded with in a legal way in *Starre-chamber*, he not being there.

8. *Birket*

8. *Birket* and the Church-wardens of *Beekingston*, the one proceeded against in the High-Commission, and the other by Bishop *Peirce*, without his privity. 9. *Ferdinando Adams* was Pursevant by Bishop *Wren* for shutting his Church against his Visitors, and not by my L. of C.

15. Pictures found in Sir *F. Windebanke* and Dr. *Ducks* Bibles, nothing to him.

16. His Consecrating of Churches and Chappels, according to the Word (a) of God, and the examples of the best (b) times, using Bishop *Andrews* his form for Consecration.

17. His taking money for it, by which you must understand fifteen pounds fees, which he returned to the Churchwardens, to distribute among the poor.

18. A draught of his Popish Furniture, and form of his own Chapel, as they urged, which proved not his, but Bishop *Andrews* form and furniture, which he had caused to be transcribed.

19. The Book of Sports, which was published, first in King *James* his Reign, before he had any power in the Church; and afterward in King *Charles* his Reign, before he had the chief power in the Church; he being very strict in his practise on that day, and the less strict of any Bishop in pressing the publication of that Declaration which allowed liberty to be otherwise; suspending none in his whole Province for that fault alone, and setting out such moderate Visitation-Articles, as by the Joynt petition of the most sober and moderate part of the Clergy to him, were desired to be the Standard to all other Visitation-Articles.

Besides, that if he had set out, and pressed that Declaration, it was only a Declaration of Christian liberty, against Jewish bondages and (c) observances, according to Mr. (d) *Calvins* opinion, and the practise of the Reformed Churches, even in *Geneva* its self (where they use sober (e) Recreations upon that day) and not any encouragement to Unchristian Licentiousness, contrary to Christian practises; for it allowed only Lawful Recreations, and those only after Evening Prayer; and that only to them that came to Prayers, with a very severe Caution against Prophaneness and Debauchery: It declared the first only *Impune*, in the way of a Civil Edict, determining nothing; but condemned the latter as *Unlawful*, in the way of an Ecclesiastical Decree, allowing nothing. It undeceived the people, that they might not be ensnared from their Liberty to Judaical opinions, but understand the truth in this point, as it was declared by the Laws either of God or Men truly. It restrained the people, that they might not be debauched from their Christian sobriety to Heathenish looseness; but practise their duty on this day, as it was taught by the Laws of God and Men orderly.

20. His next Charge, is his (f) preferring of 1. The great Scholar, Critick, and Antiquary Dr. *Montague*, though it was Sir *Dudley Carleton* that preferred him. 2. The profound Divine and honest man Dr. *Jackson*. 3. Charitable, Meek, and Learned Dr. *Christopher Potter*. 4. Acute, Pious, and Rationable Bishop *Chapple*. 5. Pious, Publick-spirited, and Learned Dr. *Cosins*, preferred indeed

(a) Exod. 40

9, 10, 11.

1 Kings 8.

1 Chron 5 6.

7

2 Tim 34. 8

Ezra 6 15,

16, 17.

(b) Euseb.

Eccles. Hist.

10, 3 de vita

Constant. l. 4.

40, vid. Can.

tit. de Con-

secr Eccles.

Instit. Cod.

L. i. tit. 9 de

S. cro. sac. et

Ecclesiis.

(c) Dele'

Bound.

Bradburn.

and Thrafls

then break d

Jewish opin-

ons.

(d) Instit.

l. 2. c. 2 §. 34.

(e) V d.

Areni Pro-

blemara de

encanis.

Grat de

Consecr.

dist 1.

(f) For which

they searched

the Disquet

book.

deed by the Arch-bishop of York. 6. The very Learned and Industrious Bishop *Lindsey*, deservedly preferred indeed by Bishop *Neile*. 7. The worthy *A. B. Neile*, who was so far from being preferred by my Lord of *Canterbury*, that in truth my Lord of *G.* was advanced by him. 8. The smart, discreet, and understanding man Bishop *Wren*, Chaplain to Bishop *Andrews*. 9. He is charged with the Incouragements he gave Dr. *Heylin*, who was raised by the Earl of *Denby*: Dr. *Baker*, *Tray*, *Weekes*, *Pocklington*, who were recommended by the Bishop of *London*, &c. 10. It is reckoned his fault, that he interposed with His Majesty for such worthy men, as Bishop *Usher* recommended to him in *Ireland*, and that upon a difference between the Lord Keeper and the Master of the Wards, about Livings in the Kings Gift; he moved the King to remove the occasion of those differences, by presenting to him immediately himself, and that if he recommended a worthy man to the King as Chaplain, he trespassed upon my Lord Chamberlains Office.

(b) Some his Chaplains, some the Bishop of London.

(c) For so they are, when licensed.

21. Some hundred Books are produced, out of which some indiscreet passages had been expunged by (b) Dr. *Heywood*, Dr. *Baker*, Dr. *Weekes*, Dr. *Oliver*, &c. and these purgations are laid upon him: and because the forementioned Gentleman suffered not bitter expressions that tended to the raising of old and legally silenced Controversies, to pass the press, as the (c) expressions of the Church of *England*, the Arch-bishop must come to the Block, as an enemy of the Church of *England*.

22. Because a Jesuite contrived a Letter wherein Arminianism is said to be planted in *England*, to usher in Popery, therefore the Arch-bishop preferring some worthy men who were of the same minde with Arminians, had a design to introduce Popery.

23. The High Commission called in many Books, and punished Authors, Printers, or Booksellers, and the poor Arch-bishop, therefore endeavored the subversion of the Government.

24. The Kings Declaration to silence the Controversies of the Church, and his care to check those that endeavored to renew them: The King and Councils Order at *Woodstock* about the tumult 1633. at *Oxford*: the Kings perswading of Bishop *Davenant*, and Bishop *Hall*, to leave out some passages in their writings that might disturb the Peace, and imprisoning their Printer for daring after they were purged, to insert them in. His Majesties approving Bishop *Harsenets* considerations about the Controversies, and sending them to every Bishop, and his Deputies, reversing the Articles in *Ireland*, make up his 21<sup>st</sup>. Charge.

25. The Star-Chamber Order July 1. 1637. about Printing, whereby the *Geneva* Bibles were prohibited here; and by Sir *William Boswell* suppressed in *Holland*, Mr. *Gellibrands* new Almanack in Mr. *Foxes* his way burned; *Beacon*, *Palsgraves Religion*, &c. and other Books against the Kings Declaration for laying down Controversies stifled, through the actions of other men, must be this good mans fault.

26. If Popish Books crept in either by imposing on his Chaplains,



lains, or being printed without license, though innocent ones too, he must be guilty of a design against the Protestant Religion

27. The Kings Command to him to alter the form of Prayer for the fifth of November, Dr. Potters request to him to review his Book called *Charity mistaken*, must be another branch of his Charge: as was his Majesties Order about sending the Common-Prayer upon D. H. request: The Scottish alterations of it, another; the Bishops Chaplains presuming to alter the least Syllable in a conceited Authors Work, a third. The Importation of unlawful books by stealth against his will, and without his knowledge, a fourth. Considerations about Lectures written by Bishop *Harfenet*, and sent to every Diocese by Arch-bishop *Abbot*, a fifth. Attorney General *Noy's* suppressing the Puritane Corporation, for buying in of Improvements as illegal and dangerous, a sixth. The alteration of the Letters Patents for the Palatinate Collection by the Kings Order, who would not have such expressions pass the Great Seal, as determined some Controversies, as that the Pope was Antichrist, which neither the Schools nor the Church had decided, a seventh. His very favourable dealing with the *Walloon*, the *French*, and *Dutch Church* (for which they thanked him) upon some incroachments of theirs upon the Parishes, where they lived, an eighth.

28. 1. The Jesuits whispering into the ears of some fond people to raise suspicions of him, and so oppositions against him, which was the sum of Sir *H. M.* Mr. *A. M.* and Mr. *Ch. hear-says* of him, produced at the Bar.

2. Rumors raised upon him, because of his acquaintance with one *Louder Brown*, and *Ireland*, reputed Papists; because his supposition in *Oxford* concurred in some things with *Bellarmino*, where *Bellarmino* himself concurred with the Primitive times.

3. Because Bishop *Hall* writ a Letter to one *W. L.* not to halt between two Religions.

4. Because a Doctor in the University preached against those who were severe against the Puritans, the then predominant Faction, and moderate against the Catholicks at that time kept under, and that he was pointed at by the University as one of those discreet men, which indeed moved him, but yet so, that in a business of that kinde he thought fit (in a Letter to Bishop *Neal*) to be swayed to a patient course.

The Treaty for the *Spanish Match*, which began before he was so much as Bishop, and ended before he was Privy-Counsel, the Duke of *B.* breaking it off to the great contentment of the Kingdom, as appeared by the Parliaments thanks to him 1624. with whom he is accused to be so familiar, and the Treaty with *France*, which was managed with the Parliaments approbation.

His civilities to the Queens Majesty which was his duty, and (to win upon her) his prudence. His dislike of some (d) scandalous passages in some mens prayers to her disparagement. The Preface to the *Oxford Statutes*, not written by him, wherein Queen *Maries* days are extolled beyond Queen *Elizabeths*, not for the state of

(d) As one  
Howes prays  
to God to e-  
serve the  
Prince from  
being bred up  
in Popery,  
whereof there  
was great fear.

our

(e) Deus ma-  
tura gratia.

(f) Though gi-  
ven to Bishops  
of former  
times, as ap-  
pears in St.  
Cyprian and  
St. Augu-  
stines Letters.

(g) Note that  
Windebanke  
was at dis-  
tance from  
the A. B. of  
Litt.

(h) Reply to  
Fisher. p. 388

our Church and Religion, but for the Laws and Government of the University. The printing of *Santa Clarae's* (e) book at *Lyon*, and the maintaining of *St. Giles* by the King against the Archbishops will at *Oxford*: The increase of Papists and Popery in *Ireland* without his privity. The Lord Deputy *Wentworth's* actions in *Ireland*, not within his power. The Queens sending Agents to *Rome*, and receiving *Nuncio's* from thence against his advice. His main- taining with all sober men, that the Church of *Rome* is a true Church, *Veritate entis non moris*, not erring in *fundamentalibus*, but *Circa fundamentalia*; That we and the Catholicks differ onely in the same Religion, and do not set up a different Religion; That a man may be saved in the Church of *Rome*: and that it was not safe to be too positive in condemning the Pope for *Antichrist*: A few Popish books in his, as there are in every Scholars Study. *Francis Sales* calling the Pope *Supream Head*, Great (f) Titles be- stowed upon him in Letters sent to him, which he could not help. Dr. *Pocklington* and Bishop *Mountague* deriving his succession (as Mr. *Mason* had done before, and all wise men that would not give our adversaries the advantage to prove the interruption of the Lineal succession of our Ministry, do still) from *Augustine*, *Gregory*, and *St. Peters* Chair; Bishop *Mountagues* Sons going to *Rome*, and Secretary (g) *Windebankes* Correspondency with, entertainment by, and favor for Catholicks.

His checking of Pursevaunts and Messengers for their cruelty to Papists, inconsistent with the Laws of the Land, and the Charity one Christian ought to have towards the other; his indeavor after a reconciliation of all Christian Churches expressed in these words: (h) *I have with a faithful, and single heart, laboured the meet- ing, the blessed meeting of peace and truth in Christ Church, which God I hope will in due time effect.*

His Correspondence with Priests and Jesuits (not half so much as Arch-bishop *Bancroft* and *Abbot*, held with them to understand the bottom of their Intrigues and Designs) not proved against him, he being as shie of them and they of him, as any man in *Eng- land*; and onely watchful over them and others that were likely to disturb the Peace of the Realm, in such a prudent and discreet way, as the vulgar *understand not*, and therefore *suspected*.

His not believing every idle rumor about Papists and others, so far as to acquaint the King and Counsel with it, especially when they tended to the disparagement of our *gracious Queen*, or her *Great Mother*.

His answer writ by the Kings command to the Commons Re- monstrance against him 1628. The Lord *Wentworth's* Letter to him about Parliaments in *Ireland*: His speaking a good word for an old Friend Sir *F. W.* to prefer him at Court.

His supervising of the Scottish Lyurgy by warrant from the King, and the good Orders sent into *Scotland* by the Kings Com- mand, and under his Hand and Seal.

All the Letters he sent into *Scotland* about that Affair, by his Majesties special Command in these words:

Can-

Canterbury, I require you to hold a Correspondency with the Bishop of Dunblane, the present Dean of our Chappel Royal in Edenburgh, that so from time to time he may receive our directions by you, for the ordering of such things as concern our Service in the said Chappel. By virtue of which likewise he was enjoined to peruse the new Common-prayer, and Canons of Scotland, sent by the Bishops there, hither to England; and send them, with such emendations, as his Majesty allowed, back again into Scotland.

His being the occasion of the Tumults there who was against the Commission for recovering Tythes, which was the real occasion of them, and who writ thus to the Lord Traquair, High-Treasurer of Scotland:

*My Lord,*

I Think you know my opinion, how I would have Church-busines carried, were I as great a Master of men, as I thank God I am of things, the Church should proceed in a constant temper; she must make the world see she had the wrong, but offered none. And since Law hath followed in that kingdom, perhaps to make good that which was ill done; yet since a Law it is, such a Reformation, or Restitution should be sought for, as might stand with the Law, and some expedient be found out, how the Law may be by some just Exposition helped, till the State shall see cause to Abolish it. Yea, and found great fault with the Bishops there, for that they acted in these things without the privy and advice of the Lords, and others his Majesties Councils, Officers of State, and Ministers of Government.

Some Jesuits writing pretended Letters, discovering the method taken in England for reducing Scotland; a Paper of Advice sent him about Scotland from a great man thither, and Sir John Ernoughs observation out of Records, concerning War with Scotland, transcribed for his use; among which these are considerable.

#### I. For Settling the Sea Coast.

1. Forts near the Sea, Fortified and Furnished with Men and Munition.
2. All Persons that had Possessions or Estates in Maritime Counties, commanded by Proclamation to reside there with Families and Retinue.
3. Beacons Erected in divers fitting places.
4. Certain Light Horse about the Sea Coasts.
5. Maritime Counties Armed, and Trained under several Commanders, led by one General under his Majesty.

#### II. Concerning the Peace of the Kingdom.

1. All Conventicles and Secret Meetings severely forbidden.
2. All Spreaders of Rumors, and Tale-bearers Imprisoned.
3. All able Men, from sixteen to threescore, throughout the Kingdom Armed and Trained; and those that could not bear Arms themselves having Estates, to maintain those that could.

An Order of the Councel-table, under thirteen Privy-Counsel-



lors hands to him and all the Bishops, to stir up all the Clergy of ability in their respective Diocesses, to contribute towards the defence of the Realm, and a Warrant under his Majesties hand, to the same purpose; The suppression of the scandalous Paper about the Pacification, disavowed by the *English* Commissioners, the Earls of *Arundel*, *Pembroke*, and *Salisbury*, &c.

The Kings Officers Contributions toward the same occasions.

The Sitting of the Convocation 1640. by his Majesties Order, approved by all the Judges of the Land under their hands.

The Orders sent by the Council, to the Lord *Conway*, then in Chief Command of the Forces raised to stop the *Scottish* Invasion.

The Recusants Contributions according to their Allegiance, towards the defence of the Kingdom, by the Queens Majesties directions.

The Prentices Complaint, for want of Trade, Monopolies, &c.

The Discoveries the Catholicks pretended to make of one another.

These are his pretended Faults, most part whereof are Faults that no man yet was thought guilty for, being excellent Virtues; and the rest of the miscarriages, he was not guilty of, being 1. Either the Acts of whole Courts, where he was never but one, and sometimes none. 2. Or the actions of particular Persons, in whom he was not concerned; or acts of State, by which he was obliged. So that in reference to the first, he might use St. *Eucherius* his Prayer. *God! pardon me my sins, and Men forgive me Gods grace and gifts*; And with respect to the second, that good mans Orisons, who used to pray, *O! forgive me my other mens sins*.

And these the crimes for which his Sacred Bloud, after so many Tumults, Libels, and Petitions in *England*, *Scotland*, and *Ireland*, was shed; without any respect to his Abilities, his Services, his Age, his Function, or Honor: Crimes you see answered when named, made up into a Charge that was its own Reply, and therefore barely set down by me, without any reflection, save their own nature and self-confutation. *What is ridiculous need only be shewed*.

But hear the good man himself, that had so often (a) interceded for others to God, pleading for himself before men.

(a) See his Devotions.

#### I. To his Charge in General.

*My Lords!*

**M**Y being in this place in this condition, recalls to my memory that which I long since read in *Seneca*, *Tormentum est, etiamsi absolutus quis fuerit causam dixisse* (6. de Benef. c. 28.) 'Tis not a grief, only, no; 'tis no less than a torment, for an ingenuous man to plead Capitally or Criminally, though it should so fall out, that he be absolved. The great truth of this, I finde at present in my self; and so much the more, because I am a Christian; and not that only, but in *Holy-orders*; and not so only, but by Gods grace and goodness, preferred to the greatest place this Church affords; and yet brought, *Causam dicere*, to plead for my self at this Bar.

And whatsoever the world think of me (and they have been taught

His excellent Defence of himself.  
1. His General Speech.

taught to think much more ill of me, then, I humbly thank Christ for it, I was ever acquainted with) yet, *My Lords*, this I finde, *Tormentum est*, 'tis no less than a torment to me, to appear in this place.

Nay, *my Lords*, give me leave to speak plain truth; No sentence that can justly pass upon me (and other I will never fear from your Lordships) can go so near me, as *Causam dicere*, to plead for my self upon this occasion, and in this place.

For as for the Sentence, be it what it shall, I thank God for it; I am for it at Saint Pauls ward (*Acts* 25. 11.) *If I have committed any thing worthy of death, I refuse not to dye*: For I thank God, I have so lived, as that I am neither afraid to dye, nor ashamed to live. But seeing the *Malignity* which hath been raised against me by some men, I have carried my very life in my hands these divers years past. But yet, *my Lords*, if there be none of these things whereof they accuse me, though I may not in this case, and from this Bar appeal unto *Cæsar*, yet to your Lordships Justice and Integrity, I both may, and do; not doubting, but that God of his goodness will preserve my innocency.

And as *Job* in the midst of his affliction said to his mistaken Friends, so shall I to my Accusers; *God forbid I should justify you; till I dye I will not remove my Integrity from me. I will hold it fast and not let it go, my heart shall not reproach me as long as I live*, *Job* 22. 5.

*My Lords*, the Charge against me is brought up in ten Articles, but, the main heads are two: *An endeavor to subvert the Laws of the Land, and the Religion established*; Six Articles (the fifth, first and the last) concern the *Laws*, and the other four *Religion*.

For the *Laws*, first, I think I may safely say, I have been, to my understanding, as strict an observer of them all the days of my life, so far as they concern me, as any man hath; and since I came into place, I have followed them, and been as much guided by them as any man that sat where I had the honor to sit. And of this I am sorry I have lost the testimony of the Lord Keeper *Coventry*, and other persons of Honor since dead.

And the Council which attended at the Council-board can witness, some of them here present, that in all references to the Board, or debates arising at the Board, I was for that part of the cause, where I found Law to be; and if the Council desired to have the cause left to the Law, well I might move in some cases, *Charity* or *Conscience* to them; but I left them to the Law, if thither they would go: And how such a carriage as this through the whole course of my life in private and publick, can stand, with an intention to overthrow the Laws, I cannot yet see.

Nay more, I have ever been of opinion, *That Laws binde the Conscience*, and have accordingly made Conscience of observing them: and this doctrine I have constantly preached as occasion hath been offered me; and how is it possible, I should seek to overthrow those Laws which I held my self bound in Conscience to keep and observe?

As for *Religion*, I was born and bred up in and under the Church of England, as it stands established by Law; I have by Gods blessing.

grown up in it to the years which are now upon me, and to the place of Preferment which I now bear.

I have ever since I have understood ought in my profession, kept one constant tenor in this my profession, without variation or shifting from one opinion to another, for any worldly ends: And if my conscience would have suffered me to do so, I could easily have slid through all the difficulties which I have prest upon me in this kinde: But of all diseases I have held, a *Palsey in Religion* most dangerous; well knowing and remembring, that disease often ends in a dead *Palsey*.

Ever since I came in place, I have laboured nothing more, than that the external publick worship of God (so much slighted in divers parts of this Kingdom) might be preserved, and that with as much decency and uniformity as might be: for I evidently saw, that the publick neglect of Gods service in the outward face of it, and the nasty lying of many places dedicated to that Service, had almost cast a damp upon the true and inward worship of God, which while we live in the body needs external helps, and all little enough to keep it in any vigor. And thus I did to the uttermost of my knowledge, according both to Law and Canon, and with the consent and liking of the people; nor did any Command issue out from me against the one, or without the other.

Further my *Lords*, give me leave, I beseech you, to acquaint you with this also, that I have as little acquaintance with *Recusants*, as I believe, any man of my place of *England* hath, or ever had since the *Reformation*; and for my kindred, no one of them was ever a *Recusant*, but Sir *William Web*, Grandchild to my Unkle Sir *William Web*, sometimes Lord Mayor of *London*, and since which some of his Children I reduced back again to the *Church of England*.

On this, one thing more I humbly desire may be thought on, That I am fallen into a great deal of obloquie in matter of *Religion*, and that so far (as appears by the Articles against me) that I have *indeavoured to advance and bring in Popery*: Perhaps my *Lords*, I am not ignorant what party of men have raised these scandals upon me, nor for what end, nor perhaps by whom set on; but howsoever, I would fain have a good reason given me, if my conscience stood that way, and that with my conscience I could subscribe to the *Church of Rome*, what should have kept me here before my imprisonment to indure the libelling, and the slander, and the base usage that hath been put upon me, and these to end in this question for my life? I say, I would know a good reason for this.

First, my *Lords*, is it because of any pledges I have in the world to sway me against my conscience? No sure, for I have neither Wife nor Children to cry out upon me to stay with them; And if I had, I hope the calling of my conscience should be heard above them.

Is it because I was loth to leave the honor and profit of the place I was risen too? Surely no, for I desire your Lordships and all the world should know, I do much scorn the one and the other, in  
com.



comparison of my conscience. Besides, it cannot be imagined by any man, but that if I should have gone over to them, I should not have wanted both *honor* and *profit*; and suppose not so great as this I have here, yet sure would my conscience have served my self of either, less with my conscience would have prevailed with me, more than greater against my conscience.

Is it, because I lived here at ease, and was loth to venture my loss of that? not so neither; for whatsoever the world may be pleased to think of me, I have led a very painful life, and such as I would have been content to change, had I well known how; and would my conscience have served me that way, I am sure I might have lived at far more ease, and either have avoided the barbarous Libelling and other bitter grievous scorns which have been put upon me, or at least been out of the hearing of them.

Not to trouble your Lordships too long, I am so *innocent in the business in Religion, so free from all practise, or so much as thought of practise for any alteration unto Popery, or any blemishing the true Protestant Religion established in England, as I was when my mother first bore me into the world*; And let nothing be spoken but truth, and I do here challenge whatsoever is between Heaven or Hell, that can be said against me in point of my Religion, in which I have ever bated dissimulation. And had I not hated it, perhaps I might have been better for worldly safety then now I am: but it can no way become a Christian Bishop to halt with God.

Lastly, if I had any purpose to blast the *true Religion established in the Church of England*, and to introduce *Popery*, sure I took a wrong way to it; for, *my Lords, I have staid more going to Rome, and reduced more that were already gone, then, I believe any Bishop or Divine in this Kingdom hath done*; and some of them, men of great abilities, and some persons of great place; and is this the way to introduce *Popery*? *My Lords*, if I had blemished the true Protestant Religion, how could I have brought these men to it? And if I had promised to introduce *Popery*, I would never have reduced these men from it.

And that it may appear unto Your Lordships how many, and of what condition the persons are, which by Gods blessing upon my labors, I have settled in the true *Protestant Religion* established in England: I shall briefly name some of them, though I cannot do it in order of time, as I converted them.

Henry Berkinstead of Trinity Colledge Oxon, seduced by a Jesuite and brought to London. (The Lords and others conceiving him to be Berchinhead the Author of all the Libellous Popish Oxford *Anlicusses*, against the Parliament, at the naming of him smiled: which the Archbishop perceiving, said, *My Lords*, I mean not Berchinhead the Author of Oxford *Anlicus*, but another.)

Two Daughters of Sir Richard Lechford, in Surrey, sent towards a NUNNERY.

Two Scholars of Saint Johns Colledge Cambridge, Toppin and Ashton; who got the French Ambassadors pass, and after this I allowed means to Toppin, and then procured him a fellowship in Saint Johns

*Johns* : And he is at this present as hopeful a young man, as any of his time, and a Divine.

Sir *William Webbe*, my kinsman, and two of his Daughters ; And his Son I took from him, and his Father being utterly decayed, I bred him at my own charge, and he is a very good Protestant.

A Gentleman brought to me by Mr. *Chesford*, his Majesties Servant, but I cannot recal his name.

The Lord *Mayo* of *Ireland*, brought to me also by Mr. *Chesford*.

The Right Honorable the Lord Duke of *Buckingham*, almost quite gone between the Lady his Mother, and Sister.

The Lady Marquess *Hamilton*, was settled by my direction, and she dyed very religiously and a Protestant.

Mr. *Digby*, who was a Priest.

Mr. *James*, a Gentleman brought to me by a Minister in *Buckingham-shire*, as I remember.

Dr. *Heart* the *Civilian*, my Neighbours Son at *Fulham*.

Mr. *Christopher Seaburne*, a Gentleman of an ancient Family in *Hereford-shire*.

§ The Right Honorable the Countess of *Buckingham*.

§ Sir *William Spencer* of *Parnton*.

Mr. *Shillingworth*.

The Sons and Heirs of Mr. *Winchcombe*, and Mr. *Wollescott*, whom I sent with their friends liking to *Wadham-Colledge Oxford*, and received a Certificate *Anno 1631*. of their continuing in conformity to the Church of *England*. Nor did ever any one of these I have named relapse again, but only the Countess of *Buckingham*, and Sir *William Spencer* ; it being only in Gods power, not mine, to preserve them from relapse.

And now let any *Clergy-man* of *England* come forth, and give a better account of his zeal to the Church.

To the Accusation against him, about Imposing a Liturgy upon the Church of *Scotland*, he gave in this true Narrative.

DOCTOR *John Maxwell*, the late Bishop of *Rosse*, came to me from his Majesty. It was during the time of a great sickness, which I had *Anno 1629*. (which is eleven years since.) The cause of his coming was to speak with me about a *Lyturgie* for *Scotland*. At this time I was so extream ill, that I saw him not. And had death (which I then expected daily) sealed on me, I had not seen this heavy day.

After this, when I was able to sit up, he came to me again, and told me, It was his Majesties pleasure, that I should receive some instructions from some Bishops of *Scotland* concerning a *Lyturgie*, that he was imployed about it ; I told him, I was clear of opinion, that if his Majesty would have a *Lyturgie* settled there different from what they had already, it was best to take the English *Lyturgie* without any variation, that so the same Service-book might pass through all his Majesties Dominions. To this he replied, that he was of a contrary opinion, and that not he only, but the Bishops there,

there, thought their Country-men would be much better satisfied, if a *Lyturgie* were made by their own Bishops, but withal, that it might be according to the form of our English Book. I added, if this were the resolution, I would do nothing till I might by Gods blessing have health and opportunity to wait upon the King.

And here give me leave (I humbly beseech you) to tell your Lordships, that this was no new conceit of his Majesty to have a *Lyturgie* framed, and Canons made for the Church of *Scotland*: For he followed the example and care in the business of his Royal Father King *James* of blessed memory, who took Order for both at the Assembly held at *Perth*, *Anno* 1618. As appears in the Acts of that General Assembly, and the Sermon which the late Reverend Arch Bishop of *St. Andrews*, preached before it, pag. 40. & 68.

When I was able to go abroad, and came to his Majesty, I represented all that passed. His Majesty avoided the sending of Dr. *Maxwell* to me, and the business, but then agreed to my opinion, to have the English without alteration. And in this case I held the business for two, if not three, years at least: Afterwards the Scottish Bishops still pressing his Majesty that a *Lyturgie* made by themselves, and in some things different from the English Service, would relish better with their Country-men, they prevailed with his Majesty at last to have it so, notwithstanding all I could say or do to the contrary.

Then his Majesty commanded me to give the Bishops of *Scotland* the best assistance I could in this way & work. I delayed as much as I could with my Obedience. When nothing would serve but it must go on, I did not only acquaint his Majesty with it, but writ down most of the amendment or alterations in his Majesties presence. And do hope there is no one thing in that Book which may not stand with the Conscience of a right good Protestant. Sure I am, his Majesty approved them all, and I have his warrant under his Royal hand for all that I did about that Book.

As for the way of introducing it, I ever advised the Bishops both in his Majesties presence, and at other times, that they would look carefully to it, and be sure to do nothing in any kinde but what should be agreeable to the Laws of that kingdom. And that they should at all times as they saw cause, be sure to take the advice of the Lords of his Majesties Council in that Kingdom, and govern themselves accordingly. Which course if they have not followed, that can no way (as I conceive) reflect upon me. And I am able to prove by other particulars as well as this, that for any thing concerning that Nation, I have been as careful their Laws might be observed, as any man that is a stranger to them might be.

To the grand Charge, his endeavor to reconcile the Church of *England* to the Church of *Rome* (which certainly is a noble design) or a plot to introduce Popery; he made this general defence *Sept.* 2. 1644.



*My Lords,*

**I** Am charged for endeavouring to introduce Popery, and reconcile the Church of *England* to the Church of *Rome*: I shall recite the sum of the Evidence and Arguments given in for to prove it.

First, I have in my first Speech, nominated divers persons of Eminency, whom I reduced from Popery to our Church. And if this be so, then the Argument against me is this; I converted many from Popery, *Ergo*, I went about to bring in Popery, and to reconcile the Church of *England* to the Church of *Rome*.

Secondly, I am charged to be the Author of the, &c. Oath in the New Canons, parcel of which Oath is to abjure Popery, and that I will not subject the Church of *England* to the Church of *Rome* (A more strict Oath then ever was made against Popery in any Age or Church.) And then the agreement against me is this; I made and took an Oath to abjure Popery, and not to subject the Church of *England* to the Church of *Rome*; therefore I was inclinable to Popery, and endeavoured to subject the Church of *England* to the Church of *Rome*.

Thirdly, The third Canon (of the late New ones) was made by me, which is against Popery; and then the Argument is; I made a Canon against Popery; *Ergo*, I was inclinable to, and endeavoured to introduce it.

Fourthly, I was twice seriously offered a Cardinalship, and I refused it; because I would not be subject to the Pope and Church of *Rome*; *Ergo*, I was addicted to Popery, and endeavoured to reduce the Church of *England* into subjection to the Church of *Rome*.

Fifthly, I writ a Book against Popery, in Answer to *Fisher* the Jesuit; and then the Argument is this; I writ a Book against Popery; *Ergo*, I am inclinable to Popery, and laboured to introduce it.

Sixthly, It is alledged, I concealed and cherished the Plot of the Jesuits discovered by *Habernfield*; and therefore I intended to bring in Popery, and reduce the Church of *England* to the Church of *Rome*. I answer, either this Plot was not real; and if so, then *Romes Mysterpiece* is quite blown up, and published in vain. Or else it was real, and then I was really in danger of my life, for opposing Popery and this Plot. Then the Argument from it must be this; I was in danger of my life, for cherishing the Jesuits Plot of reducing the Church of *England* to the Church of *Rome*; *Ergo*, I cherished and endeavoured to effect this Plot.

Sevently, I laboured to make a reconciliation between the *Lutherans* and *Calvinists*; *Ergo*, I laboured to introduce Popery, and make a reconciliation between the Church of *England* and the Church of *Rome*.

These were his general Defences, besides his particular Answers to each Article of his Charge (consisting of near nine hundred, and designed to make up in number, what they wanted, that the

the good Prelate might sink under a Cumulative Impeachment, as his good friend *L. L. I.* did under a Cumulative Treason, so Accurate, so Pertinent, so Acute, so Full, so Clear, so Quick, and so Satisfactory and well Accommodated *ad homines*, as argued he had great abilities beyond expectation: A Clear Understanding above distractions, a Magnanimous Spirit out of the reach of misfortunes, a Firm Memory, proof against the infirmities of this age, and the injuries of the times, a Knowledge grasping most things and their circumstances, and a Prudence able to put them together to the most advantage; and in fine, a Soul high and serene above his afflictions, and what was more, the sence of them, his passions too; like *Moses*, he that was quick and zealous in Gods and the Kings cause, was most meek and patient in his own; mastering himself first, and so (if there had been any place for reason) overcoming even his adversaries: Had not they injured him so much, that they thought themselves not safe unless they did injure him more; and secure themselves from the guilt of their Libels, Tumults, Imprisonments, and Impeachments, by the more dreadful one of his Death. (So men are robbed, first of their Goods, and upon second thoughts, lest they should complain and retaliate, of their Lives.) And indeed he could not expect there should be a great distance, between his Prison and his Grave [*A carceribus ad metam*] the consciousness of their guilt in burying him above ground in his Imprisonment, could no ways be satisfied, but by Imprisoning him under ground by his Burial.

When they wanted nothing to compleat their guilt but this death (concerning which his Majesty in his Letter to the Queen expresseth himself thus: 'Nothing can be more evident, than that *Straffords* Innocent Blood hath been one of the great causes of Gods just Judgment upon this Nation by a Civil War, both sides hitherto being almost equally punished, as being in a manner equally guilty; but now this last crying bloud being totally theirs, I believe its no presumption hereafter to hope, that his hand of Justice must be heavier upon them, and lighter upon us; looking now upon our Cause having passed by our faults) they preached and talked that nothing interrupted their success but his death, imputing all their disasters to his impunity, as the Heathens did all theirs to those like him, *The first good Christians*. Then upon any publick misfortune it was *Christiani ad Leones*, and at this time, upon any misadventure *Execute the Arch-bishop*. Neither was he offered only to the revenge of the English, but likewise of the (a) Scots too; whose Covenant was to be Celebrated with this Sacrifice, and Union cemented with this blood.

(a) His Trial was revised upon their second invasion.

Since neither the Law, nor Reason; neither Religion, nor Nature; neither the Kings power, nor the Subjects innocence could preserve his life, the excellent man prepared himself with the comforts of all for death; having before settled his Estate in a charitable and (b) pious way, he had the better leisure to settle his soul; had not the cruelty of some people, that thought his very solitude too great an enjoyment for him, shewed themselves as

(b) Making the R.W. Sir Jo Robinson his Nephew, his Executor.

much enemies to private, as public Devotions, disturbed his retirements with contumelies, upbraiding those very Devotions that then interceded for them, who would have laughed at Christ, if he had used his own prayer.

Now if ever the Lion and the Lamb dwelt together, the highest Courage, and the sweetest Meekness together inhabiting one Breast; The great *Pastor* of the Church, going to die with the innocence and silence of a Lamb in the midst of contumelies, speaking not again himself, though his blood doth, and did; His last nights repose was the Emblem of his last rest, (his sleep the true image of his death) serene, and calm. Having stripped him of all the Honors of an Archbishop, they would have denied him the privilege of a Malefactor, to have his own worthy Confessor *Dr. Sterne*, since Archbishop of *Tork* about him; taking it so ill, that he would not admit of *Marshall*, (that was fitter to be the Executioner, than a Chaplain) that because he would not die according to the humor of the *Presbyterians*, he should not die in the

(a) honorable way of an Archbishop. 1. Sheriff *Chambers* of *London*, bringing over night the Warrant for his Execution, and acquainting him therewith, he betook himself to his (b) own, and desired also the prayers of others, and particularly of Doctor *Holdsworth*, his Fellow Prisoner there for a year and a half, though all that time there had not been the least converse between them: The next morning, being brought out of the *Tower* to the Scaffold, he ascended it with an extraordinarily chearful and ruddy (c) countenance, (he that had been so long a Martyr, no doubt thinking it release of misery to be made a Martyr) as if he had mounted rather to have beheld a triumph, than to be made a sacrifice; and came not there to die, but to be translated, and exchange his Miter for the Crown of Martyrdom.

The clearness of his Conscience being legible in the chearfulness of his dying looks, as the serenity of the weather is understood by the glory and ruddiness of the setting Sun; there desiring to have room to die, and declaring that he was more willing to go out of the world, than any man to send him; he first took care to stop the chinks near the block, and remove the people he spied under it, expressing himself that it was no part of his desire, that his blood should fall upon the heads of the people; in which desire it pleased God he was so far gratified, that there remaining a small hole from a knot in the midst of a board, the fore-finger of his right hand at his death happened to stop that also: and then at once pardoning and over-coming his Enemies, many of whom coming thither to insult, went away to weep for him, who had this peculiar happiness with his Master, that he gained that reverence by his Adversity, that neither he nor any gained in Prosperity; he turned his Scaffold to a Pulpit, and Preached his own Funeral, in these express words delivered by him to the excellent *Dr. Sterne*, to be communicated to his Fellow-Chaplains.

(a) The Commons would have had him hanged, drawn, and quartered, because he refused the assistance of Mr. Marshall.

(b) Observe, that he had set forms of prayer for every condition he fell into. See his Devotions.

(c) His face was so ruddy that they thought he had painted it, until they saw it turn as pale as ashes instantly after this blow.



His Graces Speech, according to the *Original*, written with his own hand, and delivered by him upon the Scaffold on *Tower-hill*, Jan. 10. 1644. To his Chaplain Dr. *Sterne*, now Lord Archbishop of *York*.

Good People,

**T**His is an uncomfortable time to preach, yet I shall begin with a Text of Scripture, *Heb. 12. 2. Let us run with patience that race which is set before us: Looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.*

I have been long in my Race, and how have I looked unto Jesus the Author and Finisher of my faith, he best knows. I am now come to the end of my Race, and here I finde the Cross, a death of Shame. But the shame must be despised, or no coming to the right hand of God. Jesus despised the shame for me, and God forbid that I should not despise the shame for him.

I am going apace (as you see) towards the Red Sea, and my feet are upon the brink of the very brink of it: An Argument I hope, that God is bringing me into the Land of Promise, for that was the way through which he led his people.

But before they came to it, he instituted a Paschever for them. A Lamb it was, but it must be eaten with sower herbs, *Exod. 12. 8.* I shall obey, and labour to digest the sower herbs, as well as the Lamb. And I shall remember it is the Lords Paschever. I shall not think of the herbs, nor be angry with the hand that gathered them, but look up only to him who instituted that, and governs these; for men can have no more power over me then what is given them from above, *St. John 19. 11.*

I am not in love with this passage through the Red Sea, for I have the weakness of flesh and blood plentifully in me. And I have prayed with my Saviour, *Ut transiret calix iste*, that this Cup of Red Wine might pass from me, *St. Luke 22. 42.* But if not, Gods will, not mine be done. And I shall most willingly drink of this Cup as deep as he pleases, and enter into this Sea, yea, and pass through it in the way that he shall lead me.

But I would have it remembred (Good people) that when Gods Servants were in this boisterous Sea, and *Aaron* among them, the *Egyptians* which persecuted them, and did in a manner drive them into that Sea, were drowned in the same waters, while they were in pursuit of them.

I know my God, whom I serve, is able to deliver me from this Sea of blood, as he was to deliver the three Children from the furnace, *Dan. 3.* And (I most humbly thank my Savior for it) my

resolution is, as theirs was: They would not worship the Image which the King had set up, nor will I forsake the Temple and the truth of God, to follow the bleating of *Jeroboams* Calves in *Dan*, and in *Bethel*.

And as for this people, they are at this day miserably misled: God of his mercy open their eyes, that they may see the right way. For at this day the blinde lead the blinde, and if they go on, both will certainly into the ditch, *St. Luke* 6. 39.

A Prophetical  
expression, and  
since exactly  
fallen out to be  
true.

For my self, I am (and I acknowledge it in all humility) a most grievous sinner many ways, by Thought, Word, and Deed: And yet I cannot doubt but that God hath mercy in store for me a poor penitent, as well as for other sinners. I have now upon this sad occasion ransacked every corner of my heart, and yet I thank God I have not found among the many, any one sin, which deserves death by any known Law of this Kingdom.

And yet hereby I charge nothing upon my Judges. For if they proceed upon proof by valuable witnesses, I or any other innocent may be justly condemned. And I thank God, though the weight of this Sentence lie heavy upon me, I am as quiet within as ever I was in my life.

Divers Bishops  
have been  
murdered, by  
the fury and  
malice of bloudy  
persecutors

And though I am not only the first Archbishop, but the first man that ever died by an Ordinance in Parliament, yet some of my Predecessors have gone this way, though not by this means. For *Elphegus* was hurried away and lost his head by the *Danes*; *Simon Sudbury* in the fury of *Wat Tyler* and his followers. Before these *St. John Baptist* had his head danced off by a lewd Woman: And *St. Cyprian* Archbishop of *Carthage*, submitted his head to a persecuting sword. Many Examples, Great and Good; and they teach me patience. For I hope my cause in Heaven will look of another dy, than the colour that is put upon it here.

And some comfort it is to me, not only that I go the way of these great Men in their several Generations; but also that my Charge, as foul as it is made, looks like that of the Jews against *St. Paul*, *Acts* 25. 8. For he was accused for the Law, and the Temple, i. e. Religion. And like that of *St. Stephen*, *Acts* 6. 14. for breaking the Ordinances which *Moses* gave, i. e. Law, and Religion, the Holy Place, and the Law, *ver.* 13.

But you will say, do I then compare my self with the integrity of *St. Paul*, and *St. Stephen*? No, far be it from me. I only raise a comfort to my self, that these great Saints and Servants of God were laid at in their times, as I am now. And it is Memorable, that *St. Paul*, who helped on this accusation against *St. Stephen*, did after fall under the very same himself.

Yea, but here's a great clamor that I would have brought in Popery, I shall answer that more fully by and by. In the mean time you know what the Pharisees laid against Christ himself, *John* 11. 48. *If we let him alone, all men will believe on him: Et venient Romani, And the Romans will come, and take away both our place, and the Nation.* Here was a causeless cry against Christ, that the Romans would come; and see how just the Judgment of God was.

They

They crucified Christ for fear lest the *Romans* should come; And his death was it which brought in the *Romans* upon them; God punishing them with that which they most feared. And I pray God this clamor of *Venient Romani*, of which I have given no cause, help not to bring them in. For the Pope never had such a Harvest in *England* since the Reformation, as he hath now upon the Sects and Divisions that are amongst us. In the mean time, by Honor and Dishonor, by good Report, and evil Report, as a deceived, and yet true, am I passing through this world, 2 *Cor.* 6. 8.

Some particulars also, I think it not amiss to speak of.

1. And First, This I shall be bold to speak of the King our gracious Sovereign; he hath been much traduced also for bringing in of Popery. But on my Conscience, (of which I shall give God a present account) I know him to be as free from this Charge as any man living: And I hold him to be as sound a Protestant according to the Religion by Law Established, as any man in his Kingdom; And that he will venture his life as far, and as freely for it. And I think I do, or should know both his affection to Religion, and his grounds for it, as fully as any man in *England*.

*His Graces  
Character of  
K. Charles  
the Martyr.*

2. The second particular, is concerning this great and populous City (which God bless.) Here hath been of late a fashion taken up to gather hands, and then go to the Great Court of the Kingdom, the Parliament, and clamor for Justice; as if that great and wise Court, before whom the Causes come which are unknown to the many, could not, or would not do justice but at their appointment; a way which may endanger any innocent man, and pluck his blood upon their heads, and perhaps upon the Cities also.

And this hath been lately practised against my self, the Magistrates standing still and suffering them openly to proceed from parish to parish without check. God forgive the setters of this, with all my heart I beg it: but many well-meaning people are caught by it.

In *St. Stephens* Case, when nothing else would serve, they stirred up the people against him, *Acts.* 6. 12. And *Herod* went the same way: When he had killed *St. James*, yet he would not venture upon *St. Peter*, till he found how the other pleased the people, *Acts.* 12. 3.

But take heed of having your hands full of blood, *Isa.* 1. 15. For there is a time best known to himself, when God above other sins makes inquisition for blood. And when that inquisition is on foot, the Psalmist tells us, *Psal.* 9. 12. That God Remembers, but that's not all, he remembers, and forgets not the Complaint of the poor, *i. e.* whose blood is shed by oppression, *ver.* 9.

Take heed of this: 'Tis a fearful thing to fall into the hands of the living God, *Heb.* 12. but then especially, when he is making inquisition for blood.

And with my prayers to avert it, I do humbly desire this City to remember the Prophecy that is expressed, *Jer.* 26. 15.

3. The third particular is, the poor Church of *England*. It hath flou-



Lib 2. De vi  
et contempt.  
cap. 4.

flourished, and been a shelter to other Neighbor Churches, when storms have driven upon them. But alas, now it is in a storm it self, and God only knows whether, or how it shall get out. And which is worse than a storm from without, it is become like an Oak cleft to shivers with wedges made out of its own body. And at every cleft profaneness and irreligion is entring in; *While (as Prosper speaks) men that introduce profaneness, are cloaked over with the Name Religionis Imaginariae, of Imaginary Religion:* for we have lost the substance, and dwell too much in Opinion. And that Church which all the Jesuits machinations could not ruine, is now fallen into danger by her own.

4. The last particular, (for I am not willing to be too long) is my self, I was born and baptized in the bosom of the Church of *England* Established by Law, in that Profession I have ever since lived, and in that I come now to die.

What clamors and slanders I have endured for laboring to keep an Uniformity in the external service of God, according to the Doctrine and Discipline of this Church, all men know, and I have abundantly felt. Now at last I am accused of High-Treason in Parliament, a Crime which my soul ever abhorred. This Treason was Charged to consist of two parts, an endeavor to subvert the Laws of the Land: And a like endeavor to overthrow the true Protestant Religion Established by Law.

Besides my answers to the several Charges, I protested mine innocency in both Houses. It was said, Prisoners protestations at the Bar must not be taken. I must therefore come now to it upon my death, being instantly to give God an account for the truth of it.

I do therefore here in the presence of God and his holy Angels take it upon my death, that I never endeavored the subversion either of Law or Religion, and I desire you all to remember this protest of mine, for my innocency in this, and from all Treasons whatsoever.

I have been accused likewise as an Enemy to Parliaments: No, I understand them, and the benefit that comes by them too well to be so: But I dislike the misgovernments of some Parliaments many ways, and I had good reason for it; for *Corruptio optimi est pessima*. And that being the highest Court, over which no other hath Jurisdiction, when 'tis misinformed, or misgoverned, the subject is left without all Remedy.

But I have done, I forgive all the world, all and every of those bitter Enemies which have persecuted me; And humbly desire to be forgiven of God first, and then of every man. And so I heartily desire you to joyn in prayer with me.

His

*His Graces Prayer upon the Scaffold.*

**O** Eternal God, and Merciful Father, look down upon me in Mercy, in the Riches and Fulness of thy Mercies. Look upon me, but not till thou hast nailed my Sins to the Cross of Christ, but not till thou hast bathed me in the Blood of Christ, not till I have hid my self in the Wounds of Christ; that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the uttermost, I most humbly beseech thee, give me now in this great instance, full patience, proportionable comfort, and a heart ready to die for thine honor, the Kings happiness, and this Churches preservation. And my zeal to these (far from arrogancy be it spoken) is all the sin (humane frailty excepted, and all incidents thereto) which is yet known to me in this particular, for which I come now to suffer: I say, in this particular of Treason. But otherwise my sins are many and great; Lord pardon them all, and those especially (what ever they are) which have drawn down this present Judgment upon me. And when thou hast given me strength to bear it, do with me as seems best in thine own eyes, *Amen.*

And that there may be a stop of this issue of blood, in this more than miserable Kingdom, O Lord, I beseech thee give grace of Repentance to all blood-thirsty people. But if they will not repent, O Lord, confound their designs, defeat and frustrate all their designs and endeavors, which are, or shall be contrary to the glory of thy great Name, the truth and sincerity of Religion, the establishment of the King and his Posterity after him, in their just Rights and Priviledges, the Honor and Conservation of Parliaments in their just Power, the Preservation of this poor Church in her Truth, Peace, and Patrimony, and the settlement of this distracted and distressed People under their ancient Laws, and in their native Liberties. And when thou hast done all this in meer mercy for them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee, and thy Commandements all their days. So, *Amen* Lord Jesu, *Amen.*

And receive my soul into thy bosom. *Amen.* Our Father which art in Heaven, &c.

*The Lord Arch-bishop's Prayer, as he Kneeled by the Block.*

**L**ord, I am coming as fast as I can. I know I must pass through the shadow of death, before I can come to see thee. But it is but *Umbra Mortis*, a meer shadow of death, a little darkness upon Nature; but thou by thy Merits and Passion hast broke through the jaws of death. So, Lord receive my soul, and have mercy upon me, and bless this kingdom with plenty, and with brotherly love and charity, that there may not be this effusion of Christian blood amongst them, for Jesus Christ his sake, if it be thy will.

Many

Many there was to see so able an Head struck off at one blow, as it was upon these words of his spoken aloud, *Lord receive my Soul.*

And more crouded to see so good a man buried at his own Church of *Barking in London* by the Common-prayer (which was Voted down at the same time that he was Voted to dye) in hope both of that resurrection, which he hath had already with the Cause he dyed for; being removed in *July 1663.* from *Barking in London* to *Saint Johns Colledge in Oxford*, with his friend and successor in that Colledge, the Deanery of the Chappel, Bishoprick of *London*, and Arch-bishoprick of *Canterbury*, raised by him, where he was Interred with these Monuments.

The first by *Dr. M. Lluelin*, then Student of *Christ-church.*

An Elegy on the most Reverend Father in God  
*William, Lord Arch-bishop of Canterbury.*

*Attached the 18. of December 1640.  
Beheaded the 10. of January 1644.*

*Most Reverend Martyr,*

**T**Hou, since thy thick Afflictions first begun,  
Mak'st *Dioclesian's* days all Calm, and Sun;  
And when thy Tragick Annals are compil'd,  
Old Persecution shall be Pitty stil'd;  
The Stake and Faggot shall be Temperate Names,  
And Mercy wear the Character of Flames:  
Men knew not then Thrift in the Martyrs Breath,  
Nor weav'd their Lives into a four years Death.  
Few ancient Tyrants do our Stories Taxe,  
That slew first by delays, then by the Axe:  
But these (*Tiberius* like) alone do cry,  
*'Tis to be reconcil'd to let thee dye.*

Observe we then a while into what Maze,  
Compass, and Circle, they contrive delays;  
What Turns and wilde Perplexities they chuse,  
Ere they can Forge their Slander, and Accuse:  
The Sun hath now brought his warm Chariot back,  
And Rode his Progress round the *Zodiack*;  
When yet no Crime appears, when none can tell,  
Where thy guilt sleeps, nor when 'twill break the Shell.  
Why is his Shame deferr'd? what's in't that brings  
Your Justice back, spoils Vengeance of her Wings?  
Hath Mercy seiz'd you? will you Rage no more?  
Are Winds grown tame? have Seas forgot to roare?  
No, a Wilde Fierceness hath your Mindes possesst,  
Which Time and Sins must cherish and digest:

You



You durst not now let his clear Blood be spilt,  
 You were not yet grown up to such a Guilt ;  
 You try if Age, if Seventy Years can Kill ;  
 Then y'have your ends, and you are Harmless still ;  
 But when this fail'd, you do your Paths enlarge,  
 But would not yet whole Innocence discharge.  
 You'l not be Devil all, you fain would prove,  
 Good at fair distance, within some remove.

“Virtue hath sweets, which are good Mens due gain,  
 “Which Vice would not deserve, yet would retain.

This was the Cause, why once it was your Care,  
 That Storms and Tempests in your Sins might share :  
 You did engage the Waves, and strongly stood  
 To make the Water guilty of his Blood.  
 Boats are dispatcht in haste, and 'tis his Doom,  
 Not to his Charge, but to his Shipwrack come.  
 Fond men, your cruel Project cannot do,  
 Tempests and Storms must learn to Kill from you ;  
 When this came short, He must walk Pilgrimage,  
 No Coach, nor Mule, that may sustain his Age,  
 Must trace the City (now a Desert rude)  
 And combat Savage Beasts, the Multitude.  
 But when *Guardian* Innocence can fling  
 Awe round about, and save him by that Ring.  
 When the just Cause can fright the Beasts away,  
 And make the Tyger tremble at her Prey.  
 When neither Waves dare seize him, nor the Rout,  
 The Storm with Reason, nor the Storm without :  
 Lost in these Streights when Plots have vanquish't bin,  
 And Sin perplex't hath no relief, but Sin.  
 Agent and Instruments now on you fall,  
 You must be Judges, People, Waves and all ;  
 Yet 'cause the Rout have it perform'd by you,  
 And long to see done, what they dare not do.  
 You put the Crime to use, it swels your heap,  
 Your Sins, your Wealth, nor are you guilty cheap,  
 You Husband all ; There's no appearance lost,  
 Nor comes he once to th' Bar, but at their cost.  
 A constant Rate well Taxt, and Levied right,  
 And a just Value set upon each Sight.  
 At last they finde the days by their own Purse,  
 Less known from him, than what they do disburse :  
 But when it now strikes high for him t' appear,  
 And Chapmen see the Bargain is grown dear ;  
 They Muster Hands, and their hot Suits enlarge,  
 Not to pursue the Man, but save the Charge.  
 Then lest you loose their Custome (a just fear)  
 Selling your Sins, and others Blood too dear:  
 You grant their Suits, the Manner, and the Time,  
 And he must die for what no Law calls Crime.

*The Life and Death of*

Th' afflicted Martyrs, when their pains began,  
 Their *Trajan* had, or *Dioclesian*.  
 Their Tortures wear some Colours and proceed,  
 Though from no guilt, yet 'cause they disagreed.  
 What League, what Friendship there? They could not joyn,  
 And fix the Ark and *Dagon* in one Shrine.  
 Faith, combats Faith; And how agree can they,  
 That still go on, but still a several way?  
 Zeal, Martyrs Zeal, and Heat 'gainst Heat conspires,  
 As *Theban* Brothers fight, though in their Fires.  
 Yet as two different Stars unite their Beams,  
 And Rivers mingle Waves, and mix their Streams:  
 And though they challenge each a several Name,  
 Conspire, because their moisture is the same.  
 So parties Knit, though they be divers Known,  
 The Men are many, but the Christian one.  
*Trajan*, no *Trajan* was to his own Heard,  
 And Tygers are not by the Tygers fear'd.  
 What strange excess then? what's that menstruous power,  
 When Flames do Flames, and Streams do Streams devour.  
 Where the same Faith, 'gainst the same Faith doth Knock,  
 And Sheep are Wolves to Sheep of the same Flock?  
 Where Protestant, the Protestant defies,  
 Where both Assent, yet one for Dissent dies?  
 Let these that doubt this, through his Actions wade,  
 When some must needs convince, all may perswade.  
 Was he Apostate, who your Champion stood,  
 Bath'd in his Ink before, as now in Blood?  
 He that unwind' the Sable Jesuit,  
 That feels the Serpents teeth, and is not bit?  
 Unites the Snake, findes each mysterious Knot,  
 And turns the Poison into Antidote.  
 Doth Nicety with Nicety undoe?  
 And makes the Labyrinth the Labyrinth's Clew?  
 That sleight by sleight subdues, and clearly proves,  
 Truth hath her Serpents too, as well as Doves.  
 Now, you that blast his Innocence, survey,  
 And view the Triumph of this glorious day;  
 Could you (if that might be) if you should come  
 To Seal God's Cause with your own Martyrdome,  
 (Could all the blood whose Tydes move in their veins,  
 Which then perhaps were Blood, but now in stains)  
 (Yield it that force and strength, which it hath took  
 Should we except his Blood) from this his Book,  
 Your Flame or Axe would less evince to Men,  
 Your Block and Stake would prop, less than his Pen.  
 Is he Apostate whom the Baits of *Rome*  
 Cannot seduce, though all her glories come?  
 Whom all her specious Honors cannot hold?  
 Who hates the Snare, although the Hook be Gold?

Who

Who prostituted Titles can despise,  
 And from despised Titles greater rise?  
 Whom Names cannot Amuse, but seats withall  
 The Protestant above the Cardinal?  
 Who sure to his own Soul, doth scorn to finde  
 A Crimson Cap the purchase of his minde?

“Who is not great may blame his Fates offence,

“Who would not be, is great in's Conscience.

Next these, his sweat and care how to advance  
 The Church but to her just Inheritance,  
 How to gain back her own, yet none beguile,  
 And make her Wealth her purchase, nor her spoil:  
 Then, shape God's Worship to a joynt Consent;  
 'Till when, the Seamless Coat must still be Rent:  
 Then, to repair the shrines, as Breaches sprung,  
 Which we should hear, could we lend *Paul's* a Tongue.

Speak, speak! Great Monument! while thou yet art such,  
 And Rear him 'bove their scandals and their touch;  
 Had he surviv'd, thou might'st in Time declare,  
*Vast things may Comely be, and Greatest Fair.*  
 And though thy Limbs spread high and Bulk exceed,  
 Thoud'it prov'd that Gyants are no monstrous Breed:  
 Then 'bove extent thy lustre would prevail,  
 And 'gainst dimension Feature turn the scale;  
 But now, like *Pyrrah's* half adopted Birth,  
 Where th' issue part was Woman, part was Earth,  
 When female some, and some to Stone was bent,  
 And the one half was t'others Monument,  
 Thou must imperfect lie, and learn to Groan,  
 Now for his Ruine, straight-way for thine own:  
 But this and Thousand such Abortives are,  
 By *Bloody Rebels* Ravish't from his Care;  
 But yet though some miscarried in the Womb,  
 And Deed's still-born have hastned to their Tomb,  
 God (that Rewards him now) forbad his store,  
 Should all lie hid, and he but give it 'ore.  
 Many are stamp't and shap't, and do still shine,  
 Approv'd at Mint, a Firm, and perfect Coyne.  
 Witness that *Mart of Books* that yonder stands,  
 Bestow'd by him, though by anothers Hands:  
 Those *Attick Manuscripts*, so rare a Piece,  
 They tell the *Turk*, he hath not conquer'd *Greece*.

Next these, a second beauteous heap is thrown,  
 Of *Eastern* Authors, which were all his own;  
 Who in so various *Languages* appear,  
*Eabel*, could scarce be their *Interpreter*.

To these we may that fair-built Colledge bring,  
 Which proves that Learnings no such Rustick thing;  
 Whose Structure well contriv'd doth not relate  
 To Antick Fineness, but strong lasting state:



Beauty well mixt with Strength, that it Complies  
 Most with the Gazer's use, much with his Eyes,  
 On Marble Columns thus the Arts have stood,  
 As wise *Serh's* Pillar's sav'd 'em in the Flood.  
 But did he leave here Walls, and onely own  
 A Glorious Heap, and make us Rich in Stone?  
 Then had our Chanc'lor seem'd to fail, and here  
 Much honor due to the Artificer:

But this our prudent Patron long fore-saw,  
 When he refin'd *Rude Statutes* into Law;  
 Our Arts and Manners to his Building falls,  
 And he Erects the Men, as well as Walls:

"Thus *Solons* Laws his *Athens* did Renown,

"And turn'd that throng of Buildings to a Town.

Yet neither Law, nor Statute, can be known  
 So strict, as to himself, he made his own,  
 Which in his Actions Inventory lies,  
 Which *Hell* or *Prinnee* can never scandalize:  
 Where every Act his Rigid Eye surveys,  
 And Night is *Bar* and *Judge* to all his dayes;  
 Where all his secret thoughts he doth comprize,  
 And ev'ry Dream is summon'd t' an Affize;  
 Where he Arraigns each Circumstance of care,  
 Which never parts, dismis'd without a Prayer,  
 See! how he sifts and searches every part,  
 And ransacks all the Closets of his heart;  
 He puts the hours upon the Rack and Wheel,  
 And all his minutes must confess, or feel:  
 If they reveal one Act which forth did come  
 When humane frailty crept into the Loom,  
 If one thred stain, or sully, break, or faint,  
 So that the man does interrupt the Saint,  
 He hunts it to its death, nor quits his fears,  
 Till't be imbalm'd in Prayers, or drown'd in Tears.

The Sun in all his journey ne're did see  
 One more devote, or one more strict then He.

Since his Religion then's unmixt and Fine,  
 And Works do warrant Faith, as Ore the Mine:  
 What can his Crime be now? Now you must lay  
 The *Kingdom* Laws subverted in his way:  
 See! No such Crime doth o're his Conscience grow,  
 (Without which Witness ne're can make it so)  
 A clear Transparent White, bedecks his minde,  
 Where nought but innocence can shelter finde,  
 Witness that Breath which did your stain and blot  
 Wipe freely out, (though Heaven I fear will not)  
 VWitness that calm and quiet in his Breast,  
 Prologue, and Preface, to his place of Rest;  
 VWhen with the VWorld he could undaunted part,  
 And see in Death, nor Meagre looks, nor dart.

When

When to the fatal Block his gray Age goes  
 VVith the same ease, as when he took Repose.  
 "He like old *Enoch* to his Bliss is gone,  
 "'Tis not his Death, but his Translation.

The second by Mr. *John Cleveland*.  
 On the Right Reverend Father in God, *Wil.*  
*Laud*, Lord Archbishop of Canterbury.

I Need no Muse to give my Passion vent,  
 He brews his Tears that studies to Lament.  
 Verse chymically weeps; that pious rain  
 Distilled with Art, is but the sweat o'th' brain.  
 VVho ever sob'd in Numbers? Can a groan  
 Be quaver'd out by soft Division?  
 'Tis true, for Common formal Elegies,  
 Not *Enthells* VVells can match a Poets Eyes:  
 In wanton VVater-works hee'l tune his Tears  
 From a *Geneva* Jig up to the Spheres:  
 But when he mourns at distance, weeps aloof,  
 Now that the Conduit-head is his own Roof,  
 Now that the fate is Publick, we may call  
 It *Britains Vespers*; *Englands Funeral*.  
 VVho hath a Pencil to expresse the Saint,  
 But he hath Eyes too, washing off the Paint.  
 There is no Learning, but what Tears surround,  
 Like to *Seth's* Pillars in the Deluge drown'd.  
 There is no Church, Religion is grown  
 From much of late, that She's increas'd to none:  
 Like an *Hydropick* body full of Rheumes,  
 First swells into a body, then consumes.  
 The Law is dead, or cast into a Trance,  
 And by a Law-dough-bak't, an Ordinance.  
 The *Lyturgy*, whose doom was Voted next,  
 Dy'd as a Comment upon him the Text.  
 There's nothing lives: Life is, since he is gone,  
 But a Nocturnal Lucubration.  
 Thus have you seen Deaths Inventory read;  
 In the Summe Total---*Canterbury's dead*.  
 A sight would make a Pagan to Baptize  
 Himself a Convert in his bleeding Eyes  
 VVould thaw the Rabble, that fierce Beast of ours  
 (That which *Hyena*-like weeps and devours)  
 Tears that flow brackish from their Souls within,  
 Not to repent, but pickle up their Sin.  
 Mean time no squalid grief his look defiles,  
 He guilds his sadder fate with Noble smiles:

Thus

Thus the Worlds eye with reconciled streams  
 Shines in his showers as if he wept his beams.  
 How could success such Villanies applaud?  
 The State in *Strafford* fell, the Church in *Land*;  
 The Twins of publick rage adjudg'd to die,  
 For Treasons they should Act by Prophecy.  
 The Facts were done, before the Laws were made,  
 The Trump turn'd up after the Game was play'd;  
 Be dull great Spirits, and forbear to climb,  
 For Worth is Sin, and Eminence a Crime.  
 No Church-man can be innocent and high,  
 'Tis height makes *Grantham* Steeple stand awry.

The III. By Mr. H. Birched sometimes Fellow of All-Souls.

Reverendissimo in Christo Patri D. *Guliel. Land*  
 Dom. Archiep. *Cantuariensi*. Parentalia. Dithy-  
 rambus *Heb.* Sheteph Oda Nempe erratica  
 vel missa.

Ecclesiæ pene heic triumphantis  
 Archangelum, ah vere nimis  
 Jam militantis Archimartyrem quâ nam  
 Sat

Celebrabimus Apotheosi!

Qui fidelitate non fide

Romanus, Christi sponsam

Schismaticis deformatam

desloratam hæreticis,

Primævæ restituebas virginitati

& clariori Pulchritudinis *Pompe*.

Tu pietatem doctrinali pabulo fovebas,

nec non decoro vestiebas Disciplinæ

Lautus amictu--

Torpeat ne Nuda Sanctitas;

Aut famelica Languescat:

Perfecta Religio, nec umbra, nec cadaver est.

Testor ut *Ædem* sacratam, *Literatam*; testor

mænia, te nunquam Ambuisse

titulum *novæ* foundationis aut ecclesiæ

Attamen *Novatæ*;

simulatione honesta

beneficentiam condidisti

magnificus simul & (a) modestus

hac etiam templi *renovatione*

*Antiquitatis* æmulus:

Nec matri natus erat gratior ecclesiæ

quam Nutrici alumnus academix

suffulciit eam dextera vestra firmis

(a) Vix ad-  
 ductus ut ce-  
 leberriimum  
 contra  
*Fislerum* li-  
 brum suo  
 ederet no-  
 mine.



Ædificiorum

Iustinis

Legum & Columnis mage manfuris,

Accepit Pumiceum

Sed Marmoreum

Reliquit heu! Lycæum

At Athenæ vel relictæ linqui

non videntur, donec ades muneribus perennis

Cujus Laudibus

Beneficia sua

Materiam suppeditarunt & verba.

(a) Amalthæa folia, vel (b) Amalthæa Diphthera

Salomonis & Pancarpia

vilescunt collata voluminibus Pantoglossis :

Quæ undiquaq; colligi studuit ambitus tuus

Quæis emptis careas, unus emptor.

Neve quid oxonio neges, negabas

solj tibi ipsi tuæ;

Thesaurus at cimeliorum

Inventus poterat magis latere.

Nisi Addidisses huic Babeli Interpretem, hominis gestiens

Lapsum secundum restituisse novus

Linguarum soter, uti Christus mentium :

More & ore, ut unitas sit uniformitasque nobis.

Hæc autem

Apertis *manibus* munificentia

Induxit *manicas*, ac *pedicas* tulit

Huic Isodæmoni *oponedia*

& sua capiti capitalis erat

doctrina :

Proh crimina *Inaudita* !

Nam Christianos ut Tyranni Pristinos

Pellibus Indutos pecorinis,

Prædas lethiferis exposuere feris :

Sic formas monstrosas factis ejus

Induxerunt hostes ;

Quo sævius discerperetur

Plebis ab Hydrâ.

Qui lætus summos ubi sursum ascendit honores ;

Et Gentilitiæ instar Alaudæ

Alacritate non minore decidit deorsum :

Et cum delatorum

*Vipercos* Gyros

ut Paulus serpentem excusserat illæsus.

Post lustrum moriendi,

Quum perpeßus erat vitæ mortisque senium,

Index severus sibi,

Condonator Judicibus

severior ;

Nolens deferere crucem, sive Coronam,

(a) Libri  
quos Amal-  
thæa sibilla  
Tarquinio  
venum præ-  
buit.

(b) Pellis  
Amalthææ  
Capræ in qua  
dicitur Jupi-  
ter res hu-  
manas escri-  
psisse.

ut

ut salvus esset cum periculo salutis certiore ;  
 ubi sesqui Martyrium  
 Pro nobis vixisset ;  
 Gratitude æmulâ  
 Ipso Immolatur pro Deo, vel Sacrificio victima.



A  
 CHARACTER  
 OF ARCH-BISHOP  
 LAUD.



HE Pregnancy of his Child-hood, promised the Wisdom of his Riper Years, and obliged his Friends beyond their Abilities to his Support; and Strangers beyond Expectation to his Encouragement : Some Persons offering him great sums of money for his maintenance in his younger years, upon the bare security of his arts, which paid them well in his more reduced age. None more observant of Favour, none more mindful of Kindnesses, and none more grateful for Civilities : He was so wise, as seldom to forget an Injury in the consequence of it ; and so Noble, as ever to remember Love in the return of it. His honest Parents conveyed him an excellent temper, and that temper a brave spirit, which had the advantage of his birth, a place at an equal distance from the University, where he was to be a Scholar ; and the Court, where he was to be a Man : In the first of these, his Indefatigable Industry, his Methodical Study, his Quick Apprehension, his Faithful Memory, his Solid Judgment, his Active Fancy, his Grave and Quick Countenance, his Sharp and Piercing Eye, raised by Discreet and Wary Steps to all the Preferments, and commended him to all Employments of the University. When Proctor, whereof he was admitted for his prudence, (a) *May, 4. 1603.* to the Earl of *Devonshire's* Service, *September 3. 1603.* which hazarded ; and when (b) Divinity Reader, 1602. observed by the Lords of *Rocheſter* and *Lincoln* for his judgment, which advanced him, as his design was, above the level of Modern Scioliſts : So were his Studies not preposſeſſed with the partial Systems of *Geneva*, but freely converſant with the impartial Volumes of the Church Catholick. He had an infallible apprehenſion of the Doctrine and Diſcipline, and a deep insight into the intereſt of Chriſtianity. This Capacious Soul converſed with the moſt knowing of all Judgments, to find

(a) Having ſe,  
 when King  
 James came  
 in, an opportu-  
 nity to ſhew  
 himſelf at  
 Court.

(b) He Read  
 the Lecture  
 Founded by  
 Mrs May.

find the bottom of all Errors; and with the most judicious of his own, to discern the grounds of all truth. He had his Eye to the University to reduce it, when Head of Saint Johns, on the lower functions of the Church in his Pastoral charges, to reform them; and upon the higher, when Dean of Gloucester, Prebend of Westminster, and Bishop of St. David, to settle them. He was a man of that search and judgment, that he found out the principles of Government that were true to the Church; of that faithfulness and resolution, that amidst all discouragements he was true to them: The Church-government, he found by many private-spirited-men accommodated to their ease and interest, he adjusted to truth and settlement; consulting not humors, which are uncertain as Interest; but truth, which is certain as Eternity.

Arch-bishop Abbots yield, and they will be pleased at last, was a great miscarriage; Arch-bishop Lauds Resolve, for there is no end of yielding, was great policy. His great reach in Government, suitable to that Kings apprehensions, commended him to King James; his vast ability and integrity to King Charles, and the Duke of Buckingham; to the first whereof he was Privy-Councillor, to the other a bosom friend; before both whom he laid the best representation and Ideas of the English Government, as to things and persons in several abstracts, of any man under heaven. I have heard a States-man say, *That none knew Joins, Turnings, Flexures, Interests of all Parties in Church or State, that were either to be encouraged or suppressed, with the seasons and opportunities to do it, so well as Doctor Laud.*

Discerning was his Fore-sight, compleat his Intelligence, exact his Correspondence, quick his Dispatches, seasonable and effectual his Sermons and Discourses, inquisitive and observing his Converse. His Instruments were able and knowing men, that were faithful to the Church, as he was in Manwaring and Mountague's Case to them; *Knowing well* (as he wrote to my Lord of Buckingham) *that discouragement would deter men of parts, whom incouragement might make serviceable.* He knew no man better how to temper a Parliament, having a Catalogue of all the Nobility and Gentry, with their interest and inclination, in his eye: He understood none more exactly what was to be discoursed and proposed to them, having a clear apprehension of the several junctures and tendencies of affairs. He entertained no thought but what was publick in his breast, no man but was nobly spirited in his familiarity: Ever watchful he was of all opportunities to advance the Churches honour.

1. In her Sons, as Bishop Juxon, &c.
2. Her Discipline, as in his several Visitations, Articles in Star-Chamber, and High-Commission matters.
3. In her Indowments, as the buying of Improprations in Ireland.
4. In her Priviledge, as the Canon of England.
5. In her Ornaments, as the repairing of St. Pauls, and most other Churches in his Province.



6. In her Universities, as the Statutes of *Oxford*, the Privileges of *Cambridge*, and his vast gifts of Oriental Books and Buildings, and his vaster design for both; and as watchful against all the designs to undermine it.

The Feoffees for Improvements he laid aside, the Sabbatizing and Predestinarian Controversies he silenced, the Licentious Press he reduced, Dignities and Preferments he worthily filled up, Bribes at Court he retrenched, no Interest, no Alliance could ever advance an unworthy Person while he lived: *Breed up your Children well, and I will provide for them*, was his saying to all his Relations.

Many a man would be disoblinded by his sternness at first view, for whom, if deserving, he would afterwards contrive kindresses by after and unexpected favours. No place of experience did he ever miss, none of employment did he ever decline: He would never see Authority baffled, but ever wave all proceedings against all offenders, or go through with them; his Prosecutions, as in *Leightons Case* were close; his Observation of all circumstances, as in *Loncolns Wary*; his Declaration of the Cases clear and convincing, as in *Fryns*, *Eastwick*, and *Burtons*; his Sentence milde and compassionate, as in *Walters*; his Resolution and Justice ever making way to his mercy, and his mercy crowning his Justice: Often did he conferr with the ablest and most Orthodox Clergy, with the most experienced and most observing and reserved Courtiers, with the profoundest Lawyers, with the skillfullest and discreetest Mechanics; out of all whose opinions, the result was his most exact Judgement in any Case that came before him at Court, or at *Lambeh*.

The roughness of his nature sent most men discontented from him; but so, that he would often of himself find ways and means to sweeten such as had any worth again, when they looked for it. Many were offended at his prudent zeal against the Jewish Sabbatism in his government, who were very well satisfied with the strictness of his observation of the Lords-day in his person. But let one great man express another, Bishop *Gauden*, Arch-bishop *Laud*, whose thoughts lye so much the more levelled to his brave Sentiments, as his dignity did to his high place.

As to his secret design of working up his Church by little and little to a Romish conformity and captivity, I do not believe (saith he) he had any such purpose or approved thought; because, beside his declared judgment and conscience, I find no secular policy or interest which he could thereby gain, either private or publick, but rather lose much of the greatness and freedom, which he and other Bishops with the whole Church had; without which temptation, no man in charity may be suspected to act contrary to so clear convictions, so deliberate and declared determination of his conscience and judgment in Religion, as the Arch-bishop expresses in his very excellent Book. I am indeed prone to think, that possibly he wished there could have been any fair close or accommodation between all Christian Churches (the same which many grave and learned men have much desired.) And it may be his  
Lord-

Lordship thought himself no unfit instrument to make way to so great and good a work, considering the eminencies of parts, power, and favour which he had. Happily he judged (as many learned and moderate men have) that in some things between Papist, and Protestant, differences are made wider, and kept more open, raw, and sore then need be, by the private Pens and Passions of some Men, and the Interests of some little Parties, whose partial Politics really neglect the Publick and true Interest of the Catholick Church, and Christian Religion; which consists much in Peace, as well as in Purity; in Charity, as in Verity. He found that where Papists were Silenced and Convinced in the more grand and pregnant Disputes (that they are Novel, Partial, and Unconform to Catholick Churches in ancient times) then he found they recovered spirits, and contested afresh against the unreasonable Transports, Violences and Immoderations of some professing to be Protestants; who to avoid Idolatry and Superstition, run to Sacrilege and Rudeness in Religion, denying many things that are Just, Honest, Safe, True and Reasonable, meerly out of an (απογοη) excessive Antipathy to Papists. Possibly the Arch-bishop, and some other Bishops of his mind did rightly judge, that the giving an Enemy fair play, by Just, Safe, and Honourable Concessions; was not to yeild the conquest to him, but the most ready way to convince him of his wickedness; when no honest yieldings could help him any more, than they did endanger the true cause or courage of his Antagonist.

For my part, I think the Arch-bishop of *Canterbury* was neither Calvinist, nor Lutheran, nor Papist, as to any side or party; but all, as far as he saw, they agreed with the Reformed Church of *England*, either in Fundamentals, or innocent and decent Superstructures: Yet, I believe, he was so far a Protestant, and of the Reformed Religion, as he saw the Church of *England* did Protest against the Errors, Corruptions, Usurpations, and Superstitions of the Church of *Rome*; or against the novel Opinions and Practices of any Party whatsoever. And certainly, he did with as much honor as justice, so far own the Authentick Authority, Liberty, and Majesty of the Church of *England* (in its reforming and settling of its Religion) that he did not think fit any private new Masters whatsoever, should obtrude any Foreign or Domestick Dictates to her, or force her to take her Copy of Religion from so petty a place as *Geneva* was, or *Frankfort*, or *Amsterdam*, or *Wittenbergh*, or *Edenborough*; no, nor from *Augsburgh* or *Arnheim*, nor any foreign City or Town, any more than from *Trent* or *Rome*; none of which had any Dictatorian Authority over this great and famous Nation or Church of *England*, further than they offered sober Counsels, or suggested good Reasons, or cleared true Religion by Scripture, and confirmed it by good Antiquity, as the best Interpreter and Decider of obscure Places and dubious Cases.

Which high value, its probable, as to his Mother the Church of *England*, and Constitution, was so potent in the Archbishop of *Canterbury*, that as he thought it not fit to subject her to the inso-

leney of the Church of *Rome*; so nor to the impertinencies of any other Church or Doctor of far less repute in the Christian world; no doubt his Lordship thought it not handsom in Mr. *Calvin*, to be (*αλλοτριωμένη* rather than *επίσημη*) so censorious of the Church of *England*, to brand its Devotion or Liturgy with his *tolerabiles ineptia*, who knew not the temper of the Nation, requiring then not what was absolutely best, but most conveniently good; and such not only the Liturgy was, but those things which he calls *Tolerable Toys*. I having occasion to speak with him, he upon a time was pleased to grant me access, and some freedom of speech with him; and withal, asked me the opinion of the people of him: I told him, they reported his Lordship endeavoured to betray the Church of *England* to the *Roman* Correspondency and Communion, he at length very calmly and gravely thus Replied, protesting with a serious attestation of his integrity before Gods Omniscience, that however he might mistake in the mean Method, yet he never had other design than the Glory of God, the Service of his Majesty, the good Order, Peace, and Decency of the Church of *England*; that he was so far from complying with Papists, in order to confirm them in their errors, that he rather chose such Methods to advance the honor of the Reformed Religion in *England*, as he believed might soon silence the Cavils of fiercer Papists, induce the more moderate Recusants to come in to us, as having less visible occasion given them by needless Distances and Disputes to separate from us; which he thought arose much from that popular variety, Inconstancy, easiness, Irreverence, and uncomeliness, which might easily grow among us in the outward profession of Religion, for want of observing such uniformity and decency in Religion, as were required by the Laws and Cannons of this Church and State. He added, that he had (further) a desire, as much as he could, to relieve the poor and depressed condition of many Ministers; which he had to his grief observed in *Wales* and *England*, where their discouragements were very great, by reason of the Tenuity and Incompetency of their Livings: That in his Visitations, he had sometime seen it with grief, among twenty Ministers, not one had so much as a decent Garment to put on, nor did he believe their other Treatment of Life was better; that he found the fordid and shameful Aspect of Religion and the Clergy, gave great advantages to those that were Popishly inclined; who would hardly ever think it best for them to joyn with that Church, which did not maintain either its own honor or the Clergy, to some competency and comeliness.

Much more discourses his Lordship was pleased to use at several times to this purpose, which commands my charity to clear him, as far as I can judge, of any tincture of Popery truly so called, or of any Superstition, which placeth a Religion in the nature and use of that thing which God hath not either particularly commanded, or in general permitted. I suppose he thought, that where God hath allowed to his Church, and to every private Christian (so far as may consist with the Churches order and peace) a liberty



berty of Ceremonious, and circumstantial Decency as to Gods Worship; there neither he was to be blamed, nor did he blame other men, if they kept within those discreet and inoffensive bounds, which either the Churches publick peace required, or its indulgence to promote Christians permitted.

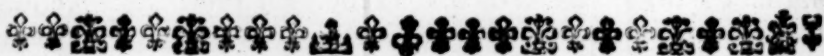
That uniformity he pressed was not more advantageous to Religion, which must of necessity have been propagated, when Controversies had been turned to Devotion, then it was necessary for the State; which cannot be secure as long as there is a mark of distinction, under which all male-contentments may shew themselves; a note of Separation, whereby the Factions may reckon their parties, and estimate their strength, and a way open to popularity, to the ambition of any whose interest or desperateness shall adventure to make himself head of so great a party.

He was a person of so great abilities (which are the designations of nature to dignity and command) that they raised him from low beginnings to the highest office the Protestant profession acknowledgeth in the Church, and he was equal to it: His learning appeared eminent in his book against *Fisher*, and his piety illustrious in his Diary. He was of so publick a spirit, that both the Church and States have lasting Monuments of the virtuous use he made of his Princes favour. At his admittance into which, he dedicated all the future emoluments of it to the glory of God, and the good of men, by a projection of many noble works, most of which he accomplished, and had finished the rest, had not the fate of the Nation checked the current of his design, and cut off the course of his life. He was not contented by himself only to serve his generation (for so he might appear more greedy of fame, than desirous of the universal benefit) but he endeavoured to render all others as Heroick, if they aimed at a capacity for his friendships; for (I have heard it from his enemies) no great man was admitted to a confidence and respect with him, unless he made address by some act that was for the common good, or for the ornament and glory of the Protestant Faith. Learned men had not a better friend, nor Learning it self a greater advancer; he searched all the Libraries of *Asia*, and from several parts of the world purchased all the ornaments and helps of literature he could, that the English Church might have (if possible) by his care, as many advantages for knowledge, as almost all *Europe* did contribute to the Grandees of that *Rome*. The outward splendor of the Clergy was not more his care, than their honor, by a grave and pious Conversation. He would put them into a power of doing more good, but was sore against their vices and vanities; he scorned a private Treasure, and his friends were rather relieved, than raised to any greatness by him in his election of friends; he was determined to the good and wise, and such as had both parts and desires to profit.

The Church had his closest embraces, if otherwise it happened, their fraud, not his choice, deserved the blame. Both Papists and Sectaries were equally his enemies, one party feared, and the other

hated

hated his vertues. Some censured his zeal for Discipline above the patience of the Times : but his greatest unhappiness was, that he lived in a Factious Age, and corrupt State, and under such a Prince, whose vertues not admitting an immediate approach for Accusations, was to be wounded by those it caressed. But when Faction and Malice are worn out by time, Posterity shall ingrave him in the *Albe* of the most excellent Prelacy, the most indulgent Fathers of the Church, and the most injured Martyrs. His blood was accompanied with some tears that fell from those Eyes that expected a pleasure at his Death : and it had been followed with a general Mourning, had not the publick Miseries, and the present Fears of Ruine exacted all the stock of grief for other Objects. His very Enemy Sir *Edward Deering* would confess, that let him die when he would, *St. Paul* would be his Monument, and his Book against *Fisher* his Epitaph.



THE

# Life and Death

OF

Dr. ROGER MANWARING,  
Lord Bishop of *St. Davids*.



HE Daughter of the Duke of *Exeter* having nothing to do, invented the Rack in the *Tower*, (therefore called *the Duke of Exeters Daughter* to this day) and this Bishop used to say, that he was troubled with people, who if they were not employed about him, were so idle, that they would have been a trouble to themselves. In purchases we value Houses at nothing, because they turn to little Profit, and are kept up with a very great Charge ; This Bishop valued his Kindred and Extraction, though as Noble as any in *Cheshire*, not much, because the bare honor of them contributed little towards the maintenance of them ; in which respect he observed *Feb.* the third the first day he went to School, as strictly as *Nov. 9.* the first day he came into the world, owing to the first only his *Being*, to the other his being a Man. He was much for Mothers Nursing their own Children, alledging (from *Caligula in Dio Cassius*, who was of his Nurses disposition, and not of his Parents, when he was as mischievous as brutishness armed with power could make him) that as the Nurse was who had the forming of his first *Idea's*, and the moulding of his first constitution, so the Child proved ; and more against Fa-  
thers

thers keeping their Children at home under their own tuition, because private Education hardly raiseth Youths to that vigor, freedom, and generosity of Spirit, that a more publick doth; where the Conversation goeth as far as the Instruction, and the example of School-fellows, beyond the Precepts of School-masters, the one shewing what they ought to do, the other what they may. He professed he owed his Elocution and Pronunciation to one of his Fellow-Pupils gallant delivery of the Speeches of *Ajax* and *Ulysses* in *Ovid*, for Poetry; and *Cicero's* Oration against *Anthony* for Prose: His Memory to another artificial way of commanding *Homer's Iliads* by heart; the success of his Study to the common place and method of a third; his invention to the growing fancy of a fourth, that lay before him, as the Ring-streaked Rods did before *Jacobs* Sheep, or the *Aethiopian* before the Teeming-woman. *Richard Norshall* saith, *Bale* (*de Scriptor. Brit. c. 7. n. 6.*) left behinde a Sett of Sermons for every day he was a Bishop, and *R. Manwaring* had a sett of Exercises for every day, he was a Scholar; doing nothing himself, and hearing nothing from others of remark, but what he writ down, (being as *Dr. Harris* said of *Dr. Preston*, a needless Ingrosser of other mens Notions) for he said he had a good Memory if he did not trust it; and when he lost a notion, *the careless man* (he said) *made the thief*.

13. *Matam.*

An habit of exactness in his smaller performances, rendred him exact in those more considerable, he being careful of two things, the setting of his voice, and his minde.

The modern Jews have among others a form of Prayer, wherein they bless God as well as for their vents of Ejection, as mouths for their admission of nourishment. *Mr. Manwaring*, though very studious to acquire Learning, was more curious to express it; knowing that small abilities well set off, out-go greater that want that advantage. The composing of four witty Verses, recommended him to that Eminent School whereof he was Scholar; the pronouncing of an ingenious and vigorous Oration gained him that noble Lord, who thought it an honor (fit to be remembred in an eminent part of the Parsonage-House he gave him) to be his patron. His Critical skill in Greek and rational Head, preferred him Fellow of the Colledge; and his discreet carriage, and observing head, Chaplain to his Lord; in all which capacities his performances were not gaudy, but proper, becoming, and always equal usually, especially in Divinity, managing his Exercises with a pleasing kinde of *Magisterium Theologicum*, to use the old phrase of *Matthew Paris*. Being so full that it was not with him as it was with some men; the Platonick year of whose dicourses being not above three days long, in which term all the same matter returns again. He might be called *Good-luck*, as his Name-sake *R. Twiford* was, because however unhappy in himself, yet he brought good success to others, as two Worshipful Families can testifie whithersoever he went, which made several Places and Persons ambitious at the same time of his presence and service, good employments suing for him as earnestly as others had done for good employments;



employments; though Locusts are generally devourers of all food, yet some Locusts, as those of St. John, are wholsom, though course food themselves; most troubles are losses, yet this Gentlemans very losses were gains, in that, as he said, they made him better acquainted with himself, and better known to others.

Three things he was much resolved on, the Redemption of Captives, the Converting of Recusants, and the undeceiving of the seduced Sectaries; and three Dyaries he kept, one for the Transactions of his own Life, another for the publick Affairs of the Church and Kingdom, and a third for the most remarkable passages of Providence that hapned in the world. Many rich persons he effectually exhorted to good Works, much Alms, he industriously Collected; his charitable Collections he carefully preserved, and discreetly disposed of, not only for the relief of want; but as he said, of the Primitive Oblations, to encourage virtue, keeping a Discipline, as he would say, all charitable people should over the Poor, who especially, if beggars, by reason of their wandring life are under none. (as *motu* is no predicament but may be reduced to any) He profited much by his Books, more by his Company, which at the same time improved his parts and credited them; good acquaintance at once instruct, and by their various Interests, set off one another. Two of whom died the very same day, and near as could be guessed (certainly their Stars were as intimate as they, and there was the like correspondence in their Genitures, that was in their Affections) the same hour.

The first Canon of our Church injoyning every Minister to Preach four times a year at least, for the asserting of the Kings Authority and Supremacy. Dr. *Manwaring* observing the diminution of both Sermons, the one at Court, before a Royal Auditory; the other at his own Parish at St. *Giles* in the Fields, before a noble one. In both which places he was looked upon as an Eminent Preacher, as became the Kings subject and Chaplain, maintained at that time when the Kings necessity put him upon the Loan, and his Authority commanded it much against the grain of the people, as they were at that time humored. "That the Kings Royal Command in Imposing of Loans and Taxes, though without common consent in Parliament, doth oblige the subjects Conscience upon pain of Eternal damnation; and that the Authority of Parliament is not necessary, for the raising of Aids and Subsidies. A Position for which he was Charged 1627. by Mr. *Ross* in Parliament, aggravated by Mr. *Pym* into five Branches.

"1. His indeavor to infuse into His Majesties Conscience a persuasion of a Power not limited with Laws, which he said King *James* in a Parliament Speech 1619. called Tyranny, accompanied with Perjury.

"2. His indeavor to perswade the Consciences of the subjects, that they are bound to obey Illegal Commands; yea, he damns them for not obeying them.

"3. He robs the subject of the property of their Goods.

"4. He brands them that will not loose this property, with  
"most

"most scandalous and odious Titles, to make them hateful both  
"to Prince and People.

"5. He indeavoureth to blow up Parliaments, and Parliamenta-  
"ry Power; which five were drawn up into one great one (to use  
"Mr. Pym's words, *Serpens qui serpentem devoravit, fit Draco,*) viz.  
"A mischievous Plot to alter and subvert the Frame and Govern-  
"ment of the State and Common-wealth; and June the thirteen  
"1628. censured thus.

"1. To be imprisoned during the pleasure of the House.

"2. To be fined a thousand pounds.

"3. To make his submission at the Bar in this House, (the  
"House of Lords) and the House of Commons at the Bar there,  
"in *verbis conceptis*, by a Committee of this House.

"4. To be suspended from his Ministerial Function three years.  
"and in the mean time a sufficient Preaching man to be provided  
"out of the Profits of his Living, and this to be left to be per-  
"formed by the Ecclesiastical Court.

5. To be disabled for ever after from Preaching at Court.

6. To be for ever disabled of having any Ecclesiastical Dignity  
in the Church of England.

7. To be incapable of any secular Office or Preferment.

8. That his books are worthy to be burned, and his Maje-  
sty to be moved, that it may be so in London, and both the Uni-  
versities.

According to the third Branch of this Censure, he was brought  
to the Bar June twenty three, and enjoined this Submission on his  
knees.

"I do here in all sorrow of heart, and true repentance acknow-  
"ledge those many errors, and indiscretions which I have com-  
"mitted in preaching and publishing the two Sermons of mine,  
"which I called *Religion and Allegiance*, and my great fault in  
"falling upon this Theam again, and handling the same rashly,  
"scandalously, and unadvised in my own parish-Church in St.  
"Giles in the Fields the fourth of May last past. I humbly acknow-  
"ledge these three Sermons to have been full of dangerous Passa-  
"ges, Inferences, and scandalous Aspersions in most part of the  
"same. And I do humbly acknowledge the just proceedings of  
"this honorable House against me, and the just Sentence and  
"Judgement passed upon me for my great offence. And I do  
"from the bottom of my heart crave pardon of God, the King, this  
"Honorable House, and the Common-weal in general, and those  
"worthy Persons adjudged to be reflected upon by me in particu-  
"lar, for those great offences and errors.

And according to the first he was imprisoned in the Tower, untill  
that Parliament was dissolved, and then in recompence of his Suf-  
ferings and Services, he was preferred. 1. To the Rich Parsonage  
of *Stanton-Rivers* in *Essex*, then void by Bishop *Mountague* his Fel-  
low-sufferers Preferment July 16. with a Dispensation to hold it  
with the Vicarage of *St. Giles*. 2. To the Deanery of *Worcester*,  
May 1633. And 3. To the Bishoprick of *St. Davids*, Dec. 1635.

with a pardon drawn Jan. 1628. "according to His Majesties Pardon of Grace to his Subjects at his Coronation, with some particulars for the pardoning of all errors committed either in speaking, writing, or printing, whereby he might be hereafter questioned.

How afterwards he was apprehended 1640. suddenly, confined severely, fined heavily, plundered violently, and persecuted from place to place continually; that for the two last years of his Life, not a week passed over his head without either a Message or an Injury, he desired God not to remember against his Adversaries, and adjured all his Friends to forget.

Onely the faults alledged against him must not be forgot; for (besides the aforesaid Sermons first warranted by a Bishop for the Press, as containing only the same points delivered with offence from the Pulpit, which Serjeant *Heal* delivered with applause in a (a) Parliament (who said "That he marvelled the House stood so much either at the granting of a Subsidy, or time of payment, when all we have is her Majesties, and she may lawfully at her pleasure take it from us; and that she had as much right to all our Lands and Goods, as to any Revenue of the Crown, and that he had Presidents to (b) prove it, and to be suffered for once: and the old demurrer is, *Deus non punit in id idem*) he was charged, 1. with Popish Innovations, by which you are to understand his care to reduce the Cathedrals he belonged to, to order and decency: As for instance, it is reckoned as his fault that he gave the Archbishop of *Canterbury*, Sept. 24. 1635. this account concerning his Services in the Church of *Worcester*.

1. An Altar-stone of Marble erected, and set upon four Columns.

2. The Wall behinde the Altar covered with Azure, Coloured stuffe with a White silk lace down each seam.

3. The Altar it self adorned with a Pall, an upper and lower front.

4. A perfect Inventory taken of all Ornaments, Vestments, and Implements of the Church, as well *sacra* as *focalia*; divers Vestments, and other Ornaments of the Church, as Copes, Carpets, Fronts, &c. being turned into Players Caps, Coats, and imployed to that use by the direction of Mr. *Nathaniel Thomkins* burnt, and the Silver extracted, put into the treasury of the Church.

5. The Kings Scholars being forty, usually coming tumultuously into the *Chore*, ordered to come in *Bimatim*; and to do reverence towards the Altar.

II. He was accused for conversing with Papists, whereof many in his Parish loved his Company, which was no more than his prudent civility to gain them by his worth and addressees to him, who were reported to have gained him to them, when all that knew him understood well, that like the Lapwing he fluttered furthest from his nest, having at once the closest, and therefore the smoothest way of conveying his Design and Project.

III. He

(a) 43 Eliz.

(b) See the  
Free-holders  
Grand Inquest.



III. He was looked upon as sociable and jovial, whereby you must understand a good nature, ready to communicate its self in instruction to the ignorant, in free discourses to the wife, in civil mirth, and a becoming chearfulness among his friends, usually saying at his Table, that there were three things requisite to one good Meal, to pray heartily, to eat heartily, and in a sober way to laugh heartily.

In an orderly Hospitality among his rich Neighbours, and Charity among his poor ones, especially the modest, whose craving he expected not, but prevented (some grounds will rather burn than chap) though otherwise he was as severe in reducing disorderly Beggars, as he was pittiful in relieving impotent and unfortunate Expectants; usually saying, "That King Edward the sixth was as Charitable in granting *Bridewell* for the punishment of Sturdy Rogues, as in bestowing *St. Thomas* Hospital for the relief of the poor and helpless: Liking the Picture of Charity, drawn with *Honey* in the one hand to feed Bees, and a *Whip* in the other to drive away Drones.

In a frankness and freedom among his Tenants, whose thriving he consulted as much as his own, esteeming three particulars the honor of a Church, 1. Punctual Discipline. 2. An Exemplary Clergy. And 3. Improving Tenants.

"King *William Rufus* (not so tender in other sacred points, as he was conscientious in this) had two Monks come to him to buy an Abbots place, who outvied each other in the sums they offered, while a third Monk stands by and saith nothing; to whom the King said, what wilt thou give for the place? Not a *Penny* answered he, for it is against my Conscience: Then, quoth the King, thou of the three best deserveest the Place, and thou shalt have it.

Three Tenants at one time standing in competition about a considerable Lordship to be Let by the Doctor, one offering a great Fine, and a small Rent; the second proposing a small Fine, and a great Rent; and the third no Fine, and a good reasonable Rent, with the improvement of the Vicarage and the Church. "Nay, said the Doctor, this is my Tenant, that comes not to ensnare me with great overtures for my self, but to treat with me upon fair proposals for the Church; expecting nothing from him but his prayers to God for the Church, a respectful carriage towards Church-men, his punctual dealing with the Cathedral; his good usage to the subordinate Tenants, and good House-keeping; that as he had got his Lease easily, he would keep house on the Church-patrimony exemplarily: what he said of Simoniecal Parsons, is true of over-charged Tenants, *They can scarce afford to feed their sheep fat, who rent their Pasture too dear.*

These were his faults, which were other mens virtue, the slander of good and evil, varying with the humors of men, and the temper of times, which turned about him, as the Spheres about the Center, or as the alterations of his Body about his Soul, himself all the while immoveable; reckoning that answer of the

King (when he was moved to interpose in his behalf with the Parliament) so much honor to him, that he wished it Inscribed on his Tomb. *He that will Preach other than he can prove, let him suffer; I give them no thanks to give me my due.*

I cannot but take notice of what was strange, when he spoke, and found a great truth by them that lived to see it, viz. "That  
 "whosoever lived to see an happy end of that War, which they  
 "saw so unhappily begun, should observe that no man of what  
 "perswasion soever, but would be heartily sorry for it, and hearti-  
 "ly repent of it; for they should find so many interests coming in to  
 "disappoint them in the end they aimed at in the war, that they  
 "would wish they had never commenced it.

(a) *As to Dr.  
Rainbow  
Bishop of  
Carlisle.*

One *Burgoes Pupilla Oculi* was a Book he much (a) recommended to young men; to propose to themselves a pattern (and Bishop Felton was his pattern) was his advice to young Preachers; to aim at some particular thing in the reading of any Book, was his rule to young Students; to be always doing something was his counsel to his young Hearers; to Analyse Authors was his direction to young University Men; to Pen Sermons and Pray them, was his lesson to his young Curates, on whom he called often for an account of their Studies, dismissing them with this Caution of the *Pythagoreans*, *ἄχου σεαυτοῖς*. Reverence thy self, *Do nothing unworthy your Calling.*

'You cannot be too humble as Men, neither can you be too grave and reserved as Ministers; *Tanti eritis aliis, quanti vobis met ipsis.*

But he had his virtues too much to be exactly characted, being of the Captain's mind, who when another had made a large Recital of his own Atchivements; asked him, and *what have you done?* Answered, *Others can tell you that*, not enduring to give any account of himself, any more than the Conqueror at the *Olympick Games* endured the Laurel due to him, until another put it on his Head; which we shall hear do in these words,

*Hic Jacet  
 Virtus repulse nescia sordide  
 Intaminatis quæ fultit honoribus  
 Nec sumit aut ponit secures  
 Arbitrio Popularis aure.  
 Duris ut Ilex tonsus Bipennibus  
 Per damna, per Cædes ab ipsis  
 Duxit opes animumque Injuria.  
 CIO 1644. 11. 11. 1644.  
 { Anno Christi 164...  
 { Episcopatus 9.  
 { Etatis 63.*



THE

# Life and Death

OF

Dr. ROBERT SIBTHORP.



T were pity to sever them in their Character, that were so like in their Carriage, both making themselves known to the world by the *Shibboleth* of the Authority of the Church, and the Prerogative of the King; the first was a rational man, and dived to the bottom of his subject; the other a smooth man, that got in the bottom of his Hearers hearts; whose discourse went off plausibly in the ay of his good delivery, though they passed not so well in the steady and fixed way of the Press. The Preaching of the Sermon called *Apostolick Obedience*, got him much repute (a) at Court, and as much envy (for this passage in it, *viz.* "That the Prince hath power to direct his Counsel, and make Laws and Subjects, if they cannot exhibit active obedience, in case the thing commanded should be against the Law of God, or of nature, or were impossible, yet nevertheless they ought to yield a passive obedience, and in all other cases they are bound to active obedience, the time the loan was pressed by the King, and so much disgusted by the people in the Country.

It was liked so well by those that heard it, that they would have it Printed, and so ill by Arch-bishop *Abbot*, when he read it, that he would not License it.

But it seems that Sermon that was not approved of by the Arch-bishop, was not so much as questioned by the Parliament, which found so much the more fault in the *man*, as they found the less fault in the Sermon, which vexed them grievously, since they could not but be angry at it, and could not punish it, it being smart against their late courses, yet cautious within their standing Laws.

But being an active man (and if he had any fault, it was too much heat) he doth not only assert the doctrine of the Kings Prerogative and the Subjects, but he suppresseth the impugners of it, complaining with Dr. *Lamb*, even of the Bishop of *Lincoln*, against the Loan to the Council-board, and pursuing that complaint in *Star-chamber*. But the best jest is, that those very people that found fault with this Sermon, made it a Branch of their Articles against Arch-bishop *Land*, that he blotted several passages about Sabbath-breaking, Evil Counsellors, Popery, which they say the Doctor had cunningly interwoven into his discourse, to sweeten the harsh point

(a) He Preach-  
ed it at North-  
ampton Af-  
fairs, 1627.



point of the Prerogative) out of that Sermon; when indeed that Sermon came out with so much care on all sides. that the King commanded four Bishops to view and judge it, and every passage in it.

All the preferment that he had was his Vicarage of *Brackley*, and a poor Prebends of *Peterburgh*, though so deserving of the Church in that Diocess, that Dr. *John Towers*, Bishop of *Peterburgh*, in a Letter to my Lord of *Canterbury*, wished him as heartily in the Deanery, as he did himself in the Pallace.

It may be some that were in the Historians Character, *sola sociordia innocentes*, that had flegm enough to make them as they phrase it, discreet and moderate, judged him one of those unhappy men, that had a certain *depression*, heat or activity of spirit, that is, say they, wonderful apt without a due corrective of wisdom, and knowledge to break forth into intemperate carriage, and disturb the peace, and censured him as *Tacitus* doth some stirring Commonwealths-men, *Quod per abrupta inclarescerent sed in nullum Responsum*, talking, that zeal like Quick-silver must be allayed with wisdom, and calling honest men in *Livies* phrase, *Spiritus magni magnam quam utiles*. But let us hear in this case a most learned, and a most ingenious person.

Its not for superiors to frown upon, and brow-beat those who are hearty, and exact in the management of their Ministry; and with a grave and insignificant Nod, to call a well-regulated and resolved zeal, want of prudence and moderation; such discouraging of men in the way of an active conformity to the Church, is to crack the sinews of Government; for it weakens the hands, and damps the spirit of the obedient. And if only scorn and rebuke shall attend men for asserting the Churches dignity, many will chuse rather to neglect their duty in the Churches service, only to be rewarded with that, that shall break their hearts too.

That very little he had got in the time of peace, he lost in the time of war; their practices and designs had been a long time the subject of his smart reproofs, and his estate now become a prey to their revenge. To see the good man escape them in his Clarks habit, that had been certainly murdered in his own; when it was safe to be any thing but a Minister: and withal, to hear the cheerful man smile out his old Motto, "I have as much as I desire, if I have as much as I want; and I have as much as the most, if I have as much as I desire." 'Twas a spectacle that had melted any spirit, but that in which the custom of cruelty had taken away the conscience of it; whom yet he was very tender of, according to his usual Maxim, "Nature may induce me to shew so much care of my self, as to look to my adversaries; reason shall persuade me to shew so much wit, as to beware of those that deceived me once; but Religion hath taught me so much love, as to be injurious to none. For estate.

Abundance, he thought a trouble; want, a misery; honor, a burthen; business, a scorn; advancement, dangerous; disgrace, odious; but competency, a happiness. I will not climb lest I fall, nor lye on

on the ground lest I am trod on. He for carriage : He did so much fore-think what he would promise, that he might promise only what he would do; that he would often do a kindness and not promise it, and never promise a kindness, and not to do it. In Religion : His heart spake more devoutly than his tongue, when as too many peoples tongues speak more piously than their hearts. The good man hath oftentimes God in his heart, when in his mouth there is no good mentioned ; The Hypocrite hath God often in his mouth, when the fool hath said in his heart there is no God : The tongue speaks loudest to men, *the heart truest to God.*

*ὁ μὲν ζῆτο ἐν ὁμιλίᾳ.* Its pity to part intimate Friends, the one dying under the sense, the other under the fear of this Nations Calamity.



T H E

# Life and Death

O F

Dr. JOHN BARKHAM.



*John Barkham*, that said he had lived under a good Government, and was afraid to live any longer, lest he should see none at all, was born in the City of *Exeter*, bred in *Corpus Christi* Colledge in *Oxford*, whereof he was Fellow, Chaplain afterwards to Archbishop *Bancroft*, and Parson of *Bocking* in *Essex*. Much his Modesty, and no less his Learning ; who, (though never the publick Parent of any) was the careful Nurse of many Books, who otherwise had expired in their Infancy, had not his care preserved them. He set forth *Dr. Crackenthorp* his Posthume Book against *Spalato*, and was helpful to *John Speed*, in the composing of his *English History* ; yea, he wrote the whole Life of the Reign of King *John* (which is the King of all the Reigns in that Book, for profound Penning) discoverable from the rest of the different style, and much Scripture cited therein. Mr. *Guillim* in his *Heraldry* was much beholden to this Doctors Emendations.

He was a greater lover of *Coyne* than of *Money*, rather curious in the Stamps, than covetous for the Mettal thereof. That excellent Collection in *Oxford* Library, was his gift to the Archbishop, before the Archbishop gave it to the University, richer in M. SS. than Printed Books, and richer in the skill he had by the phrase and Character to fill up the defects, and guess at the meaning of a Moth eaten Record, than in the possession of the Paper ;  
when

when the Factious were admitted to look upon his Rarities, they did him the kindness to suspect him of his Religion, thinking that the rust of his old Inscriptions cankered his Soul with as old Superstition. When it is in the study of Antiquity, as it is in that of Philosophy, a little skill in either of them inclines men to Atheism or Heresie, but a depth of either study brings them about to their Religion.

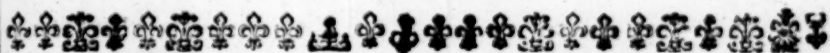
When both extremes, as he called them, to the virtue of the Church of *England*, the Partizans of *Rome* and *Geneva*, the men of the old Doctrine, and the new Discipline met with any little remanant of Antiquity that made for them, they ran to him with it, and he would please himself infinitely with a story which hath been since his death Printed; the story was this. A Nobleman who had heard of the extream age of one dwelling not far off, made a journey to visit him, and finding an aged person in the the Chymney corner, addressed himself to him with admiration of his age, till his mistake was rectified so (Oh Sir, said the young old man, I am not he whom you seek for, but his Son, my Father is further off in the Field. They mistaking middle Antiquity for Primitive History, wherein he was so versed, that he had not the Fathers books only, but their hearts; not their History only, but their Piety: So strict in his life, that he went among Fathers himself, being observed as much a rule to others, as they were to him. Skilled he was in many Tongues, and yet a man of a single heart. When God made him rich, he made not himself by covetousness poor; and if God had made him poor, he could have made himself by contentment rich. Bishop *Usher* and he had one useful quality above many others, that they understood men better than they did themselves, and so employed men that could not tell what to do with themselves upon what was most suitable to them, and most profitable to the publick, having Dr. *James* his motion much upon their spirits, that all the Manuscripts of *England* should be collected and compared: A design that would have proved very beneficial to the Protestant, (considering how many M.SS. *England* hath still, notwithstanding her loss at the dissolution of Monasteries) if prosecuted with as great indeavor as it was proposed with good intention. You would think you were at St. *Augustine*, and St. *Cyprians* House, when you saw the poor at the Doctors doors, the Neighbors welcome at his Table; young Scholars in his Study; Bibles and other godly books in each room of his house; the Servants and all the Household so used to Psalms and Chapters, that they spoke familiarly the holy Language; the hours of Devotion and Instruction constantly observed, the people being at all the returns of duty in Gods service to forget their own business, though in their own business they never forgot Gods service. When you saw a man making the errors of men the subject of his grief, not of his discourse; so prudently reproving sin, as to spare the person, and yet so discreetly tender towards the person, as not to countenance sin. A man that would not give his heart the lie with his tongue, by not intending what he



he spoke, or his tongue the lie with his actions, by not performing what he promised; that had rather friendly insinuate mens errors to themselves, than detractingly blaze them to others: a man that would not put off his Devotion for want of leisure, nor his Charity for want of Ability; that thought it better to deny a request, for that was onely *discourtesie* than not to perform a promise, for that is *injury*; that would not rebuke, as the Philosopher would beat his servant in anger; angry reproof being like scalding potions, that work being to be done with compassion rather than passion. Many excellent books were dedicated to him, its pity but there should be an intire book made of him.

*Vivere Deo incepit eodem quo credebat Deum vixisse hominibus nempe Martii 25. 1641. Ne dignissimum virum qui nil servari dignum perire passus est vel fuisse feri nepotes nesciant; hoc Atonumentum aeternitati sacrum esse voluit.*

W. D. E. A. *Qui cordicitus amavit Pristinæ fidei virum & decoctum generosum pectus honesto.*



Annex we to both their Lives,

THE

# Life and Death

OF

JOHN DAVENANT,

Lord Bishop of Salisbury,



Heir good Friend, who told Dr. Ward when he saw what his and other mens indulgence to dissenting persons was like to come to, that he was ashamed to live, when he should have nothing left him, but to live; and when such immoderate courses were taken by them against Government, for whom he and others had so often interceded for moderation from the Government, to see the most irreligious things done, under the pretence of Religion: to see that he that had with so much success moderated Controversies in the Schools, offered expedients in Convocations, decided the Debates of Synods, (his prudent directions, interpositions, seasonable and obliging Authority contributing much to the peaceable end of that Convention) governed Universities, perswaded Kings, nay, and by reason of his agreement with the Faction in some Doctrines, done them many favours in

Pp

Disci

(a) Dissertation de pale ad Durum.  
*Besides which he hath written a clear and full Comment upon the Epistle to the Colossians. Prælectiones de iudicio. & in orma fidei, &c. and against Hoard about Free-will.*  
 (b) Where his Ancestors had continued in a Worshipful degree from Sir John Davenant, who lived in the time of H. 3.  
 (c) Qui tribus ante quater mensibus errorus erat. Ovid de tristibus.  
 l. 4. Elig. 10.

Discipline, could not (among the leading men of the party that he had so much obliged) by their Oaths and their Allegiance, by the honor of Religion, and the dangers of it, by love to Brethren, or respect to the designs of enemies, by the spirit of Peace, and the God of love, by their bowels towards their Country, or their Posterity, the Children yet unborn, by the prayers and tears of their ancient Friend and a Reverend Bishop, gain so much as Christian accommodation and mutual forbearance, but (after a most excellent Tract of the Peace of the Christian world (a) wherein he taught how that the few necessary things wherein men agreed should be of more power to unite them, than the indifferent things wherein they dissented, should have power to divide them. That the Christian world might have unity in the few Fundamentals that are necessary; liberty in the things that were indifferent, and so Charity in all things) despairing of persuading men to peace by Arguments, who were set on War and Tumults by their Lusts, which were to be subdued rather than convinced. He died of an old Consumption, improved with new grief for the misery of those times which he fore-saw sad, and saw dangerous, April 1641. being (though his Father was a Citizen, living (b) in Watling-street London) extracted of an ancient Family of Davenants-Land in Essex; he was remarkably born in the seventh Month after Conception (and such Births, if well looked too, prove (c) vigorous) and as remarkably preserved in the first half seven years from his Birth, falling down an high pair of stairs and rising at the bottom with so little harm that he smiled. (They say when Chrysores smile, it is because of some intercourse between them and the little ones Guardian Angels: when this Infant smiled it was certainly at the preservation of him by such an Angel) and beyond all these preferred, when (his Father in his life-time not allowing him to be Fellow, no more than he would his rich Relations, to one of whom he said when he had given his voice against him: *Cousin, I will satisfy your Father, that you have worth, but not want enough to be one of our Society,*) he was against his will made Fellow of Queens, the Provost alledging to him that Preferment was not always a relief for want, but sometimes an encouragement for worth; and against seven Competitors made Margaret Professor (Dr. Whitacre having, when present at some of his youthful exercises, the earnest of his future maturity, pronounced that he would in time prove the honor of the University) when but a private Fellow of a Colledge, and before three others chosen Master of Queens, when not forty years of age; and Bish of Salisbury upon the death of Dr. Toulson his Brother-in-law, that he might provide for his Sister and her numerous family, when he had not a Friend at Court but the King. The rest of his Life take in this Epitaph:

Hic jacet canne genæ eruditionis modesta  
 Epitome. Cui iudicium quod asservit  
 Maxime discretiorum,

quicquid

quicquid uspiam est literarum Hebraicarum,  
Ethnicarum, aut Christianarum  
omnes linguas, artes, & historias  
quicquod prædicarunt  
patres, disputarunt Scholaſtici  
decreverunt consilia  
in sobriam pacificam, & practicam concoxis  
Theologiam.

Quæ in concionibus dominata est, Scholis  
Imperavit, & Synodis (a) leges dedit  
Prudens pariter ac simplex,  
ille ille (cui (b) severior vita quam  
opinio sut pote strictius vitam  
agens, quam sententiam, (Doctrina  
magna lux ecclesiæ, (c) exemplo major)  
Cujus libri omnes una hac notabantur  
Inſcriptione Præfuit qui Profuit,  
qui (d) Regem venerabatur, sed & timebat  
Deum) non tam suo, quam publico morbo  
succubuit Aprilis 3. 1641. extremam  
in hæc verba agens animam.

Tantum religio potuit suadere malorum.

(a) Boyer-  
mans confis-  
sed that Doctor  
Davenants  
experience and  
skill in the  
Laws and Hi-  
ſtory gave  
them a de-  
cisions for  
the better ordi-  
ning of their  
Debates and  
Notes, and it  
was he that  
told A. B. L.  
when he  
would have  
Excommuni-

called Bishop Goodman upon a third admonition, pronounced by him three quarters of an hour in these words, My Lord  
of Gloucester, I admonish you to subscribe, &c. that he disobeyed that procedure was not agreeable to the Laws of the  
Church in general, or this Land in particular, whereupon his Lordship thanked him, and desisted.

(b) When going out from a Bishops house, where he met with loose company, and the Bishop proffered to light him down  
stairs, My Lord, my Lord, said he, Let us light others by our unblameable conversation, though otherwise more sensible of  
his own infirmities than others, being humble, and therefore charitable; when a Child and soothed by the Servants, that  
John did not so, &c. he would say it was John only did so.

(c) Submitting humbly to His Majesty about the Sermon against the Kings Declaration for silencing all Disputes, about  
the five Article, 1636. Saying, that he might be undiscerning, but he would not be disobedient.

(d) Therefore once he would not ride on Sunday 1640 to Court, though sent for.



THE  
**Life and Death**  
 OF  
**THOMAS HOWARD,**  
*Earl of Arundel.*



(a) An Es-  
 dom that be-  
 longs to the  
 Lord of Arun-  
 del Castle.  
 (b) His Ance-  
 stor John  
 Howard crea-  
 ted Duke of  
 Norfolk by  
 Rich. III.  
 July 4. 1483.  
 & Rich. III.

*Thomas Howard* (a) Earl of *Arundel* and *Surrey*, the first Earl, and Earl Marshal of *England*, and Knight of the Garter, (Son to *Philip* Earl of *Arundel*, Grand-son to (b) *Thomas* Duke of *Norfolk*, Grand-father to *Thomas* now Duke of *Norfolk*, to whom the honor of that Dukedom was restored 1661. by his Majesty King *Charles* the Second,

which was lost for his Ancestors great kindness to his Great Grand-Mother, *Mary* Queen of *Scots*; whose life *Thomas* the fore-said Duke of *Norfolk*, endeavored to save with the loss of his own, and Courting her love, lost his Mistress Queen *Elizabeth*, who spilt that blood then called *amorous*, rather than *traiterous*, that he intended to make *Royal*, and to prevent a Marriage between him and the Queen of *Scots*, divorced his Head from his Body, making him contented to lie in his Ancestors cold Grave, for aspiring to a Queens warm Bed.) was born at *London*, July 7. 1572. bred (when his Father was under a Cloud) at *Westminster* near *London*, and *Trinity* Colledge in *Cambridge*, when he had to much moderation as to appear constantly at our Prayers and Sermons, and so much insight into the Protestant Principles, as to judge that the distance between the Catholick and Reformed Churches grew not from their Controversies, but their Interests; not from the Opinions themselves, which might be compounded, but from the passions of those that managed them, which could not be reconciled. Neither was he satisfied only to read what men thought, but he travelled to see what they did either in Courts, as at *France* and *Rome*; or in Camps, as in the *Low Countries*; or in Universities, as in *St. Omers*, &c. from whence he returned a very accomplished Gentleman, fit

1. For a Kings *Privy Council*, to which honor King *James* admitted him, 1607.

2. For a Companion of the most honorable Order in the world; such he was created by King *James*, with Prince *Charles*, and the Earl of *Sommerfet*, 1611. that King saying, He was a very fit man for the first of those Honors, because he could not flatter; and for the second, because he could not but obey.

3. For the Judge of the Court of Honor, being a great Master of it.

4. For

4. For an Ambassador to the Emperor, about the Restauration of the *Palatinate*, as he was by King *Charles* the first 1636. where having proposed reason to the Emperor, and disposed most of the Princes to hearken to that reason so far, that the *Lower Palatinate* was granted; when *Bavaria*, who got the upper *Palatinate* into his possession, answered at last like a Souldier, what he had concealed all the time of the fruitless Treaty, *That what he had with so much hazzard of his Person, and expence of Treasure won by the sword, in defence of the Empire, against the Empire, he would now maintain with the same Power in the possession.* The stout Earl, to express his disdain of the insignificant answer, returned home (notwithstanding the interpositions of the *Polish* and *Spanish* Ambassadors sent after him to moderate his anger, and promise better effects, after some weeks patience) without so much as taking his leave, procuring the like slur for the Imperial Agent that came over hither to excuse their past carriage, and to offer new conditions, upon strong presumption of Marriage, which he had driven very far, between the Electors Sister *Elizabeth*, and the King of *Poland*.

5. For a Judge in several extraordinary Courts of Justice, an employment befitting the dignity of his Person, and the firmness, impartiality, and resolution of his Spirit.

6. For General of the gallant Army that went against *Scotland*, a place suitable to his skill, experience, and conduct.

7. For a Commissioner to examine the *Spanish* Navy under *D' Oquendo* 1639. and the design of it upon our Coast, which he did discreetly and narrowly, discovering more than we could suspect.

And 8. For a Companion to the Queen Mother of *France*, when she departed from *England*, in which capacity he was to his dying day very serviceable to her, and to his Majesty, contributing towards his service abroad, for Armes, Ammunition, Intelligence, and a good Correspondence, near upon 20000*l.* and towards his relief at home above 14000*l.* Insomuch, that the honorable *Henry Howard* hath paid for debts since his death near upon an 100000*l.* He subscribed with the rest of the Nobility 12000*l.* and sent more over privately 8000*l.* several ways; which had cost him his whole estate, or at least a very severe Composition, had he not discreetly settled it in *Sir Richard Onslow*, and other Trustees, who had done as signal Services for that which they called a Parliament, as he had done for his Majesty.

A Noble man this, made up rather of that honesty, that desires rather to be, than to seem good, than of that hypocrisie, that desires rather to be, than to seem good; one that made his business more to deserve opinion than have it; as more concerned what thoughts he himself, than what others had of him. He understood the Religion he professed, and professed the Religion he understood; he never thought himself so good as he should be, unless he strived to be better than he was; equal in all conditions, under the worst, patient, because he deserved it; and despaired not as long as he could pray; under the best sober and thankful, because he feared

feared it, and presumed not as long as he might offend. Supporting himself and friends with this consideration, that if things are not so good as he would they should have been, yet they were not so bad as he knew they might have been: what if I am not so happy as I desire? its well I am not so wretched as I deserve.

They say Favourites are Court-dyals, whereon all look when Majesty shines on them, and none when it is night with them. Our Nobleman was most conspicuous in his Eclipses, and like the Images of *Brutus* and *Cassius*, *Quod abesse eo magis persulgebat*. Though always in favour, because entertained for use, not affection; not only relying so much on his Masters favour, as his Master did on his abilities: Goodness consecrated his greatness, and his greatness honored his goodness; he managed his estate so as to support his honor, and employed his honor so as both to support and credit his estate; good husbandry may stand with great honor, as well as breadth with height; he saved his estate by ways thrifty and noble, with no loss to his honor, travelling to gain experience abroad, and save expences at home. He might with *Francis Russel*, second Earl of *Bedford* of that Surname (as Queen *Elizabeth* merrily complained of him) make many Beggars by his Liberality, he made none by his Oppression or Injustice, being as punctual as his Ancestor *Thomas Duke of Norfolk*, who when he was carried to be buried in the Abbey of *Thetford*, Anno 1524. had made so even with the world, that no person could demand a groat of him for debt or restitution of any injury done by him. As he was a compleat Gentleman himself, so he took a particular care his Posterity should not be defective, often with pleasure telling the Ran-counter between a Nobleman of *Henry* the eighths time, and Mr. *Pace* one of his Secretaries; The Nobleman expressing himself in contempt of Learning, that it was enough for Noblemens Sons to Wind their Horn, and carry their Hawk fair, and to leave Study and Learning to the Children of mean Men. Mr. *Pace* replied, That then you and other Noblemen, must be content that your Children may Wind their Horns, and keep their Hawks, while the Children of mean Men do manage matter of State.

But we will make bold with the rest of his Character, as we find it in a Book, called *Observations upon the Statesmen and Favourites of England*, p. 725. only correcting the misnomer there of *Philip*, in stead of *Thomas Earl of Arundel*; and adding that he married *Aletheia* (his Wife, Daughter to the Earl of *Shrewsbury*, so Christened by Queen *Elizabeth*, because of the faithfulness of that house to the Crown) so he espoused truth and faithfulness so cordially, that when he heard some would have begged his Offices in his absence, he said, He was glad they made such easie demands, which his Majesty might easily grant, since he held not him by his preferments, but by his heart.

Had his faith been as Orthodox, as his faithfulness was Eminent, King *James* his Gratitude, and his Uncle *Northampton* his Policy, had raised him as high as his had been, and his Posterity now is: But since his Opinion was supposed to have made him a Sepa-

ratist



‘ratist from the Church, and his Temper a Recluse from the  
 ‘Court, we have him in a place of Honor only, as *Earl Marshall*,  
 ‘while we find his Brother in a place of profit, as *Lord Treasurer*,  
 ‘though both in a place of Trust as *Privy-Concellors*; where this  
 ‘Earl approved himself a confutation of his Uncle, the Earl of  
 ‘*Northampton* Maxime; (a) *That a thorough-paced Papist cannot be a*  
 ‘*true-hearted Subject*: Being as good an English-man in his heart, as  
 ‘he was a Catholick in his conscience; only the greatness of his  
 ‘spirit would not suffer any affronts in Parliament, whence he in-  
 ‘dured some discountenance from the Court; insomuch that the  
 ‘House of Lords, finding him a Prisoner, when they sat, 1626.  
 ‘would not Act till, after several of their Petitions, he was Releas-  
 ‘ed; afterwards, his temper yielding with years, he was very com-  
 ‘plying, only he presumed to marry his Son, the Lord *Matravers*,  
 ‘to *Elizabeth*, Daughter of *Esme Stuart*, Duke of *Lenox*; a person  
 ‘so nearly related to his Majesty, that he thought it proper for  
 ‘him only to dispose of her; a fault he laid upon the Mothers of  
 ‘each side who made the Match.

(a) See the  
 forefard ob-  
 vations upon  
 the Lord  
 Speaker.

‘Indeed the Politick Observator saith, That women of all crea-  
 ‘tures are the most dexterous in contriving their designs, their na-  
 ‘turall sprightfulness of imagination, attended with their leasure,  
 ‘furnishing them with a thousand expedients, and proposing all  
 ‘kind of overtures, with such probability of happy success, that  
 ‘they easily design, and as eagerly pursue their design.

When he was sometimes barred the Service of his owntimes, he  
 gave himself to the Contemplation of those before him; being a  
 fond Patron of Antiquaries and Antiquity. Of whose old peices  
 he was the greatest hoarder in Europe, setting aside *Ferdinando de*  
*Medicis*, Grand Duke of *Tuscany*, from whom, by the mediation of  
 Sir *Henry Wotton*, he borrowed many an Antick Sculpture, which  
 furnished his Library so well (as we may guess by *Seldens Marmora*  
*Arundeliana*) that as my Lord *Burlieghs* Library was the most com-  
 pleat one, for a Politician; my Lord *Bacons*, for a Philosopher;  
 Mr. *Seldens*, for an Historian; Bishop *Ushers*, for a Divine; my Lord  
 of *Northampton*, and my Lord of *Dorset*, for a Poet; Mr. *Oughtreds*,  
 for a Mathematician; Dr. *Hammonds*, for a Grammarian, or an  
 universal Critick; so the Earl of *Arundels* was the best for an He-  
 rald or an Antiquary; a (b) Library not for state, but use.

(b) Nobly  
 communicated  
 to all ingenious  
 persons, by the  
 Honorable H.  
 Howard of  
 Norfolk,  
 greater in his  
 own worth  
 than in any  
 title.

Neither was he more in his Study, where he bestowed his me-  
 lancholy hours, than in Council, where he advised three things  
 with reference to the Forreign troubles. 1. Correspondence  
 abroad. 2. Frequent Parliaments. 3. Oftner Progresses into  
 the Countries.

And he was not less in the Field than in Council, when General  
 against the *Scots* (the more shame!) that Protestants should at that  
 time rebel against the King, when supposed Papists ventured their  
 lives for him.

After which Expedition, he was ordered beyond Sea with the  
 Queen Mother of France, 1639. when they say he looked back on  
 England, with this wish, *May it never have need of me.*

It

It is true, some observe, that the *scots* who cried upon him as a Papist, yet writ under hand to him, their Noble Lord; as they did to *Effex*, and my Lord of *Holland*, so effectually, that they had no mind to the war afterwards: And it was as true, that he declared first (all the other Lords concurring with him) against the false and scandalous Paper, that the *Scots* published, as the Articles of Pacification.

And upon this occasion, a Schedule was a second time given of the parties that combined against the Government, viz. 1. The busie Medlars, that had got the plausible trick of Haranguing, since King *James* his time, not used in Parliament from *Henry* the Sixth time, to his. 2. The covetous Landlords, Inclosers, and Justices of the Peace, that ruled in the Country, and would do so in Parliament. 3. Needy men in debt, that durst not shew their Heads in time of Peace. 4. Puritans, that were so troublesome against *Hutton*, &c. in Queen *Elizabeths* days; and under pretence of Religion, overthrew all Government. 5. Such male-contents, as either lost the preferment they had, or had not what they were ambitions of, with their kindreds and dependants. 6. Lawyers, that second any attempt upon the Prerogative, with their Cases, Records, and Antiquities. 7. *London* Merchants, that had been discovered by *Cranfield* and *Ingram*, as to their Cheats put upon the King in his Customs and Plantations. 8. Commonwealths-men, that had learned from *Holland* in Queen *Elizabeths* days, to pray for the Queen and the State. And 9. Such Recusants as were Hispaniolized, whereof this Earl was none; but though as a Church Catholick, he had most of the Catholick Peers Votes devolved upon him; he never bestowed them undutifully, albeit sometimes stoutly and resolutely.

A great friend he was to all new Inventions, save those that tended to do that by few hands, which had been usually done by many; because, said he, while private men busie their heads to take off the poors imployment, the publick Magistrate must busie his to finde them maintenance. Either he, or the Earl of *Northampton* used to say (when asked, what made a compleat man) To know how to Cast Accounts; an accomplishment though ordinary, yet might save many an estate in *England*.

*Sanders* writes, that Queen *Katherine Dowager* never kneeled on a Cushion, and my Lord never allowed himself the temptation, he called it, of softness, well knowing that the ablest Virtue, like the City of *Rome*, was seldom besieged, but it was taken too; seldom assaulted, but foiled: Virtues being like the Tree in *Mexicana*, *Dr. Heylin* writes of, that if you but touch any of its branches, it withers presently.

We read of a *Germane* Prince, admonished by Revelation (as *surinus* and *Earonius* relate the story, Anno 1007.) to search for a Writing in an old Wall, which should nearly concern him, wherein he found only these two words, *Post sex*; whence he prepared for death within six days; which when past, he successively persevered in godly resolutions six weeks, six months, six years, and

on the first day of the seventh year the Prophecy was fulfilled, though otherwise than he Interpreted it; for thereupon he was chosen Emperor of Germany, having before gotten such a habit of piety, that he persisted in his religious course for ever after, being summoned by a fit of Sickness to prepare for death some years before he died; he did so inure himself to devotion, That all the days of his appointed time he waited until his change should come, expecting at all times that which might come at any time, and must come at one time; than which nothing more certain, nothing more uncertain. He died at Venice, 1646.

Marmora Arundeliana

*Quæ nec annorum series, nec flamma vorax  
toti minitans regum orbi; Nec popularium  
rabies abolere queant. Virtutes nempe  
ære perenniores. In Piam memoriam*

Thomæ Comitiss Arundeliæ, & Surriæ: ex secunda  
nobilitatis stirpe, (maxima nempe Howardorum  
familia oriundi) Thoma jam nobiliori. Cui generosa  
mens, & rerum, & hominum peritissima, ad  
Intimæ rationis potius quam exteriorum morum

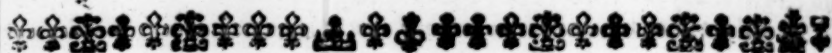
Normam composita: cui verbum juramentum erat  
jus & fas vitæ duces, Sancti pectoris recessus:  
more Imperatorio pauca dixit, sed fortia: nobiliori  
beatus Laconismi utpote cui quot verba  
tot sententiæ, & quot sententiæ tot

(a) sacramenta in vicinum tam potens  
ipse quam in ipsum Rex; mensa magnus;  
& elemosinis, ne vel (b) Infimo injuria notus

sed & summis beneficio: Illius familia collegium erat  
ubi disciplinam vivebant bonæ Indolis Juvenes, non luxum.

(a) Tertullian.  
(b) When he  
or had any  
occasion to  
Hawk, he  
would not suf-  
fer his retain-  
ers to break  
any Hedge,  
but his own,  
without suffi-  
cient satisfac-  
tion.





THE

## Life and Death

OF

Sir FRANCIS CRAWLEY.

April 6. 1584.



HIS Gentleman, who with *Zoraster* laughed at his birth, and death, was born at *Lutton* in *Bedford-shire*, the very same day and hour, as it was computed, that *Plouden* died at *London*: the very reason why his Father recommended so earnestly, and he embraced so willingly, the study of the Law, than which no study more knotty, he would say to the Novices that were first admitted to it, none more pleasant to the Ancients that had experience in it; wherein he profited, as he might have done in any profession, since very happy in those two qualities, Secrecy and Celerity, the two great wheels of considerable performances; improving faster than fame, the wings of industry surprizing men beyond those of fame. His dexterity in Logick in the University, promised him an able Pleader at the Inns of Court. It was his observation, that the fashioning of a Mans Head, to the minute subtilties of a Sophism, opened and fitted it to entertain the distinct, and least circumstances of a Case. He wore a signet Ring, wherein was Ingraven his famous Ancestors Picture, with better success than *Scipio Africanus* did that which carried his Fathers Face, which was taken off by the people of *Rome*, because he was unworthy to wear his Fathers Portaiture, that did not follow his Pattern; it being not fit his Picture should go without his Virtue.

One part of his time he spent with his Acquaintance, and the other with his Books; the one bringing him to practice, as the other enabled him for it.

He studied the *English* Nobility and Gentry for his pleasure, observing their Alliance in Heraldry, and for his profit noting their correspondence in Interest; being as able to put suitable Persons together to make a Party, as any Herald was to put Kindred together to frame a Pedigree. His Study was like his Converse, rather well contrived than toilsom, his Art, not his Drudgery; his soft and fair, went far in *Labyrinthis properantibus ipsa velocitas Implicat*. He is not the likeliest man to run out of a Maze, that runs fastest. He was as rich in his observations of his own age (no remark being missed in his Table-book) as he was in his *History of Former Ages*.

Happy in himself, more in his Relations, especially those he called his Blessings (as if peculiar to him) his good Wife, and excellent

lent Children, of whom he was loving, not fond. One point of his devotion was remarkable, that he never met a person subject to infirmities, but in stead of deriding them in the other man, he blessed God that he had not occasion to grieve for them in himself. And another of his instructions to those about him notable, that its not the least, a man skillful to have so much command of himself, as to be contented to submit to the commands of others.

The Courtesies he bestowed, were gifts never remembered by him; those he received, loans never forgotten: The Discourte he loved, was that which had lest of other mens vices, and most of their virtues, without censure of Superiors, scorn of inferiors, vain-glory, or a supercilious reservednesse (when men are rather Riddles than Company) in the persons themselves.

Liberal he was of every thing, especially of good advice; covetous of doing good: He would hardly receive an ill opinion of any, and more hardly expresse it. He dispensed Justice to his friends, not as a friend, but as a friend; answering, when it was told him, that that was not the way to be rich, That it would never repent him for being the poorer for doing justice.

He neither encouraged an ill-inclined person by overmuch mildnesse, nor discouraged a well-inclined one by extreame severity.

He could pardon a man that he caught in a mistake, for it was a common frailty, commending in him the acknowledgment of it as a great virtue [the noblest thing that St. *Augustine* did was his Retraction] but reject him that stood in it as a hopelesse wretch; a man he called not constant, but obstinate; it being more to justifie a fault, than to fall into it. His Apparel was neither mimically in fashion, nor ridiculously out; neither vain, nor singular.

His short divertisement fitted him for business, rather than robbed him of time; he would say to his Sons, *That they who make recreation a business, will think business a toil.* To be without an estate, and not want; to want, and not desire; to manage well a great estate, and to bear a mean; to be sensible and patient, not to grow great by corruption, nor to grow proud with greatnesse; not to ebbe and flow with a mans condition, and to be neither supercilious nor dejected; to take the changes of the world, without any change in a mans self; not to defer death, but sweeten it; to be neither loath to leave the world, nor afraid to give account for it, were qualities that he admired in others, and lived to be Master of himself.

He never commended a man to his face, but before others, to create in them a good opinion of him; nor dispraised any man behind his back, but to himself, to work in him a reformation of himself; avoiding the appearance of evil, lest he should do ill unawares, or hear ill undeservedly.

He could not with patience hear what was unseasonable or unsavory, arguing want of goodnesse or judgment; *Speak well*, was his rule, *or say nothing*; so if others be not bettered by thy silence, they will not be worse by the discourse.

Being more intent upon knowing himself, than letting others know him; he found that the greatest part of what he knew not, was the least of what he knew. He was as careful that others should be bettered by him, as that he should be bettered by others; observing little but what he would imitate, and doing nothing but what might be imitated.

In the Morning he thought what he had to do, for which he might ask Gods blessing; and at Night what he had done, for which he must needs ask pardon; being ready always to part with and give account for his life; not being afraid to look upon his score, but fearful to increase it. To despair, because a man is sinful, is to be worse, because he hath been bad. To be discontented he reckoned a folly, because it makes that which was a punishment only before, a sin now; and by finding fault with God, to make another fault in our selves. He neither made another mans fault his own by aggravating it, nor doubled his own by excusing it.

These virtues of his Person, the great reputation of his Parts and Skill, the eminency of his Practise, and his known Integrity, preferred him to a relation to many Noble Persons, and at last to the Service of the Crown: for having been some years Barrister of *Graves Inne*, and called, with fifteen more, to be Serjeant, *Term. Mich. Anno 21. Jacobi Regis*, being Puisne to them all; insomuch, that it was remarkable at that time, that he read in *Graves Inne*, after he had received his Writ to be Serjeant, which was done by the advice of the Lord Chancellor and the Judges; he was made the Queens Serjeant the next Term, *I. Car.* and upon the death of Sir Francis Harvey, one of the Justices of the Commons Bench. Wherein, with what impartiality he administered Justice to the people, and with what faithfulness he gave advice to the King, especially in the matter of Ship-money, may be guessed by his sufferings from the Faction, and his love from the whole Kingdom.

Which (since we could not be so happy, as to have an account of this excellent Father from his excellent Son; who is as well his Character, as his Child; his History, as well as his Issue:) we must be contented to take from a friend of his, who would have Posterity know him, to whom they are so much obliged.

*In honorem Juris Anglici  
justitiaeque Catholicae hoc magnum  
utriusque ornamentum  
praesentibus, & posteris colendum  
Proposuit.*

*Johannes Extone, qui seris nepotibus  
hanc alio Innotescere gestit nomine  
quam quod fuerit Francisci  
Crawley amicus, & comes, ut  
erat ille virtutum.*

*Ille qui in (a) paenitentiam se natum putavit  
& diu vixisse noluit, nisi ut bene viveret  
simul & moreretur: nec perfunctorie*

(a) Tertullian.



*nec morose, aut superbe pius, non quid faceret,  
Curavit sed & quo animo; ne vel ipso  
peccaret officio. Et cautus,  
et castus. Spectabile probitatis exemplar  
non ut spectetur. Nil mali minimum  
astimavit, nil boni nimium. Haud quo  
Ibatur, at quo eundem properavit  
ad rationem potius quam exempla  
se exigens, saltem  
voto perfectus.*

*Nec vitia rebellium pati potuit, nec  
rebelles ejus virtutes. Infelix  
seculum pronuntiavit  
quod doctissime nequam  
erat.*

*Contemplativum potius quam  
Prædicum.*



THE

# Life and Death

OF

Mr. JOSIAS SHUTE.

**H**IS very name is as a Silver Trumpet to his Reputation, sounding out a *Quicquid doctiorum est, assurgite huic tam colendo nomini*: With whom it was, as with Job appearing, Chap. 29. The young men hid themselves, and the aged rose and stood up; when the Ear heard him, then it blessed him; and when the Eye saw him, it gave witness to him. His name I say, is an Aromatick Oyntment, diffusing a more rich Perfume, then the choicest of our broken Boxes.

2. He descended of a Learned Race, the Son of an eminent Divine in *Tork-shire*, and one of five famous Brother-Preachers. A man of that latitude of Learning, that length of Apprehension, that depth of Judgment, and height of Speculation, so compleat in all Dimensions, that I may justly renew that admiration of *Naz.* concerning *Basil*, *ὅτι οὐδεὶς ἴσκει*, where was there such a mixture of rare Parts and Graces: What kind of Learning was he unacquainted with? what kind was he not Excellent in? as if he had studied that alone.

3. And though he were a man of but a single heart, yet was he one of divers Tongues, able to read the Scriptures without the spectacles of Translators; he both drank and derived those Holy Waters out of their sweeter Fountains, the Originals. And even

*Bellarmino*

*Bellarmino* acknowledges, the Original is in several cases to be used. *Luther* and *Melancthon* valued their Skill in the Originals above Kingdoms, saith *Amam* in *Paran. L. H.* Our grave Author, like a wise Merchant, was well skill'd in the Tongue of the place he traded to; being Master of those three Grand Mother-Languages inscribed on the Cross of Christ, besides some others of their Progeny.

4. *Filius Ecclesie in patribus versatissimus*: This Son of the Church of *England* was most familiar with the Ancient Fathers both of the *East* and *West*. Of the Greek, *Chrysostom* lay in his bosom, even till he did *Patrizare*, become like unto him in his flowing strife and golden Eloquence. Among the Latine, St. *Augustine*, that Maul of Hereticks, was in chief esteem with him.

5. He was an exact Historian, for Ecclesiastical History especially, those Records of the Church; the ignorance whereof is the Mother of many of our growing Errors and Indeotions, nor was he less acquainted with the Schools; (though more delighted with the waters of *Siloah*, than of *Meriba*,) even a Master of the Master of the Sentences, and a *Secretioribus* unto the Councils, even of their Cabinet.

6. And because the flock is not only to be fed, but cured sometimes; he was a singular Casuist, and Chyrurgeon, that knew well *not parit'is*, to set in joynt again, and to binde up the broken heart: A Soul-Chyrurgeon right, for all those properties of heart, and hand, & eye, no less sweet and soft in exhortations & consolations: He was indeed another *Apollo*, an Eloquent man, and mighty in the Scriptures; and as another *Basil*, he did thunder in his Doctrine, and lighten in his Life, his light shined before men; not only that of knowledge, but that of example also in his Piety and Charity, in his Gravity and sweet Affability.

He guiled not over Luke-warmness with the Varnish of Discretion, nor allowed he violence in unconcerning and indifferent Affairs, under the pretence of zeal.

He was at (a) last dignified with the Arch-Deaconry of *Colchester*, and having been above three and thirty years Rector of *St. Mary Woolnoth* in *Lumbar'd-street London*, an indefatigable, most faithful, and most beloved Preacher of the Gospel there; lamenting the distractions fallen upon the Church, he departed hence to rest with God, *June 22. 1643.*

He was born in *Gislewick* in *York-shire*, and bred in *Trinity Colledge* in *Cambridge*, and afterwards became Minister of *St. Mary Woolnoth* in *London*, and was Reader, I do say, and will maintain it, the most precious Jewel that was ever shewn or seen in *Lumbar'd-street*; all Ministers are Gods Husband-men, but some of them can only plough in soft ground, whose shares and coultries will turn edge in a hard point of Divinity: no ground came amiss to Mr. *Shute*, whether his Text did lead him to Controversial or positive Divinity; having a strain without straining for it of native Eloquence, like the *Paracelsian*, who could draw Oil out of the flints of Controversies.

(a) Mark at last, tall people may be Porters to Lords, (saith one that felt the effects of moderation) very little people may be Dwarfs to Ladies, whilst men of a middle stature may want Masters, many notorious for extremities may find many to advance them, whilst moderate men find few to prefer them.

troversies. He *spake* that which others *studied* for : he was for many years, and that most justly, highly esteemed of his Parish, till in the beginning of our late Civil Wars some began to neglect him, distasting wholesome Meat well dressed by him, meerly because their mouths were out of taste, by that general distemper, which in his time was but an *Ague*, afterwards turned to a *Feaver*, and since is turned to a *Frensie* in our Nation.

I insist thereon the rather for the comfort of such godly Ministers, who now suffer in the same nature wherein Mr. Shute did before : indeed no Servant of God can *simply* and *directly* comfort himself in the offerings of others, (as which hath something of envy therein) yet may he do it *consequently* in this respect, because thereby he apprehends his own condition herein consistent with Gods love and his own Salvation, seeing other precious Saints taste with him of the same affliction, as many godly Ministers do now-a-days, whose *sickles* are now *hung up* as useles, and neglected, though before these Civil Wars they reaped the most in Gods harvest. Mr. Shute dyed *Anno Domini* 1640. and was buried with great Solemnity in his own Church, Mr. Udall preaching his Funeral Sermon : Since his death, his excellent Sermons are set forth on some part of *Genesis*, and pity it is there is no more extant of his worthy endeavors. It must not be forgotten, how retiring a little before his death into the Countrey, some of his Parishoners came to visit him, whom he chearfully entertained with this expression : *I have taught you, my dear flock, for above thirty years how to live, and now in a very short time how to die*; he was as good as his word herein, for within an hour he in the presence of some of them was peaceably dissolved.

This famous man with his Brothers, (a) 1. Nathaniel, bred in Christ Colledge in Cambridge, an excellent Scholar, and solid Preacher, though nothing of his extant besides *Corona Charitatis*, a Sermon at the Funeral of Mr. Fishbourne, living many years at St. Mildreds, a painful and careful Minister, and dying 1638. Dr. Holdsworth most excellently preaching his Funeral Sermon on this Text, *We have this our treasure in Earthen vessels*. 2. Robert, Minister of Lyn. 3. Thomas, Minister of Chester; and Timothy lately Minister at Exeter, are a Confutation of the slander raised upon Clergy-mens Children, it being a question whether they were more happy in their good Father, called commonly the Reverend Vicar of Gislewich, or he in so eminent Sons; Great, though not equally set in conveniently distanced Candlesticks.

One in Cambridge (they are the words of a Cambridge man) being demanded his judgement of an excellent Sermon at the University-Church, returned that it was an uncomfortable, leaving no hope of imitation for such as should succeed him. In this sense must we allow these men uncomfortable men (though the sweetest tempered men in the world) possessing such as shall follow them in time, with a despair to equal them in eminence.

Thus much of this good man is dispersedly publick already by others; something must be added by us who have sate under his Mini-

(a) Father to the Learned, sober, and painful Dr. Christopher Shute, the lively Character of him.



Ministry twenty four years, being Baptized, Chatechized, and Married by him; the title of whose Acquaintance and Friends we as ambitiously affect, as *Fulke Lord Grevill* did that of being Sir *Philip Sidney's* Friend, when he ordered his Memorial should be, *That he was Servant to Queen Elizabeth, Privy-Counsellor to King James, and friend to Sir Philip Sidney.* One he was that would not suffer us to spend our whole time to know what we should be, but to be as careful to be what we knew, bidding us beware of the Ricket-Christianity in head-notions, and Paralletick Religion in lip-labors; that bid us follow our Places to discharge our Consciences, as well as to improve our state; rather to do good than grow rich, injoyning one of us to give judgment, and not sell it; and taking nothing to do an unjust thing, and give nothing to injoy it.

No sin so great he thought as that we felt little, as little want of feeling is a symptom of dying; only the misery is, they that loose feeling in regard of sin, cannot do so in respect of punishment; the less the occasion of sin, the greater the nature of it.

He did endeavor to sweeten Religion by his own conversation, and perswade others to do so, to remove the old calumny, and the new scandal, *Spiritus Calvinianus est Spiritus Melancholicus*, study rather to make thy self fit for employment (was his rule) than to think thy self so, adding against buying of places, that they that grew great by buying, continued so by selling; if a man buys a place he deserves not, he wrongs others, if that he deserves himself; measure your Wealth by your minde, not Estate, was his Citizens rule, and your expence by your Estate, and not his by your Estate, lest while you fear to be thought mean, you become so: Let your thoughts be such to your selves, that you need not be ashamed to have God know them (this was a rule in Devotion) and words such to God as you need not be afraid men should hear them, that the one may not do you harm by an ill habit, nor the other to others by an ill example.

It was his own comfort that he was inwardly sincere, and others benefit that he was outwardly exemplary; his discourse wherein he would neither undertake nor talk much, was rather profitable than curious, not for applause to hear well, but for use to do well.

He asserted the utmost of Christian Liberty (being sensible with *Cardan*, that there was no Superstition so dangerous, as theirs that avoided Superstition) but practised the least of it, not going to the farthest point of lawfulness because (as the *East & West-Indies* meet in a point) that lay upon the borders of unlawfulness, and he that will do all that he may, may do what he ought not; he measured his promises by his ability, and his performances, though to his prejudice, by his promises; an honest man doth not promise more than he means, nor a wise-man more than he is able, though a great Scholar: his greatest knowledge he reckoned that of himself: and though an able man, yet valued it his greatest ability that he conquered himself: he did good as privately as others do evil.

Good

Good counsel, like charity, begins at home, he that will do good upon others, must be good himself, otherwise it is an easier matter to give good counsel, than to follow it.

He would condemn nothing out of humor, nor maintain any thing out of fashion; because, he said, he desired to say nothing that he must recall, and to do nothing that he should repent.

He deferred not the duty he durst not deny, because he reckoned his life by moments, the minute past being irrecoverable, and that to come uncertain, the present only ours: The more men delay repentance, the more work they have to do, and the less time to do it in; his last hour therefore finding him rather willing to go than contented to tarry, having nothing to do but to dye.

He would not suffer us to measure our want of goodness by others store, nor our store of it by others want; for the crooked must be measured by the streight, and not by the more crooked; teaching us to measure Gods blessings, not by our wants, but by our deserts.

He did not wonder at the various effects of the doctrine he taught, any more than at the divers effects of the Physick he would sometimes prescribe, (and he would say that a *good Divine* should have something in him of the *good Physician*) both succeeding according to the capacity of the Patient; for under unprofitableness we should blame not Gods means, but our own hearts; when we profit, we should not thank our own hearts, but God and his means. The way to be long young, is to be old betimes (he said) and the way to live always, was to dye daily; the thoughts of the dissolution of soul and body, which is the natural death, being the best means to prevent the dissolution of soul and body, which is the spiritual death; and death becomes the beginning of a mans happiness, and not the end.

*Consideration* was the main part of his work, and he would have made it the main part of ours; all the evils in the world, he would say, being capable of a prevention by these two words, *quid soci?* And by that which as it was the peculiar faculty, so was the proper happiness of a man. *Reflexion*, and suffering *reason* to check and controul the Appetite, and *faith* to govern reason, when urged much with his stiffness in the points of Obedience and Rebellion. If I did not think these doctrines true (said he) I would never have published them? and since I think they are true, I dare not renounce them: Which puts us in mind of his smart check to Backsliders; If the profession of Religion was not good, why did you enter into it? if it was, why do you not continue in it?

It was an endless thing, he thought, to be solicitous about fame, for that lies in the power of many; a short work to take care of Conscience, for that is in the power of one. Upon some good words bestowed on him by the men of the times, that heard ill, he startled with, *Why? what have I done, that these should speak well of me? Parcat cognatis maculis similis fera.*

Let thy estate serve thy occasions (it was his last words to his Brother) thy occasions, thy self; thy self, thy soul; thy soul, thy God.

R r

To

To take *Resolution* (he urged us to) upon good grounds, and not to forsake them, but upon good reason; prescribing to us a solid judgment, and not fond opinions; and if we maintain opinions, to do it because they are true; and not, because they are ours. Christian Liberty he asserted, and Christian Licentiousness he bewailed.

He would satisfy Nature, and not humor it; stand still, rather than go out of his Calling; slow to chuse a friend, and slower to change him; courteous to all, intimate with a few (saying, our Saviour had many Hearers, but a few Disciples) his acquainted, he reckoned his neighbor; his friend, himself; he scorned no man for his meanness, nor humored any for their wealth; advising young men not to cease to be good Christians, by desiring to be esteemed good Companions. In stead of a *Cato*, set before thee, said he, to Mr. J. S. set before thee a *God*, whose eye is always upon thee, and therefore keep thy eye always upon him; doing nothing to which thou mayest willingly desire Gods absence, or canst not desire his assistance.

He was very earnest with us, to keep this much upon our hearts, that the good we receive is not for our own sake, nor the good we do by our own power. He was unwilling that we should repine at sufferings, as other mens faults, if they be not blessings, it is our own: He saw his own mortality in other mens death, and his own frailty in their sins; so thinking of death, as to be afraid of sin that led to worse; and so reflecting on sins, as not to be afraid of death that led to better. He charged us in the beginning of the times, to make not the best men our rule, for they that in all things follow him that may err, will be sure in some things to fall into error. He compared what he did, with what he suffered, being infinitely taken with this consideration, that he had received more good than he had done, and done more evil than he suffered.

Often repeating to us the saying (as he did recommend to us the solid and safe works) of Bishop *Davenant*, in an Emphatical Prayer, which he made for half a quarter of an hour before he died, reserving (that strength which standers by thought he had lost, when for many days he had not spoke, though not speechless) for his last hour, wherein he thanked God for that his fatherly correction, because in all his life time he never had one heavy affliction, which made him often much suspect with himself, whether he was a true Child of God or no, till that his last sickness.

If I have lived well, I have lived long enough, would he say, to those that were impatient to hear that he should dye; if otherwise, too long; to desire to be here still, is to desire to be still out of heaven. Child, would he say to a friend, never think it too soon to be serious, for it may be too late to put off amendment: with hope of living is to loose eternal life, by presuming on a temporal one. In the beginning of the troubles he much inculcated that rule that we should intend the publick good, as well as our private advantages, because by providing for a mans own particular he may wrong the publick, whereas by effecting good to the community,



munity, a man must do good to himself; whence all creatures do that as *more* good, which is good to the *more*; measuring good not by what it is in it as to us, but by what it is in its self. He thought he should not fear death the last change, that was acquainted with a life so full of changes.

Its pity, he would say to Ladies that came to him, that Beauty which is an ornament, should become a snare; the worst money is that which is spent about fashions, and the worse time (more precious than money) that is employed in Dressing, since God hath made you beautiful in others eyes, let it be your care to be so in his.

At Church he wished them to empty themselves of this world, to be conversant in the next; to shut their eyes, that their ears might be open.

In Neighborhood he would wish them, to love others as themselves, in the kind *unfeigned*; in Friendship to love others as themselves, in the degree *ardently*. Injuries shew that thou art able to revenge, but not willing (lest thou do that injury by incroaching on him to God, which thou complainest of in thy Neighbour:) courtesies shew thou art willing to requite, though not able; if you live not for your selves, but to God; God will not live for himself, but for you. Let your conceit be low, and your desires high, God being able to render your capacity as great, as you know your worth is little.

He would unwillingly converse with a man that would forget himself by an unreasonable anger, or his friend and company by an unseasonable jest.

He loved his Body, which he had common with a Beast, in subordination to his Soul, which he had common with Christ. His words, which were few, went far in his house, but his example further; being, he said, angry for small faults, to prevent greater; and pleased with the least good, to encourage men to do better. He would hear no ill of a friend, nor speak any of an enemy; his rule being, tell nothing of another, that thou wouldst not have told him.

He would come to free Entertainments, and to costly ones; to hospitable, but provident Tables, where that was thought too much for him, that was too much for his friends estate, saying, he is not a friend that expects more than a man is able, and he is not his own friend that doth less; do all like your selves, so that you weaken not your self, nor your estate.

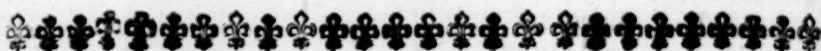
Company, he said, like Climates altered (a) complexions; *It is hard for a good man not to be the worse for bad company, and for bad company to be the better for a good man.*

(a) *Wish the  
forward thou  
shalt learn  
forwardness.*

The poor were sure of relief in his Vestry or House, since it was his common saying, that we cannot with comfort call upon God for our daily Bread, if we denied his poor, that called upon us for our daily Crumbs.

He had in every Sermon, something that suited every condition from the highest to the lowest, and in every Prayer something

Something that suited with every want; his arrows hit where he did not aim, as the Bell clinketh to the foolish as he thinketh; so a Sermon foundeth to a mans ear according to his heart.



THE

# Life and Death

OF

Dr. THOMAS WESTFIELD,

Bishop of Bristol.



Mournful Jeremy of Great Saint Bartholomews, and the powerful Boanerges of Lombard-street, were loving in their lives, and in their death were not divided; the thunder of the one is aptly followed by the showers and tears of the other, who would melt those hearts the other broke. Dr. Westfield (our Gildas, both the Wise and the Querulous, though as he no murmurer, no complainer, impious against God, or uncharitable against Man, complaining without cause, or without measure) but only inveighing against the sins, and bemoaning the sufferings of his time; when he might call some that called themselves Clergy, as Gildas did *Montes malitie*; and the Britains too generally, as the other doth *Atramentum saculi*. (a) Whose Preaching, without a Parable, was mourning to his people; his lips and eyes by a strange Metathesis changing their offices, these out-did the oratory of those (for tears are very vocal) he in the Prophets phrase (b) dropping his words (though soft and silent, yet warm and melting ones) and his doctrine (not in a Metaphor) *distilling* (c) *like the Rain, and descending on his people like Dew*, the Holy Spirit falling on him like the Dove, innocent and mournful) was Native and Scholar (d) of St. Maries in Ely, Scholar and Fellow of Jesus Colledge in Cambridge, born 1573. when two Girls, Agnes Bridges about twenty years of age, and Rachel Pinder about twelve, deceived many Ministers in London, and dying 1644. when few young London Ministers were made use of to Impose upon the whole Nation.

He was taught under (e) Bishop Felton (who was happy in his assistants, two of them being preferred Bishops, and more in his Chaplains, all of them reputed learned and religious men) how to manage a Cure, before he enjoyed one, whence it was his usual observation. 'That (f) Curacies (which young men were so impatient of, though some men when elder maintained them) were 'Nurseries, wherein young, raw, and unexperienced men, that 'could

(a) Luke 7.  
32. We have  
mourned to:  
you, and you  
have not wept.  
(b) Ezek. 30.  
40.  
(c) Deut. 32.  
2.

(d) Where  
At Spight (a  
bad name of a  
good man) was  
his Master.

(e) Dr. Bawls  
and Dr. West  
field, at May  
le Bow in  
Cheapside.  
(f) His obser-  
vation of Cu-  
racies.

could not continue in the University under Learned Tutors and Governors, might finde an University in the Country under grave and sober Pastors, gaining that stock of Learning and Experience in business, by the direction and example of wise men upon *their Charges*, which they might lay out upon *their own*: he found happiness in this world as they that study the Philosophers-Stone, without any desire to finde it: he was neither stupidly ignorant of the Affairs of the world, nor scornfully regardless of his concerns in it, but submissively contented with Gods allotment about it. The *French* are said to have so graceful a behavior, that all postures that they are in, and all attire that they put on, becomes them; this good man became any condition, and every condition became him, *as if he had been born to that alone*. Others affected a more high way of talking than he (which he compared to a Kites high-flying in the Air, that would yet vouchsafe to condescend to a Carrion upon the ground) but he continued in a higher way of living than they; being happy in an humble height whereby he did *truly*, what the Emperor is said *Ironically* to do, *viz. descendere in Cælum*, he could not indure to hear men tell their friends what others said ill of men behinde their backs, it being all one as to go and tell a man what is said of him when he is dead. Let your *prayers* (he would say) *be as frequent as your wants*, and your thanksgiving as your  *blessings*, miss not the *Confession* and *Ab-solution* in publick, unless you have no *sins* to *repent*, or no care to be *forgiven them*: Think not the worse of the Ordinance of God for the sins of the Administrator; those that are ill themselves, may through Gods blessing (that is not confined to the person, but to the thing) be Instruments of good to others: It was our Saviours rule, *Do as they say*: the Stone sheweth the way that cannot stir in it, and the Bell calleth others to Church that heareth not it self. A sickly Physician may *Cure*, and a loose Divine may *Save*, acquaint your selves rather with Gods Commandments than his Decrees, and conclude thy Salvation rather from a diligent observing of Gods Revealed will, than a curious search into his secret one.

His Advice.

When people pleaded Conscience for known sin, he would say, It was sad when the greatest restraining from sin was the great pretence to it, and tell them their Conscience was not their *rule*, but their guide, so far only can Conscience *justifie* our actions, as it is its self *justified* by his word.

He was to the last, he said, contented to live, and yet desirous to dye; his little saying he called it, was, let it be your first care to be good to your selves, and your next, to make others so. Let it trouble you more to do a fault than to hear of it, being more sorry that it is true, than that it is known; never think to be free from censures, or faulty, while thy Neighbors and thy self are but men.

He was the man that received no Opinion upon Credit, and vented none upon Discontent, embracing Doctrines that might save, rather than fancies that might raise him: Speaking what he thought,



thought, not what others (though good men, yet but men) said; who, he said, should be his Copies no longer than they agreed with the Original. The man that entertained whatever God sent *thankfully*, and did whatever God commanded *cheerfully*, that spared no mans sins for the persons sake, nor reflected on no mans person for his sins sake; "That feared more to do ill, than to suffer it: the Author of this rule, fear to do any thing against that "God whom thou lovest, and thou wilt not love to do any thing "against that God whom thou fearest.

He did not easily entertain Friendship with a man without considerable Acquaintance, nor easily part with a Friend he had entertained without a very great fault: he would say that he must have no friend, that would have a friend with no fault.

Every man, though his Adversary, was his Neighbor that needed him.

How much pleased was he to hear another comended! how much more, if he had occasion to commend him himself: the first he would do without repining, and the second without detracting.

He forgave many that he said he must reprove, because shewing them their fault, was instructing them in their duty; never loving a man the less for an injury, though trusting him less, being thoroughly satisfied when the party was thoroughly sorry. It was, he said, common to him with God to suffer injuries, to exercise his patience, therefore it should be proper to him as it was to God to forgive them, to exercise his Charity. In fine, a good man he was, without noise; a provident man, without perplexity, merry without lightness, grave without morosity, bountiful without waste.

These and many other his good virtues, recommended him first to *Hornsey* near *London*, and his faithfulness and success there opened his way to *St. Bartholomews* the Great in *London*, as his prudence and gravity did to the Arch-Deaconry of *S. Albans* in *Hertfordshire*, and his worthy managment of these inferior Places and Offices, purchased to him the good degree of a Bishoprick, and that at *Bristol*, which was offered him *Anno 1616.* to maintain him, and then refused by him; because, he said, he wanted not subsistence: and again *1641.* that he might maintain it, and then accepted, because Episcopacy wanted such a devout and well-reputed man to support it. For when his Majesty was resolved to chuse his new Bishops *1641.* out of the most sound for judgement, and unblameable for conversation, the Learned Dr. *Prideaux* Kings Professor of Divinity at *Oxford*, for the good repute, his painful and learned Lectures procured him at home and abroad, was made Bishop of *Worcester*; Dr. *Winniffe* Dean of *St. Pauls*, for his Gravity, Learning, and Moderation, Bishop of *Lincoln*; Dr. *Brownrigge* Master of *Catherine Hall*, for quick and solid parts in Disputing and Preaching, Bishop of *Exeter*; Dr. *King* Arch-Deacon of *Colchester* for his general accomplishments as an obliging Gentleman, a great Scholar, a devout Christian, an incomparable Preacher, a Generous, Liberal,

Liberal, and Hospitable Clergy-man, the pious and popular Son of a pious and popular Father, Doctor *John King* Bishop of London.

Dr. *John Westfield* for many years the painful and profitable Preacher of Great St. *Bartholomews* London, Bishop of *Bristol*:  
 " Surely, to use the words of the Historians, *Si urbi defensa fuisset,*  
 " *his dextris,* if Divine Providence had appointed that Episcopacy should have stood at that time, more probable persons could  
 " not have been picked out of *England*, envy and malice might  
 " feed upon their own flesh, their teeth finding nothing in the  
 " foresaid elects to fasten upon. But Episcopacy was so far from  
 " faring the better for them, that they fared the worse for it; In-  
 " somuch that many who loved them much in their Gowns, did  
 " not at all like them in their Rockets. Nothing was thought too  
 much for him by the Earl of *Holland*, and other Persons of Quality before the troubles, and nothing too little since: To disturb his Devotion they removed and burnt the Rails he had set about the Lords-Table: to interrupt his quiet, they made him sue for his right, who had for many years not known what it was to ask it; they who were glad formerly to converse with him in their Houses, would not have Communion with him at Church; and he whose tears and natural perswasive faculty, (for Bishop *King* said he was born an Orator) was reckoned powerful and heart-searching preaching, was neglected as the formal man of the dead Letter.

He preached the first Latine Sermon at the Erection of *Sion* Colledge upon this Text, *Benedic Sioni Domine*: and the last English Sermon at a Visitation upon this Text, *For Sions sake I will not hold my peace*; he used often the story of Mr. *Dods* being strangely moved at midnight without any reason in the world to visit a Neighbor, to whom when he said he was come, but knew not why, the Neighbor answered; *You know not why you came, but God doth that sent you; for I was but just now under a temptation to make away my self*; and he applied it thus, that he would never go to visit any out of Complement but Conscience, looking up to God that he might bless his presence in the Family whether he went to rebuke the temptations any of the people thereof might lie under. As he made not that wearisom which should be welcome by the tediousness of his Sermons, never standing above his Glass (which he said was Mr. *Robert Boltons* way) nor keeping a Glass unless upon an extraordinary occasion above a quarter of an hour, so he made not that common which should be precious by the courseness, or cursoriness of them; he never offered God or his people what cost him nothing, being (unless surprized to an extempore performance, for which he desires to be rather excused than commended) of *Demosthenes* his minde, who never spoke what he had not studied, being wont to say, *That he shewed how he honored and revered the people of Athens, because he was careful what he spake to them*; desiring to admire rather than imitate them who made preaching their nature, and could discourse Sermons. It cost

cost him as much pains to set his own Sermon on his heart (that he might speak to the hearts of the people) as it did to get them into his head : he that speaks from his belly (called *Ventri loquens*) seems to be another at further distance which whispers ; and when a man speaketh from the heart, the speech seems to come from one at distance, and that is God.

He kept up all Ordinances, Prayers, Sermons, and Sacraments in equal esteem, as *Scipio* in a Controversie between two who should have the scaling Crown due to him that first climbed the walls, gives it to them both, knowing that they both got up the wall together.

Especially taking care of Catechizing (priding him self as much as *Luther* did in this Character, *Discipulus Catechismi*) that men studying the dark corners of Divinity, might not lose themselves in the beaten Road of it ; looking upon Catechizing as the way of settling Religion at first, and maintaining it still.

Our Saviour is observed not to preach against Idolatry, Usury, Sabbath-breaking, among the Jews, because not so dangerous in an age wherein, saith one, *Iniquity was spun with a finer thread* : but against spiritual pride and hypocrisie ; this his Servant connived not at Debauchery, the confessed, bewailed, and lamented sins of one part of the Nation, but was very severe against Sacriledge, Disobedience, Curiosity, and Hypocrisie, the maintained sins of the other : Mens Consciences, he said, flew in their faces for the one, and would reform them, but their Consciences were made parties for the other, and would *harden* them. Those sins he said were to be preached against, that were grown into so much reputation as to be preached for : He looked upon it as equally impertinent to confute an old Heresie which time had confuted, and to spend time in reproving those sins which every ones heart reproved him for. He *read much*, but orderly (drawing up his notions as the King of *Sweden* used to do his men, not above six deep, because he would not have them lie in useles Clusters, but so that every particular might be drawn into Service ; ) but meditated *more*, dispiriting his Books into himself. He was glad to go from *London* to *Bristol* to avoid the tumults, but he was gladder to be translated from *Bristol* to Heaven, quite heart-broken with the Rebellion.

He never, though almost fifty years a Preacher, went up a Pulpit, but as *Luther* said, he trembled ; such an awe and reverence of God was upon his heart : he preached but once before the King at *Oxford*, and he fainted ; so great his modesty before men, that gracious Prince (under whom it was encouragement enough to be a good Divine) speaking to the people to pray for him, for he said, *It might be any mans Case*, and wishing him to retire, saying, he was a good man, and he would with patience wait for him, as he did, untill the good Bishop being a little refreshed, came up again and preached the best Sermon, and the last that ever he made. What good opinion the Parliament, as it was called, had of him, though not over-fond of Bishops, appears by the insuing Order, which



with the following particulars are transcribed from his Daughter Elizabeths Mouth and Papers.

*The Thirteenth of May 1643. from the Committee of Lords and Commons for Sequestration of Delinquents Estates.*

Upon Information in behalf of the Bishop of *Bristol*, that his Tenants refuse to pay him his Rents, It is ordered by the Committee that all Profits of his Bishoprick be restored to him, and a safe Conduct be granted him to pass with his Family to *Bristol*, being himself of great age, and a person of great Learning and Merit.

*Jo. Wylde.*

About the midst of his Life he had a terrible Sicknes, so that he thought (to use his own expression in his Diary) that God would put out the Candle of his life, though he was pleased only to snuff it. By his Will, (the true Copy whereof I have) he desired to be buried in his Cathedral Church, near the Tomb of *Paul Bush*, the first Bishop thereof; and as for my worldly Goods, (Reader, they are his own words in his Will) which (as the times now are) I know not well where they be, nor what they are; I give and bequeath them all to my dear Wife *Elizabeth*, &c. he protested himself on his death-bed a true Protestant of the Church of *England*, and dying *Junii* 28. 1644. lyeth buried, according to his own desire above-mentioned, with this Inscription.

*Hic jacet Thomas Westfield, S. T. D.*

*Episcoporum Infimus, peccatorum primus.*

*Obiit 25 Junii, Anno MDCXLIV.*

*Senio & maiore confectus.*

*Tu Lector (Quisquis es) Vale & Respice.*

*Epitaphium ipse sibi dictavit vivus.*

*Monumentum Uxor Maestissima*

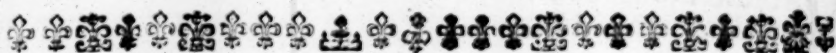
*Elizabeth Westfield.*

*Marito Desideratissimo posuit superstes.*

Thus leaving such as survived him to see more sorrow, and feel more misery, he was seasonably taken away from the evil to come, and according to the *Anagram* made on him by his Daughter,

Thomas Westfield,  
*I Dwell the most safe.*

Enjoying all happiness, and possessing the reward of his pains, who converted many, and confirmed more by his constancy in his Calling.



THE  
Life and Death

OF

The Right Honourable,  
ROBERT Earl of LINDSEY.

**F**ind in the Observations upon the States-men and Favorites of *England*, this honorable person thus consecrated to Immortality.

He and his whole Family (I know not whether more pious, or more valiant; whether more renowned abroad as Confessors for their Religion, or at home as Champions for their Country) have been in this last Age an Ornament or Defence to the Crown, equally revered by the Subjects of it, and honored by the Sovereigns.

This honorable Lords Ancestors were *Richard Birtue*, and *Katherine Ducthels of Suffolk*, so eminently known for their *patience* and *constancy* in suffering for Religion in *Q. Maries* days in the *Palatinate*: His Father was *Peregrine Bertue* (in his Mothers right Lord *Willoughby of Fresby*, so famous for his *valour*, *success*, and *conduct* in acting for Religion in *Queen Elizabeths* time, when Commander in Chief, 1. Of the second Army of five, that the Queen sent to aid the French King. 2. Of the third, fourth, and fifth Brigade, she bestowed on the assistance of the Dutch; and of the Garrison she intrusted with the keeping of *Berwick*, and the Borders. The stout Soldier, that brooking not the assiduity and obsequiousness of the Court, was wont to say, *That he was none of the Reptilia, which could creepon the ground; and that a Court became a Souldier of good skill, and a great spirit, as a Bed of Down would one of the Tower Lyons.* That undaunted man, who when an insulting challenge surprized him, a Bed of the Gout, returned this answer, *That although he was lame of his Hands and Feet, yet he would meet him with a piece of a Rapier in his Teeth*: That Hero, who taking a choice Gennet managed for the war, and intended a Present to the King of *Spain*, and being importuned by the *spanish* General to return it, with an overture of his own choice, whether a 1000*l.* down, or 100*l.* a year during his life for it? made this magnanimous answer, *That if it had been a Commander, he would have freely sent it back; but being an Horse, he loved him as well as the King of Spain, and would keep him.*

That

That useful man, to whom the Queen her self writ this Letter with her own hand.

*Good Peregrine,*

**V**VE are not a little glad that by your Journey, you have received such good fruit of amendment; especially, when we consider how great a vexation it is to a mind devoted to Actions and Honor, to be restrained by any indisposition of body, from following those courses which to your own reputation, and our great satisfaction, you have formerly performed.

And therefore, as we must now (out of our desire of your well-doing) chiefly injoin you to an especial care, to increase and continue your health, which must give life to all your best endeavors; so we must next as seriously recommend to you this consideration, That in these times, when there is such appearance, that we shall have the trial of our best and noble Subjects, you seem not to affect the satisfaction of your own private Contentation, beyond the attending on that which nature and duty challengeth from all persons of your quality and profession. For if necessarily (your health of body being recovered) you should Elloigne your self by residence there from those employments, whereof we shall have too good store; you shall not so much amend the state of your body, as happily you shall call in question the reputation of your mind and judgment; even in the opinion of those that love you, and are best acquainted with your disposition and discretion.

Interpret this our plainness, we pray you, to our extraordinary Estimation of you; for it is not common with us to deal so freely with many; and believe that you shall ever finde us both ready and willing in all occasions to yeild you the fruits of that interest, which your endeavors have purchased for you in our opinion and estimation; not doubting, but when you have with moderation made trial of the success of these your sundry Peregrinations, you will finde as great comfort to spend your days at home, as heretofore you have done. Of which we do wish you full measure, howsoever you shall have cause of abode or return.

Given under our Signet, at our Manor of *Nonfuch* the 7. of October 1594. in the 37th year of our Reign.

*Your most loving Sovereign,*

E. R.

Heir our Noble-man was to his Fathers spirit, as well as honor, being none of those degenerate Noble-men, that are like their Fathers Tombs, rather than their Off-spring, carved over outwardly with honorable Titles, and empty within of any thing but dirt and corruption; but the happiest of all the four Actors on the Stage of Honor, viz. the *Beginners*, the *Advancers*, the *Continners*, and the *Ruinors*; raising his House, illustrious already, to an higher



phere among the Stars of the first magnitude, and keeping the noble stream of his blood as far from its fall, as he found it from its fountain.

He was born *December 16. 1572. at London*, the great Father, like *Paulus Æmilius*, being amazed with three glad tidings at a time; the Taking of *Bellefont* by his Regiment, the Routing of the Duke of *Guise* his Guards by his Brigades, and the Birth of his sprightly Son by his Wife.

Queen *Elizabeth* would needs be God-mother to the Young General, as she called him, and the Earls of *Essex*, and *Leicester* God-fathers, Christening him *Robert*, (a name she observed happy in Souldiers and State-men, as (a) *Henry* was in Kings; *John* in Divines, *Edward* in Lawyers, *Elizabeth* in Queens, *William* in Physicians, *Edward* and *Francis* in Scholars and Politicians) and (b) in joyn-ing a tryal of his temper, as *Pharaoh* did that of *Moses*, before discretion might be dissembled, when he discovered more inclination to the Armor than to the Gown, being manly in his very Guggaws and Rattles; and almost with *Scanderbeg*, calling the very first word he spake for a Sword; and being once by Sir *W. Raleigh* offered the same choice that *Achilles* was by *Ulysses*, that is, the softer Fairings of *Pictures*, *little Books*, &c. and those more severe, of *little Swords*, *Pistols*, he betrayed an Earls manhood by his choice of the latter, laying hold the first thing when Gentlemen came to the House, upon their *Sword* and *Dagger*.

(a) Dr. Heylin observes that it hath been a fatal Letter to England.  
(b) His inclination.

His Education.

But since (as he would say) he was followed by a Set of Masters that disposed of all his hours at home, and an excellent Tutor that managed his time in the University; and since the humor of the three Sovereigns he lived under (and the temper of the Prince is a great rule for the accomplishments of the Nobility) was knowing and learned, Queen *Elizabeth* for soft and smooth Poetry, Oratory, and History; King *James* for Various, Judicious, and indeed general Skill; and King *Charles* for all Useful, Weighty, and Accurate Knowledge, he was forced to look into his Books. He chose the more manly part of Learning, as *History*, to furnish his experience with the wisdom of age, without its wrinkles or infirmities; *Mathematicks*, to regulate his conduct; *Heraldry*, to understand his own and others interests; and *Geography*, to guide his Marches, Assaults, Battalies, &c. *Physick*, to understand his own body; *Law*, to keep his Neighbors quiet; *Religion*, to accommodate his Meditations; *Divinity*, said *Richliu*, is the only stay of retired thoughts, and more pleasant and various studies for discourse; blessing God usually for these benefits of his Education, viz.

Thirteen benefits of a good Education.

1. That he understood the worth of his nature.
2. That he was taught the design of the world, and time of Gods continuing and governing both.
3. That he had considered the best and the worst examples, with the successes of both.
4. That he had learned the consequence, both of a peaceable and a disturbed conscience.
5. That he had looked beyond the frailty of life, and fixed to solid rules, made up of integrity and honor.
6. That he had been inured to govern his desires within the limits of his capacity

city and modesty, and so to be Master of an equal, and an even spirit. 7. That he had attained an habit of Jealousie (which put him upon the examination of the end, bottom, ground, and circumstances of all affairs that came before him) that is, indeed of prudence. 8. That he had freed himself from the observances, opinions, and customs, that prevailed with mankind, in order to the more vigorous prosecution of the noble design, and seepe. which, 10. he had proposed to himself. 11. That he resolved to dispose of *time past*, to *reflection* and *observation*; *time present*, to *duty*; and *time to come*, to *providence*. 12. That he could rest in no pleasure or injoyment that was *superficial*. 13. That according to the *Arabick* Proverb in *Drusius*, he could be so wise as to give every thing its due estimation.

Much of his accomplishments he owed to his Fathers well-disciplined House, more to the strict University, more than that, to a sober and manly Court; more yet, to his four years Travels; and most of all, to his undertakings in the *Low Countries*; where (a) his entertainments were free and noble, his carriage towards Officers and Souldiers obliging, especially those of his own Country; his Engagements in every Action and Council remarkable, his Designs on the Enemy restless, and his Assaults forward, being with the first generally at a Breach or Pass; thrice Unhorsed, but never daunted before (b) *Newport*. His courage growing from his dangers, seldom using a Bed abroad, and having little use of it (as sleeping but four hours a night usually) at home; hardening thereby his body, and knitting his soul.

The first Expedition wherein he appeared, was in the Company of the Earls of *Essex* and *Nottingham* to *Cales*, where his great spirit was so impatient of delay, that when it was Voted they should set upon the Town and Ships, he and the Earl of *Essex* threw up their Caps, and were so forward, that he was Knighted in the Market-place; where he said, *An old Woman with a Stone knocked down the Esquire, and the General commanded him to rise a Knight*.

His next adventure was with Sir *Thomas Vere* to *Brill*, where he bestowed his time in observing the exact way of modern and regular Fortification.

His third Expedition was (with *Gilbert Talbot* Earl of *Shrewsbury*, then Ambassador) to make observation upon the Renowned French King, *H. 4.* and his Court (the safest and most useful travelling, is in an Ambassadors Company, and the best places to travel in is *Holland*, to see all the world, and *France* to see any part of it.) Whence he stepped to see the siege of *Amiens* so honorably managed by Sir *John Baskerville*, and Sir *Arthur Savage*.

His fourth fallly was (after a Voyage with the Earl of *Cumberland*, to take the *Spanish* *Cricketes* at *Porto Rico*) with the Northern Ambassadors, the Lord *Zouch* and Dr. *Perkins*, to view the strength, Interest, and Alliance of the *Danes*, *Swedes*, *Muscovians*, &c. and upon his return, a short journey after the Earl of *Essex*, to see the obstructions to, and the benefits of the Conquest of *Ireland*.

And

(a) His carriage abroad.

(b) At that battle where at 1500. Eng. ish under Sir Hor. and Sir F. Vere, every man was hurt.

And the last Voyage under Queen *Elizabeth*, was with his Country-men Sir *Richard Leveson*, and Sir *William Mounson*, to take the great *Caricke* worth 1000000 Crowns, in the very sight of the *Spanish Fleet*, and under their Castle, to the great lofs of the *Spaniards*, but the infinite advantage of the English, who were looked upon now as a people to be feared, not to be invaded; thus diverting the power of *Spain*, that ever and anon threatened us, to defend itself.

Upon King *James* his arrival, he took a private journey to view the Interests, Rarities, Politicks, Magnificences, and the Designs of *Italy*, to prepare himself with the more advantage to wait on the Earl of *Nottingham*, in the splendid Ambassie to the slow and reserved Court of *Spain*, whence after a view of the famous siege of *Ostend*, he returned to be one of the Knights of the Bath at the Installation of *Charles Duke of York*, afterwards King of *England*.

And so during the peaceable Reign of King *James*, the accomplished Lord settled in *Lincoln-shire*, attended as was occasion, 1. The Parliament with very useful suggestions in the three points he spake most to, viz. *Plantations, Trade, the Draining of the Fens*, with other Improvements of our Country and Commodities. 2. The Court upon Solemn times with a grave and exemplary aspect and presence. 3. The Courts of Justice, reckoning the meanest service of Justice (not too low for his Lordship, which was high enough for a King) in his Country with tried Arts of Government, severe proceedings against Idleness and dissoluteness; several ways to employ and enrich his Neighbors, and wholesome orders for the execution of Laws. And 4. appearing at home, sometime at half-light, sometimes like himself, as Affairs required; improving his Estate as formerly, by saving expences, and gaining experience in travel. So now by *Rich Matches*, equally advancing his Revenue and Honor. 2. By thrifty management. 3. Noble Traffick, he having learned at *Florence* and *Venice*, that Merchandise is consistent with Nobility, and that the *Stamely* is no stain to the *Scarlet Robe*: and a due improvement of his Estate, with due encouragement to his Tenants, whose thriving was his security as well as honor, and tender regard of his Neighbors; disdaining as much to offer an injury to those beneath him, as he did to receive one from those above him.

Such his tenderness of the poor that thronged about his doors, as if his house had been then, what it was formerly, an *Hospital*, the Neighbor Gentry complaining of him merrily, as Queen *Elizabeth* did of *F. Russel*, the second Earl of *Bedford*, That he made all the beggars: Such the exactness of his pay and word to all he dealt with, On mine Honor, was the best assurance from him in the world. Such the good Government and civility of his Family, a Colledge rather than a Palace, where the Neighborhood were bred, rather than hired; and taught to command themselves, by serving him.

So great his care against Inclosures: Whereas no grass groweth where the Grand Seigniors horse sets his foot, so nothing but grass grows, where some, rather great than good men set their evil, but power-



powerful eyes : His House-keeping so noble, having his fish (especially Pikes, of which he would say (it being the Water-Tyrant that destroyed more fish than it was worth) that it was the costliest dish at his Table, a dish of more State than Profit) his (a) Fowl, his Beef, Mutton, Venison, and Corn of his own.

So happy his way of ending Controversies among his Neighbors, and consequently so many ways did he serve, support, and sweeten the *Government*, that he was created Earl of (b) *Lindsey* 1626. and after the ill success of the Lord *Wimbleton*, and the Earl of *Essex*, and the Duke of *Buckingham*, as a man reserved for hazards and extremities, he (when all men stood amazed, expecting upon what great Person the Dukes Command at Sea should be conferred) was pitched upon, as Commander in Chief of the Fleet: (making up in Gallantry, Courage and Experience, what he wanted in Presence ; his contracted worth was the more vigorous, little Load-stones do in proportion draw a greater quantity of Steel, than those that be far greater, because their Poles are nearer together, and their virtue more united) towards which place Sept. 8. 1628. from *Portsmouth*, arriving at the Bar of the Haven, with reasonable speed of Wind and Weather, which though fortified by Cardinal *Richieu's* monstrous Boomes, Chains, and Barracado's, exceeding all Narration and History, he bravely attempted passing the Out-works and Bulwarks, to the very mouth of the Haven, untill a cross-winde returned them foul one upon another, from which great dangers and greater service, he brought off the Fleet with a retreat as honorable as *Conquest*, that the effect of Conduct and *Prudence*, and this of *Fortune*.

1630. He was admitted of the most Noble Order of the Garter, and one of his Majesties most Honorable Privy-Council, and in right of his Ancient Family, Lord High Chamberlain of *England*.

1631. Upon the Trial of a Combate between *Donald Rey*, and *David Ramsay*, he was constituted Lord High-Constable of *England* for the day.

1635. He is Commander in Chief of forty sail, assisted by the Vice-Admiral, the Earl of *Essex*, to secure the Kingdoms Interest, Trade, and Honor in the narrow Seas, against all Pyrates and Pretenders that either Invaded our Rights by the (c) *Pen*, or might incroach upon them with the *Sword*.

And in the years 1637, 1638, 1639, 1640, 1641. when he had looked through the whole Plot of the Conspirators on the one hand, and comprehended the gracious Overtures and design of his Majesty on the other ; when the Expedients he offered were neglected, the warnings he gave of the consequence of such proceedings slighted, the earnest Arguments he urged publickly and privately were not regarded, and all the Interest and Obligation he had in the *Conspirators* forgotten ; withdrew after his Majesty, that he might not seem to countenance those courses by his presence, which he could not hinder, being not able to stop the Current of the *tumults*, he was resolved not to seem to approve it : but followed

(a) *Lincolnshire being the nursery of England.*

(b) *The third part of Lincolnshire.*

(c) *As the Dutch did by Grotius his Mare Liberum.*

lowed his Royal Master to *York* to enjoy the freedom of his *Conscience*; where we finde him among other Noble Persons attesting under their hands his *Majesties* averfeness to *War*, as long as there was any hope of *Peace*; and when neither He, nor any of his Loyal Subjects, when neither Law nor Religion, neither Church nor State could be secured from the highest violations and prophana-tions men could offer, or Christians endure without a War, and the King not having his Sword in vain, but drawing it for a terror to evil doers, and an encouragement to them that did well: He, and his Son the Lord Willoughby of Eresby, afterwards Earl of *Lindsey*, first joyned with the rest of the Nobility in a Protestation of their resolution, according to their Duty and Allegiance, to stand by his Majesty in the maintenance of the Established Laws and Religion with their Lives and Fortunes, and accordingly raised the Countreys of *Lincoln*, *Nottingham*, &c. as his retainers in love and observance, to whom the holding up of his hand was the displaying of a Banner, as other Honorable and Loyal Persons did o-ther parts of *England*, untill his Majesty with an incredible diligence and prudence up and down the Kingdom, discovered to the deluded people his own worth; deserving not only their reverence, but also their Lives and Fortunes; encouraging the good with his discourses, exciting the fearful by his example, concealing the Imperfections of his Friends, but always praying their virtues, and prevailing upon all, not too guilty or too much debauched, so far as to raise an Army that amazed his Enemies (who had represented him such a Prodigy of Folly and Vice, that they could not imagine any person of Prudence or Conscience would appear in his service, expecting every day when deserted by all as a Monster, he should in Chains deliver himself up to the Com-mands of the Parliament) and surprized even his Friends, who despaired that ever he should be able to defend their Estates, Lives, or Liberties by a War, who to make his people happy (if they had not despised their own mercies) had (by passing Acts against his own Power to Impress Souldiers, his right in Tonnage and Poundage,, the Stannary Courts, Clerk of the Market, the Presidial Court in the North, and Marches of *Wales*) deprived him-self of means to manage, viz. of a Revenue, without which no Discipline in an Army, as without Discipline no Victory by it; and who esteemed it an equal misery to expose his people to a War, and himself to ruine.

Yet an Army, by the large Contributions and extraordinary endeavors of this Noble Lord, and other Honorable persons, to be be mentioned in due time, which being under several, who could abide no Equal, as none of them could endure a Superior; having no Chief, or indeed being all Chiefs, the Swarm wanted a Master-Bee, a Supream Commander, who should awe them all into obedi-ence. 'It was observed by *Livy*, that in the great Battel (the Cri-tical day of the worlds Empire) betwixt *Hannibal* and *Scipio*, that 'the Shouts of *Hannibals* Army was weak, the voices disagreeing, 'as consisting of divers Languages; and the shouting of the *Romans* 'far more terrible, as being all as one voice. When

When they, who agreed in few other particulars, conspired in this, that the Earl of *Lindsey* pitched upon as Lord General of the Army by his Majesty, was an expedient worthy the choice, and prudence of a Prince, to command and train a fresh Army, to credit and satisfy a suspecting people, when they saw the Kings Cause managed by persons of such Integrity, Popularity, and Honor, as they could trust their own with.

In which Command, his first service was the drawing up of Articles for Discipline to be observed by the Army, wherein he took care,

1. Of *Piety*, as the true ground of Prowess.
2. Of *chastity*, remembering how *Zisca* intangled his enem is by commanding so many thousand Women, to cast their Kercheifs and Partlets on the ground, wherein the other Army were caught by the Spurs, and ensnared: Little hopes that they will play the Men, who are overcome by Women.
3. *Civility*, that he might win the Country, in order to the reducing of the Faction; it being sad to raise more enemies by boisterousness in their Marches and Quarters, than they engaged by their Valour in the Field, so increasing daily the many-headed *Hydra*.
4. *Sobriety*, without which, he said, the Engagement would prove a Revel, and not a War; and besides the scandal, render the best Army unfit, either for Council or Action, and uncapable of meeting with a sober enemies active designs, much less of carrying on any of their own; so loosing the great advantages of war, as *G. Adolphus* called them, *Surprizes*.

Next the Discipline of the Army, he took care of their numbers (a great Army being not easily manageable, and the Commands of the General cool and loose some virtue, in passing so long a journey through so many,) and next, that of their suitableness and agreeableness one with another; and after that, of their order, that they might help one another as an Army, rather than hinder one another as a Croud; and then their Provision and Pay, that they might not range for Necessaries, when they should fight for Victory. Thirty thousand men, as brave *Gonzaga* said, thus disciplined, and thus accommodated, are the best Army, as being as good as a *Feast*, and far better than a *Surfeit*.

In the Head of this Army a foot, with a Pike in his Hand (having trained up his Souldiers by Skirmishes, before he brought them to Battle) he appeared at *Edge-hill*, Octob. 23. 1642. too prodigal of his Person, which was not only to fill one Place, but to inspire and guide the whole Army. But that it is a Maxime of the Duke of *Roan*, That never great person performed great undertaking, but by making war in person; nor failed, but by doing it by his Lieutenants: Here rather oppressed with number, than conquered by prowess, opposing his single Regiment to a whole Brigade, and his Person to a whole Company, after eighteen wounds, passages enough to let out any soul out of a body above sixty, but that great one of the Earl of *Lindsey*, he was forced to yield himself, first to the nume-



rous Enemies about him, and next day, being hardly used, to the Enemy, Death; his Side winning the day, and loosing the Sun that made it.

*Upon Edgehill the Noble Lindsey di'd,  
Whilst Victory lay bleeding by his side.*

At Edgehill that was true of him and his Country-men, the Loyal Gentry of *Lincoln-shire*, that was observed of *Cataline* and his followers. That they covered the same place with their Corps when dead; where they stood in the Fight, whilst living.

This was the Noble Lord, that pursued twelve *French* Vessels, in his own single one, to their Haven, heated at once with anger and shame. He of whom it is said, that when the Duke of *Buckingham* returning from the *Isle of Rhee*, was told by his Majesty, That the neglect of his *Releif*, must lodge on his friend, and confident *Holland*. He acknowledged, That indeed he had very affectionately intrusted him in ordinary affairs, but never had him in such an esteem, as to second him in armes, that place being more proper for my Lord of *Lindsey*; whose judgement of that expedition was, that it was *Friendship in Earnest, and War in Jest*.

He, who when all men were amazed at the Dukes fall, was assigned his successor: 'And certainly, saith one there present, he 'was a man of no likely Presence, but of considerable experience 'by his former Expeditions; and one that to the last of his life 'made good his Faith with gallantry and courage, notwithstanding 'his ill success (the times fate rather than his.

*Heros (O Stratiarcha) tuo qui funere vitam,  
Expiraturi renovas nesunere regni  
(Ut cum sanguineo sol declinavere axe;  
Clavrior ego fulgor succedit olympto,  
Inter mavortis densata tonitrua, quanti  
Cordis erat; majore ferens quam mente ferini  
Par Decio sacrum occumbens generale, Cadendi  
Certus, at occasu recidit certior ortus:  
Confirmans Actis Pompeii Dicta Britannis.  
Nunc opus est ut stem, non est opus ipse superstem  
Solus erat clypeus virtus; Hac Agide major,  
Enecuit totas etiam sine Gorgone turmas;  
Eusta Polymniadis nostri sed Palma Coronat  
Dumque jacet victus victici morte triumphat:  
Sic ubi succumbunt arces, savitur in omnes  
Subiectos ubicunque lares, spargantque ruinam.  
Exemplo tamen usque viget; Dux ante secundi  
Jam belli Genius, devoto in milite pugnax:  
Quippe animant manes sociorum Corda; viroque  
Mens uno vixit, vivit, nunc umbra viri itim.*

T H E

# Life and Death

Of the Right Honorable,

MOUNTAGUE, *Earl of* LINDSEY,

Son and and Heir of

ROBERT, *Earl of* LINDSEY.

L Ove is as strong as Death, both when it descends, as it was in the Duke of *Chastillions* Case, who ventured his own life through twenty thousand men to rescue his Son; and this noble Lord, who observing his great Father, like to be lost in a Croud, rather than an Army, took with him not so many as he desired, but so many as he could finde about him, either to rescue the noble Lord, or to perish with him; made an attempt worthy his Relation and Cause, through three thousand men, wherein, when he could not save his dear Father, he was taken with him, and after his death so valued by his Majesty, that he sent a Trumpet immediately to exchange him for the Lord *Saint-Johns*, Earl of *Eulibrook*; and so esteemed on by the enemy, that they would not part with him for all their Prisoners taken by his Majesty; so true was that observation of his Majesty, *That he sought Gold to Dirt.*

His education happy, as he used to observe himself, in six things

1. The example of a wise and good Father.
2. The Learning and Experience of discreet and knowing Tutors, whom he mentioned with no less honor than *Aristotle* was remembered by *Alexander*, who equalled him that gave him Education, with his Father that gave him Being; or his Master, by *Augustus*, who gave him so honorable an Interment; or his Tutor, by *M. Antonius*, who erected him a Statue; or *Ansonius*, by *Gratian*, who made him Consul.
3. Travel and Observation, which fixed those notions in his minde, that lay so loose in others.
4. Hardship and Patience, to which he was used in a way of choice, when he travelled abroad; that he might use it in a way of necessity, if there were occasion at home.
5. Good and useful Company, generally above, seldom beneath himself; knowing that gold in the same Pocket with silver, loseth both of its colour and weight.

*One passage concerning him is very remarkable, viz. That a Lecturer being maintained by his Sequestered Land, and upon some trouble of conscience offering to restore to him what he had gotten by it, had this answer, That if he was so conscientious as to make restitution, he would be so noble as to give it him, being unwilling to maintain a good work, as those that Sequestered him.*

6. An Inquisitive Nature, not contented with the superficial and narrow notions others acquiesced in, from Tradition and Authors, but with a large soul, enquiring after such an account of things, as was derived immediately and genuinely from the nature of the things themselves. Happy in observing that rule *nequaquam credere*, remember to distrust, and wishing heartily for a systeme of principles, gathered by observation and experience upon the systeme of nature.

The result of these and other advantages, was a competent skill in Arts (especially Philosophy, Mathematicks, Physick, and the two parts belonging to it, Chirurgery and Botanism; or a great skill and insight in Herbs and Flowers) and Arms; this accomplishing him for *publick Service*, and the other being the satisfaction and ornament of his *private Life*; the one being gained by experience in the *Low-Country Wars*, where he learned in the time of our peace, what rendered him serviceable in the time of our war; the other by severe study, weighing observations and good discourse.

His converse gave the world a singular pattern of harmless and inoffensive mirth, of a nobleness, not made up of fine Cloaths and Courtship; a sweetness and familiarity, that at once gained love, and preserved respect; a grandeur and nobility safe in its own worth, not needing to maintain it self by a jealous and morose distance; the confirmed goodness of his youth, not only guarding his minde from the temptation to vice, but securing his fame too from the very suspicion of it. So out-stripping in wisdom, temperance, and fortitude, not only what others did, but even what they wrote, being as good in *reality* as in *pretence*; to which he added this unusual glory, that since there was but a small partition between the Kings of *Juda's* beds and the *Altar*, through which, they said, *David* had a secret passage; arguing the nearness there should be between Religion and Honor, and that the *Crosse* was an ornament to the *Crown*, and much more to the *Coronet*; he satisfied not himself with the bare exercise of *Virtue*, but he sublimated it, and made it *Grace*.

As he understood himself well, so he did his Estate, being taught to manage it before he enjoyed it; being none of those soft Noblemen, who if they were, as one was by his Father, to tell all the money they spent, would as he did retrench their expences, that they might save themselves a labour.

Good Husbandry, as Bishop *Andrews* said, was *good Divinity*, and as this Nobleman practised it, *good Nobility*. Improving his Estate to double the value of that on the other side the Hedge of it, saying, *Those were not times for Noblemen to impoverish themselves, that they might enrich their Tenants*. Foreseeing greater occasions for his Estate, than the superfluity of Hospitality, or the vanity of many Followers, *viz.* the supplying of his Prince, the relieving of worthy fellow Subjects, and an honorable provision for the several very hopeful branches of his numerous Family. He raised his Rents, as plenty of money in the kingdom raised Commodities, knowing



knowing that the humor of letting Rents stand still, as our Forefathers left them, was but the ready way to be cast behinde in the Estate we have, whilst all things we buy go on in *price*; his Rents quickned, but did not gall his Tenants, his Inclosures without depopulation; which he detested were injurious to none, (the poor having considerable allotments for their *common-age*, & the free and Lease-holders a proportionable share in the *Inclosures*) beneficial to many. (The Monarch of one *Acre* which he may mould to his own convenience, being likely to make more profit of it; than if he had a share in *forty*) and consequently useful for the Commonwealth.

And as much prudence we observe in his Education of his Relation, as we did in the managing of his Estate, all of them like the *Ottoman* Emperors, being bred to employments that may save, if not improve their Estates and honor. It is a sad story which one tells, *viz.* 'That when he was beyond Sea, and in a part of *France* adjoining to *Artoise*, he was invited often to the House of a noble Personage, who was both a great Souldier and an excellent Scholar; and one day above the rest, as we sate in an open and goodly Gallery at *Dinner*, a young English Gentleman, who desirous to travel, had been in *Italy* and many other places, happened to come to this house; and (not so well furnished with return home as was fitting) desired entertainment into his service. My Lord, who could speak as little English as my Country-man *French*, bad him welcome, and demanded by me of him what he could do: For I keep none (said he) but such as are commended for some good quality or other, and I give them good allowance; some an hundred, some sixty, some fifty Crowns by the year: and calling some about him (very Gentlemen like, as well in their behavior as Apparel; This (said he) rides and breaks my great Horses, this is an excellent Lutinist, this a good Painter and Surveyor of Land, this a passing Linguist and Scholar, who instructeth my Sons, &c. Sir, (quoth the young man) I am a Gentleman born, and can only attend you in your Chamber, or wait upon your Lordship abroad. See (quoth *Monsieur de Lignitor*, so was his name) how your Gentry of *England* are bred, that when they are, or want means, in a strange Countrey, they are brought up neither to any quality to prefer them, nor have they so much as the Latine Tongue to help themselves withall.

That worth he bred up his relations, to be loved and countenanced in all men, being a great Patron of useful Learning and Ingenuity, that was either likely to be serviceable to the State or Church; or honorable to the Persons that owned it.

He was of opinion, that as some Physicians when they are posed with a mongrel Disease, drive it on set purpose into a Fever, that so knowing the kinde of the Malady, they may the better apply the Cure; so it would not be amiss to let the unreasonable discontent of men whom nothing would satisfie (all concessions to the tumultuary being like drink in a great heat, and likely to inflame

flame the thirst it should *quench*, break into open Rebellion, hoping it more feizable to quench the fire when it blazeth out, than when it smoked and smothered. Accordingly, when his sober advices would not be hearkened to in Parliament, he with other young Noblemen, as Commissioners of Array, raised an Army in the Northern Countries that might back them in the Field; but being taken (as aforesaid) *Oct. 23. 1642. at Edge-hill*, he was detained Prisoner till *Aug. 11. 1643.* when he returned to his Majesty to *Oxford*, where he was extraordinarily welcome, the rather, because he had made so good use of his Imprisonment (like the Primitive Prisoners, converting his Goalers) that several Lords and Gentlemen immediately followed him, being convinced by him, that as long as they staid in *London*, they were in Chains as well as he.

At *Oxford* his Majesty liked his *Proposals*, as weighty and provident, both in the Parliament there, whereof he was a Member, and the Council, whereof he was a great part: all men approved his Expedients in order to an Accommodation, having a great insight into the temper of those at *London*, and to the particular ways at all times most likely to work with them. And none can be ignorant of his dexterity in the several Commands he undertook at *Newbury*, and *Naseby*, especially in both which places he discovered a great reach in observing advantages, and a greater in decoying the Enemy into them; being the steerage that day to Sir *Jacob Aspleyes* Courage and Resolution, with whom he Commanded the Right-hand Reserve.

His prudence was as intent in reconciling the differences at *Oxford* in order, the forming of an united strength against the Enemy, as Providence is in accommodating the disagreements of the Elements into a body that makes up the world.

But when it pleased God, that the King and his Friends should see that the best Cause was to be rendred glorious by great Defeats and Misfortunes, rather than by great Victories; and when the Kings Friends were divided in their Counsels as well as in their Forces, wanting that Peace and Agreement, which is the only Comfort, and Relief of the oppressed, and, *which makes them considerable, even when despoiled of Arms*, by imputing (as it useth to be in unhappy Councils) the Criminous part of their Misfortunes to one another.

When the Kings Overtures of Peace (that argued him equal to himself under all the messages of ruines, from each corner of the Nation like the fall of the dissolved world) though applauded by the people that desired only Peace and Liberty, were neglected by the Faction, who aimed at Conquest and Usurpation, and his Majesty was forced in a disguise (an ominous Cloud before the setting of the Royal Sun) to engage his very Enemies by extraordinary Trust and Confidence in them; His Lordship, with the Duke of *Richmond*, &c. yielded up himself to the Army, which after a considerable Imprisonment, admitted him in the years 46, 47, and 48, to Negotiate Overtures of Peace on each side, by his great Moderation,

deration, Prudence, and Interest, and (when these proved unsuccessful with those, who as it is said of a *French Rebel*, had drawn their Swords against their King, and so thrown away their Scabbards, being capable of no accommodation, because not secure from the guilt of their former Crimes, but by committing greater, to cut off those they had acted against, being guided by this Maxime, *We must kill those from whom in justice we can expect nothing but Execution*) to Composition, paying near 7000 l. at first, besides what was after (penalty upon penalty) was the common false Heraldry of those upstart oppressors) squeezed from him by Decimations, &c. and the constant restraint as it were of his Person all the years, from 46, to 60, being but a great Paroule of fourteen years; in which time how magnanimous was he in unwearied Overtures of Concessions, Requests, Arguments, Conjurations, Threatnings, particular and infinite Applications; and a ranome too for his dear Masters Life; yea, offering even himself, as being one of the prime Ministers of the *Kings* commands as an *hostage* for him, and if the Conspirators must needs be fed with blood, to suffer in his stead, for whatever he had done *amiss*: and when they chose rather to take away his Majesties life, than beg their *own*; and the most impetuous passion of Ambition having swallowed the hopes of Empire, carryed them head-long to remove his Majesty: that they might *Inthron*e themselves. How piously did he and his, many pious relations that made his place a Cloyster, resent the Parricide, and the consequents of it, giving up themselves to the extraordinary Devotions, in the despised and afflicted way of the Church of *England*, communicating where ever they were, only with the Members of that Church to the honor whereof, and of baffled piety, and virtue itself, I cannot conceal, though I offend unpardonably against her modesty, when I mention a (a) Sister of his that composeth her soul more carefully by Gods word, than others do their faces by their Glasses: Spends that time in praying (keeping inviolably all the Primitive hours of Devotion) that is thrown away too commonly in dressing, gaming, and complementing: and bestow her thoughtful and serious Life between the strictest fasting (but one sparing Meal in thirty six hours, and not so much upon extraordinary occasions) the most Liberal Alms both to the sick, and to the needy, bountiful both in her Skill, and in her Charity; Indefatigable reading serious discourses, and constant prayers.

How prudently did he supply his Majesty and his Friends, and by a discreet Correspondence, when he could not reclaim; yet he moderated the extravagancies of the times, which had over-turn'd all things past the remedy of a Restoration, if the extream violence of some men had not been seasonally allayed and corrected by the sober Applications and Interests of others. Heartily did he wish well to the least design and attempt for Loyalty and Liberty: but wisely did he observe that unsuccessful practices against any Government, settle it, the Bramble of usurpation as well as the Oak being more fixed and rooted by being shaken. All Governments

(a) The Lady  
Sophia, wife  
to Sir R.  
Chaworth.



vernments making use of real dangers, and when they want them, of feigned ones, to improve their *Revenues*, and increase their *Guards*. But it is not to be forgotten, that when he could not prevail for the Life of his *sovereign*, he with other Honorable Persons procured Orders, and made provisions for, and gave attendance on his Funeral, reserving himself by his wary proceedings in his Masters cause, for the fittest opportunity of his service, being not all the time of the Usurpation actually restrained from his pursuit of the Royal Cause, but once 1655. by *Mannings Treason*, being sure, as he would say, *That if none betrayed him on the other side of the water, none should on this*; when with the Lords, *Maynard, Lucas, Peter, Sir Jeffrey Palmer, Sir Richard Wingfield, &c.* he was committed to the Tower upon suspicion, and as it proved, but the bare suspicion of what they called *High-Treason*. In which course he persisted untill it pleased God by divers Revolutions to open a way for the Lord General to settle the Nation in a way most suitable to his own prudent and wary Rules, with whom he entered into a very strict and intire Friendship, continuing through the correspondency of their discreet and generous tempers to his death; the General advising with him about his Majesties Reception, and other Affairs of very great consequence, and being admitted at the same time with him one of his Majesties most Honorable Privy-Council, Lord Lieutenant of *Lincoln-shire*, &c. Commander of a Regiment in the Army, till it was disbanded; one among many other Noblemen of the Commissioners of *Oyer and Terminer*, for the Tryal of the late Kings Murtherers, one of the most Honorable Order of the Garter, 16 April 1661. appearing at his Majesties Coronation one of the first subjects in *England* in capacity of Lord High Chamberlain of *England*, and upon all other occasions in Court, Parliament, and Country carrying himself as a wise man, an ancient Nobleman, as a good Patriot, and a Loyal Subject till he dyed 1665. at *Kensington*, leaving this Character behinde him, that as the Red Rose, though outwardly not so fragrant, yet is inwardly more Cordial than the Damask; so the most excellent Persons virtues are more inwardly solid between God and their own souls, than outwardly vaunting in the sight of men; he being as plain in his soul, as he was in his garb, which he resolved should be proud of him, rather than he of it.

*Hic jacet*

*Montacutius Comes Lindseia, &c.*

*Magnus Angliæ Camerarius*

*A Sanctioribus consilii Carolo*

*Primo puriter & Secundo*

*Regii ordinis Periscellidis*

*Socius, titulis magnus, virtutibus*

*major; communis amor olim*

*communius jam damnum nisi*

*post se reliquisset maxima*

*duo, nempe heredem &*

*exemplum. 1666.*



T H E  
Lives and Deaths

Of four Sufferers of

*The Honorable House of* RICHMOND.

I. Of the Right Honorable,

GEORGE *Lord* D'AUBIGNEY.



*Erasmus* viewing his vast Army from an high place all at a sight, is said to weep at the thought, that within an hundred years all those would be mowed down with death. What man, having in one view the great number of brave Persons that lost their Lives in this War, can refrain the mingling of his tears with their blood? Certainly young State-reformers like young Physicians, should with the first Fee for their practice, purchase a new Church-yard.

What *Erasmus* said of his Country-men the *Germans*, that I may see of our party the Cavaliers, *Nobiles habent pro hominibus*, that they had Noblemen, as thick as the other party had men. Inso-much, that had the War lasted a little longer, the Ladies of *England* must have been in the same condition with the Gentlewomen in *Champaigne* in *France*, who some 350. years since were forced to marry Yeomen or Farmers, because all the Nobility in that Countrey were slain in the Wars, in the two Voyages of King *Lewis* to *Palestine*: and thereupon ever since by Custom and Privilege the Gentlewomen of *Champaign* and *Brye*, ennoble their Husbands, and give them honor in marrying them, how mean so ever before. *George Lord Aubigny*, younger Brother to the Duke of *Richmond*, born 1615. in *London*, bred for the most part in *France*, owing his Education to that Country, whence he had that he was bred for, his Honor, the Lordship of *Aubigny*, a Town and Seigniory, adorned with many priviledges, an ample territory, and a beautiful Castle, in the Province of *Berry* in *France*; bestowed by *Charles* the sixth, on *Robert* the second Son of *Alan Stuart*, Earl of *Lenox* in *Scotland*, for his many signal Services against the *English*, and was till of late, and its hoped will be the honorary title and possession of the second branch of that Noble and Illustrious Family, hence called by the name of Lords of *Aubigny*.

A Person whose life was nought else but serious preparations for death, his younger apprehensions, when living, being of the mature with the oldest mens thoughts; when dying, well know-

ing that his extraction and conditions, should be as little excuse from strict expectations of his latter end, as they could be none from the summons to it; the Series of his life carried with it such an awe of God, and sence of true Piety and Religion, as clearly evinced he had strong and habituated Meditations of that Leveling Day, wherein the highest stands on the same ground with the meanest. Religion was not then thought a stain to honor, and the minding of heaven, the business only of those who had nothing to do on earth: A person, that had so much the character of *Titus*, *The delight of mankind*, that he was born to conquer by love; and could he but have been heard to speak, he need not.

(a) His opinion is that souls were equal.

Pretty was the return he made, when dissuaded from Embarking himself in the best cause in the world; *I would have all those that refuse serving in this War, served as they that were backward to engage in the Holy War, to each of whom was sent a Spindle and Distaff, the upbrading ensigns of their softness and effeminacy; the delicacy of our mould and make, (speaking of Noblemen) the quickness of our spirits, the sprightliness of our faculties, the exact proportion of our parts, the happiness of our address, the accomplishments of our persons, the soundness of our constitutions, and it may be, whatever (a) Aristotle thought, the difference of our souls, the happiness of our opportunities, (Barnes of a sh. per his own saying) and Mithridates called Occasion, the Mother of all affaires. And in fine, our being born happy, and as the Panegyrist of Constantine Enrolled in the list of Felicity, as soon as of Nature, engageth us to do so much more than others, as we are more than others.*

The hardest temptation he ever found against virtue, was a kind of blush and shame in the owning of it; with much regret reflecting on mens glorying in their shame, and being ashamed of their glory. *But I thank God (he would say) I can undergo the blindest martyrdom of a Blush; and the greatest help to it, resolution; business taking up all the parts of time, and the workings of a restless minde; temperance and sobriety, seriousness and patience, consideration and circumspection (according to the Duke of Eavars Motto and Medal; prudence with a Ballance in her hand, Know, Choose, Execute, quickly) and which included all, a mean or moderation: My Lord being very much pleased with the story of the French King, who one day inquiring of an experienced man, how to govern himself and his kingdom, had a large sheet of Paper presented to him, with this one word instead of the many precepts he looked for: *Modus, a Mean.**

(b) Master Stroud, whose Speech most provoked him.

His good example, had pressed many to the service of virtue when it flourished (when the war broke out, he was told by a (b) prevailing Member, that the Scots must be kept in Arms to awe the English, as long as the Sons of *Zeruiah* were too hard for the well-affected) engaged as many to the service of it, when afflicted; for with three hundred Gentlemen, worth near 300000*l.* he came to assist his Majesty, marching along with him till he came to *Edgehill*, where come in to the succor of the Lord General, its a question whether was more remarkable, his conduct or courage, his followers being so advantageously placed, that every particular man performed



performed eminent service, (to borrow a few words belonging to the courage of the *English* in the battel of *Newport* 1600. to express the valor of these Gentlemen in the battel of (a) *Keinton*.)

*Et fere nemo in illis Cohortibus, vel ordine, vel animo ante vulgus fuit, quem non dies iste sicuti virtute, sic teste virtutis vulnere Insignivit.*

Himself persisting in the Fight, though most of his party were dead round about him, till his blood, more Royal now (that it was shed for one good King, than that it was extracted from many great ones) issuing out at twelve wounds, left him *weak* indeed, but not spiritless, his soul loath to withdraw, not only when the party it commanded, but also when the body it lived in deserted it: In which condition he was carried to *Abingdon*, and thence, when dead, not long after to *Christ Church* in *Oxford*, where he was buried with as many sighs, as blasted hopefulnes and expectation is attended with; there being not a sadder sight, next the publick Calamities, than to see a great virtue accomplished by industry and observation, by a suddain and surprizing stroke, made useles to others but in the example, and to himself, as to any employment in this world, besides the fitting of him for a better.

Leaving behind him,

First, An (b) honorable Lady, that espousing his Quarrel, as well as his Cause, like Dame *Margaret Dimocke* (wife to Sir *John Dimocke*, who in King *Richards* time came to the Court, and claimed the place to be the Kings Champion, by virtue of the Tenure of her Mannor of *Scrinelby* in *Lincolns-shire*, to Challenge and Defie all such as opposed the Kings Right to the Crown) appearing with a spirit equal to her Relations, and above her Sex (if there be any Sex in souls) in her heroick expressions upon her dear Lords death, in a Letter to Archbishop *Laud*, dated Jan. 2.

(a) Called so, because it was fought near a Village called Keinton in Warwick-shire.

(b) Daughter to the R. Hon. the Earl of Suffolk.

I Confess I cannot as yet be so much my self, as to overcome my passion; though I know my Lord died in a just and honorable action, and that I hope his soul finds; which consideration is the only satisfaction of,

Your Graces humble Servant,

Kath. Aubigny.

Secondly, In her Noble Attempts: First, in venturing to settle a correspondency between *London* and *Oxford*; and then carrying the Kings Commission of *Array* in her own person, to several Lords and Gentlemen of both Houses, and Citizens, made before-hand to seize into their Custody the Kings Children, some of the pretended Members, the wrong Lord Mayor, and Committee of the Militia, the City Out-works and Forts, the Tower of *London*, and all the Magazines, letting in the Kings Forces; and this to be begun by Tumults to be raised about unreasonable Taxes, imposed without authority; with many other noble enterprizes, so like her illustrious husband, that her character is as deeply inlaid in his, as *Phidias* his picture was in that of *Minerva*.

## The Life and Death of

*Hic jacet pudor, venustus, invictus  
animus & quicquid uspiam est,  
aut dotum, aut virtutum unico  
Inclusum Aubigney in quo vix  
aliud humanum erat nisi quod  
natus sit, & mortuus  
licet vel sic mori, est esse  
Immortalem; & utique  
Nobili quo vixit sanguinis  
Purpura, & nobiliori quem  
sudit.*

*Alii diutius vitam tenuerunt nemo  
tam fortiter Reliquit.*



THE

# Life and Death

OF

## JOHN, Lord STUART.

Acts 22. 22.

Heb. 11. 38.

The wicked Jews said of St. Paul. } St. Paul said of the godly Jews.  
Away with such a fellow from the earth, for it is not fit that he } Of whom the world was not wor-  
should live. } thy.



**A**N Ingenious Person (in a Dedicatory Epistle to the Illustrious *Esme Stuart* Duke of *Richmond*, the most hopeful Son and Heir of *James* Duke of *Richmond*, of whom more hereafter) descants on these words thus.

‘Here I perceive heaven and hell, mercy and malice, Gods spirit and Mans spight, resolved on the question, *that it is not fit that good men should live long on earth*: the same conclusion being bottomed upon different premises. Wicked men think this world too good, God knoweth it too bad for his people to live in. Henceforward I shall not wonder *that good men dye so soon*, but *that they live so long*, since wicked men desire their *Room* here upon Earth, and God their *Company* in Heaven; and that this young Nobleman so soon exchanged his Coronet for a Crown.

A Nobleman of happy and assiduous Studies, not in Plays and Romances, the follies of good Wits, but in the disquisition of solid and masculine knowledge; as if he, as well as *Philostratus* had been born a Man, and his soul known no Childhood; never did vice in youth finde a more confirmed goodness, so impregnable

was he against the temptations, that gain easie access to those of his rank and quality, that they could neither insinuate into him by their allurements, nor force him by their importunities; securing both his minde from the infection of vice, and his fame from the suspicion.

A Nobleman being to think of himself, as *Cæsar* did of his Wife; that others may live so as not to be *condemned*, but he so as not to be *suspected*; his virtue was not his stupidity or heaviness, but his choice, when he could have been as handsomly and takingly vicious, as he was virtuous; the severe exercises of his virtues being mingled with such charms from his parts and ingenuity, that his very seriousness was as alluring as others diversions and pleasures. A quick and piercing Apprehension, a faithful and retentive Memory, a sprightly and active Fancy, and a Judgement overruling them all; neither prejudicated by vulgar opinions, nor easily cozened by varnished and plausible error; that deserved to live the ornament of better times, and to dye engaging against those vices, that were the shame of these.

There are a sort of Apes in *India*, thus caught by the Natives. They dress a little Boy in his sight, and undress him again, leaving all the Childs Apparel behind them in the place and then depart a competent distance. The Ape presently attireth himself in the same garments, till the Childs Cloaths become his Chains, putting off his Feet, by putting on his shoes.

The mimical *Dottrels* of *Lincolnshire* are thus taken. As the Fowler stretcheth forth his armes and leggs, going towards the Bird, the Bird extendeth his leggs and wings approaching the Fowler, till surprized in the Net.

The sweet carriage, and exemplary virtue, which he exercised really towards some of the Faction, brought them to comply with him so far, at least in pretence a while, that at last they were his Converts in truth. His valor conquering many, his goodness more: souls yielding to his virtues, while bodies only lay prostrate before his Sword. Of all his virtues his patience was the most remarkable, whereby he hardened his *body* to the same temperament, that travel had done his soul, he knew no bed for several times, but that earth he sleeps on now; and *Pulvinar* was a true Latine word for his Pillow, afraid of softness even in his Furniture; not willing to go to any Bed, but that people had in those times, when the Proverb rise, which expresseth lying a Bed by these words, *Lying in Straw*. And this patience born up by a principle as noble as it self, I mean a Religion, made up of these two great parts, *Love* and *Imitation* of God. This noble person being of that brave Opinion, That of so many divers Religions and manners of serving God, which are or may be in the world, they seem to be the most noble, and to have the greatest appearance of truth, which draw the soul into its self; and cause it by pure contemplation to admire, love, adore, dwell with, imitate, and enjoy the infinite Majesty of God (the first cause of all things, and the Essence of Essences) acknowledge it in general, without the

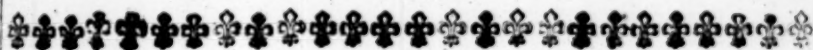


the nicety of particulars, to be goodnes, perfection, infiniteness, wholly incomparable. This is to approach the Religion of Angels, and the Humanity of Christ, that shadow agreeing with the Divinity, as equal-made Dyals with the Sun: For his winged and soaring reason as high as theirs, that pretend nothing above it, acquiesced rather in the humble obedience of *faith*, than in the critical researches of curiosity. And his sprightly wit, bestowed it self not in jesting upon, but in adorning and obeying Religion, being none of them that commence wit by blasphemy, and cannot be ingenious, but by being impious. Indeed there was as manly a beauty in his carriage, as in his Face; and a grace in each of his actions, as of his Limbs; charming all places he came to, rather than conquering them; having as generous a confluence of Noble Endowments in his Minde, as he had of Noble Bloud in his Veins. Worth this (like a rich vein of Ore, that forfeits the land it is in to his Majesty) that rendred him too good to be enjoyed by us.

For when it was necessary for him, otherwise born for the sweetness and calm of peace, to offer violence to, and deny his nature, to perform his duty, in assisting that Majesty, to which he was allyed, as well as obliged, in the defence of that Law and Liberty which his Ancestors had established, as much his Inheritance as his Honor; after several actions, by which he shall ever live the pattern of a religious, sober, active, watchful, and resolved Souldier, he came to that wherein he died, the pattern of an excellent man; for following my Lord Hopton, as ambitious to observe his conduct, as he was to attain his other great virtues, at *Brandon-heath*, or *Cheriton-down*, near *Alesford* in *Hampshire*, the Army standing ready to receive Sir *William Waller*, and observing he had the advantage of a hill, my Lord saying, *That he lay so there, that he did but tempt them to beat him*; commands a (a) Vanguard of Light Horse up the hill, with such brave resolution, that he gained it, and that quickly, rather because he supposed it only a shew of the enemy to amuse us, while he stole his main body away. (In the mean time discreetly composing a difference arising in the command and service, the bane generally of the Kings affairs, with these two words, *Let us dispute the main with the enemy, and we shall have time enough to dispute punctilios among our selves*) and finding them possessed of another, after a pause whether he should follow them, considering the thick Hedges and Bushes, wherein they were set, ordering a Party to skint those Hedges and Bushes, he followed directly to gain a commodious hollow that lay between them, where many a gallant man had his Grave, not daunted with the fall of two horses under him, nor with six wounds given, and the death of near five hundred men round about him, till like the Phoenix and the World, he expired in his brave heat and fire, *March 29. 1644.* and besides the Monument in each heart that knew him, had one by his Brother in *Christ-Church Chappel* in *Oxford*.

(a) It is very observable, that he drew Hazlerigge and others into a disadvantageous Engagement in the Devizes, by his provoking and tempting Forlorn.

*Fratres Amiclaeis, Pollux Castorque !  
 (O utinam reversis sortibus ,  
 vicissim uterque utriusque morte  
 viveret) vos uno mors perimit  
 funere. Quam nec  
 vis, nec vi potentior virtus,  
 nec egregia Indoles movit,  
 nec regis vota, nec regni.  
 In quibus coaluit juncta Marti Venus  
 vis gladii magna, & forma, major.  
 Caroli & Rosa, & Leones !*



THE

# Life and Death

Of the Right Honorable,

BERNARD Lord STUART,  
 Earl of Litchfield.

**I**T is hard for a Physician to prescribe proper Physick to such a Patient who hath a hot *Liver*, and a cold *stomach*, because what is good for the one, is nought for the other; and it was hard for a Nobleman to give satisfaction to the Critical temper of those times; if he took his liberty in a Jovial conversation, he was a scandal to his own party; if he restrained it by a strict carriage, he was looked on as the most dangerous Enemy against the Faction. Some of the Kings Friends came as their example, eating and drinking, and behold, cry they of the *hot temper*, *Gluttons* and *Wine-bibbers*; some came fasting, behold cry they of the *Cool thoughts*, they have a *Devil*. This excellent Lord being of the last number, and (having as great command of himself by *temperance*, as he had over others by *Contumission*) was as much the object of the Factions envy, as men of another Genius (miserably enslaved by their lusts before they were vanquished by the enemy) were of their scorn.

The youngest Brother of five in this Noble Family that served his Majesty, and of three that dyed for him; whose young and bashful virtues, (like the unripe and blushing glories of the Rose) lying close and shut till the Sun and Majesty called them out, and Maiden accomplisht, men walking up and down in their vail, yet have left these instructions to mankind, that they have *Parentes Parricidas*, who leave their Children by their *pains great Estates*, and by their *carelessness* mean understanding, the one being a constant blemish

blemish and reproach to the other; besides, that a full Estate not seasoned with Learning and Piety, hath nothing grows on it besides Lust and Vanity, as a fat heap of muck produceth nothing but weeds and trash; as we see good ground grow more and barren for want of culture, sowe observe good wits grow more vicious than those of less hope and pregnancy. 'The happiness of having the minds and manners of Children formed and seasoned, while they are pliant and ductile, before license break out into Pride and Luxury, before Lust groweth head-strong and intractable, while they are a *rusa tabula*, tender trees and capable of shaping, *omnium hominum gravida est anima*, said *Philo.* and want Masters, as Midwives, to shape and fashion the Off-spring of them.

The advantage of living according to the *Hebrew* Proverb, before a great eye (even the eye in the Scepter and Wheel) always wakeful upon our actions, a strict ear always attentive on our words; an indefatigable hand, ever writing the account of our works; a severe *Cato*, constantly attending our performances. (a)

(a) Maxima pars peccatorum tollitur sed peccatorum restitui assiduat.

The way to improvement is in each action to aim at *excellency*, he that aims at heaven will shoot high, that man will fail at last that alloweth himself one remiss and careless thought; especially great Persons, who like the great Luminaries step not amiss, but all people gaze at them; the least spot and mote in them being as visible as those in the Sun and other Lights that represent them, and their infirmities are as visible as King *Ozias* his *Leprosie* which was in his fore-head; and so between great thoughts of honor, and ingenious Sentiments of shame, are under the happy necessity of doing well, because they have not the convenience of doing ill: which necessity by holy thoughts may in time be ratified and sublimated into choice, apart from all respects, as those Lights we mention, shined when there were no Spectators. A full Theatre raiseth any mans thoughts; it should the Noblemans, besides that, the foil sets off the Diamond, and greatness illustrates goodness, it being the triumph of vertue, as *Plato* said, to have sin in power, and virtue in will.

These are the observations resulting from this Noble Persons virtues, as so many beams from a great Light.

A person cast into the troubles of the times, almost as early as the *German* Children used to be thrown into the streams of the *Rhine*, to see how well they could wade, as they tryed how well they could swim.

A person humble in greatness, sober in plenty, temperate in opportunities, moderate in excesses, calm in the midst of Affairs and business, uniform and equal in vicissitudes; that like *Regio Montanus*, chained all the Butter-flies of appetites and thoughts, that could do what he would, and would do nothing but what he should: that in the greatest occasions of evil, shewed the greatest reflexions of good. The truly great man in *St. Bernard*, *Cui sollicitas arrisit, non irrisit*; on whom Fortune smiled, but deceived him not; he enjoying the satisfactions of a Votary in the midst of the plea-



pleasures of the Court, whose glory and vertue fed on bitter afflictions, as the Sun doth on Salt-waters; and might have used Lewis the XII. Impress, *Inter eclipses Exorior.*

A person Noble, not by injoying greatness, but by despising it. *Quanta felicitas inter delicias pariter & ruinas mundi erectum stare,* one that husbanded time so well, that even when young in years, was old in hours, and had age in his thoughts; the first whereof were so wise when young, that they needed not old, or seconds. Having a reposed nature, happy in a sober heat, moderate desires, and orderly, though quick imaginations, with all the advantages of age, without any of its infirmities, able to judge as well as to imagine, to advise as well as execute, and as fit for settled business, as for new Projects. Having summed together those Experiences by reading, which he could not by living, to direct him in old Affairs, and not abuse him in new emergencies.

Free from the errors of youth (neither embracing more than he could hold, nor stirring more than he could quiet, nor flying to the end without consideration of the means and designs, nor using extream remedies, nor prone to innovations, nor easily pursuing a few principles he chanced on, nor uneasily retracting the errors he fell into) and the mistakes of age, as consulting too long, objecting too much, adventuring too little, repenting too soon, and seldom driving business home to the full Periods, but sitting down with mediocrity of success.

Whereby he injoyed the favor and popularity of youth, and the Authority of age; the virtues of both ages in him corrected the defects of either, acting as a man of age, and learning as a young man.

This Incomparable Person being obliged in youth to hazzard his life in the behalf of those excellent Constitutions of this Kingdom, which he hoped to be happy under when ancient, and willing with his bloud to maintain what his Ancestors with their bloud had won; saying, *That a small courage might serve a man to engage for that cause; the ruine whereof no courage would serve him to survive.*

The King when it was visible that he could not have an honorable and a just Peace without a War, having not so much care to raise an Army (the Nobility and Gentry, who saw nothing between them and ruine, but his Majesties Wisdom, Justice, and Power flowing upon him) as to dispose of it under equal commands, his own Troop consisting of 120 Persons of Eminent Quality, worth above 150000 a year, were intrusted with the Lord Bernard Stuart, a Person suitable to the Command (as it is said in our Chronicles of Edward of Caernarvon) *because one of themselves,* who having disciplined them with two or three German Souldiers direction to the exactest Model, led them like himself valiantly and soberly after Sir Arthur Aston's Dragoons, to perform as the first, so the best charge that was performed that day, clearing the lined hedges, so as to open a way to Sir Faithful Fortescue and his Troop to come over to his Majesty, and to pursue the Enemy

with great slaughter for half a mile, untill he observed the Lieutenant General *Willmot* worsted, and his Majesties Foot left naked; to whose rescue he came, joyning with Prince *Rupert*, with whom he drew towards his Majesty with a noble account of his Charge, with whom (having taken care of his wounded Brother disposed of to *Abington*, and Jan. 12. following, solemnly Interred at *Oxon*) he marched to *Aino*, *Banbury*, *Oxford*, *Reading*, *Maidenhead*, *Colebrooke*, and *Brentford*, where he managed the Kings Majesty his Retreat and March, with exceeding Conduct and Resolution, as he did the excellent Services imposed upon him.

1. Near *Litchfield*, whence afterwards he was made Earl of *Litchfield*, 1644.

2. Before *Marleborough*, where he won three Posts, lost two Horses, and between thirty and forty ounces of blood.

3. And in *Newbury* second Fight, when the Earl of *Essex* his Horse pressed so hard upon the Kings, that they gave way in disorder, untill this Noble Lord came in to the relief of Col. *Legge*, as he had come just before to the rescue of Sir *Humphrey Bennet*, and fell upon the Enemies Flank so dexterously and successfull that he routed them, with the lose of several of their Officers, and a multitude of the common Souldiers.

4. And in *Rowton-heath* near *Chester*, where when the King was over-powered by *Poyntz* and *Jones*, this Lord managed his Retreat to the amazement of all that saw him, till he fell the last of the three illustrious Brothers of this Family, that dyed Martyrs to this great Cause, wherein it was greater honor to be conquered, than it was on the other side to conquer.

*Causa victrix diis placuit victa*

*Caton.*

*Pro Patria si dulce mori, si nobile vinci,*

*vivere quam latum est, vincere quantus honos!*

Sept. 24.  
1645.

THE

## Life and Death

OF

LUCIUS CARY,

*Viscount Faulkland.*

Brace of accomplished men, the Ornaments and Supports of their Country, which they served with no less faithfulness and prudence in their Negotiations abroad, than honor and justice in their Places at home: Of such a stock of Reputation as might kindle a generous emulation in strangers, and a noble ambition in those of their own Family. *Henry Cary*, Viscount *Faulkland* in Scotland, Son to Sir *Edward Cary*, was born at *Aldnam* in *Hertfordshire*, being a most accomplished Gentleman, and a complete Courtier. By King *James* he was appointed Lord Deputy of *Ireland*, and well discharged his Trust therein: But an unruly Colt will fume and chafe (though neither switch'd nor spur'd) meerly because back'd. The *Rebellious Irish* will complain, only because kept in subjection, though with never so much lenity; the occasion why some hard speeches were passed on his Government. Some beginning to counterfeit his hand, he used to incorporate the year of his age in a knot flourished beneath his name, concealing the day of his birth to himself. Thus by comparing the date of the month with his own birth-day (unknown to such Forgers) he not only discovered many false writings that were pass'd, but also deterred dishonest Cheaters from attempting the like for the future. He made use of Bishop *Ussers* interest while he was there, as appears by the excellent speech the Bishop made for the Kings Supply.

Being recalled into *England*, he lived honorably in the County afore said, untill by a sad casualty, he broke his leg on a stand in *Theobalds Park*, and soon after dyed thereof. He married the sole Daughter and Heir of Sir *Lawrence Tanfield*, Chief Baron of the Exchequer, by whom he had a fair Estate in *Oxfordshire*. (a) His death happened *Anno Dom. 1620.* being father to the most accomplished Statesman

(b) *Lucius Lord Faulkland*, the wildness of whose youth was an

the Kingdom, with his life and fortune; he was the Author of most of those Declarations, the quickness whereof the enemy admired as they felt the efficacy, he writing generally twenty four or thirty Printed sheets a week with incredible dispatch, from May 1. to October 1.

(a) whose Leading at Oxford, was the Ruler of all the Eminent Wits, Divines, Philosophers, Lawyers, Historians, and Politicians of that time.

(b) When he went upon the King's summons to York, and there testified publicly the Kings grievances in petitions, and vowed to stand by him who stood for the Liberties and Laws of



Argument of the quickness of his riper years: He that hath a Spirit to be unruly before the use of his reason, hath mettle to be active afterwards. Quick-silver if fixed is incomparable; besides, that the *Adventures, Contrivances, Secrets, Confidence, Trust, Compliance* with *Opportunity*, and the other sallies of young Gallants, prepare them for more serious undertakings; as they did this Noble Lord, great in his Gown, greater in his Buff; able with his Sword, abler with his Pen, a knowing Statesman, a learned Scholar, and a stout man. One instance of that excess in Learning and other Perfections, which portended ruine to this Nation in their opinion, who write, that all extreams, whether Vertue, or Vice, are ominous; especially that unquiet thing called *Learning*, whose *axis* signifieth its own Period, and that of the Empire it flourisheth in; a too universally dilated Learning, being not faithful to the settlements either of Policy or Religion; it being no less ready to discover blemishes in the one, than incongruities in the other. Sophisters (saith my smart Author) like the Country of the *Switz*, being as able upon the least advantage proposed, to engage on the wrong side, as on the right. As to go no further, this excellent Personage being among the *Demagogues*, that had been for twelve years silenced, and were now to play the prize in Parliament, and shew their little twit twat, but tedious faculties of speaking, makes the bitterest Invectives against the Governors and Government of the Church that ever was penned in *English*; which though designed by him, its thought to allay the fury of the Faction by some compliance with it, carryed things beyond the moderation and decency of that Assembly, which he made too hot for himself, retiring in cooler thoughts, as many more (that like *Brutus* could not lay the storms he had raised) to *Oxford*, where his Pen was more honorably employed in detecting the fundamental of *Rome* (c) their *Insalubility*, and countermining (d) the main props of *Westminster* their *Hypocrisie*; this as Secretary, the other as Student, in both laying open the little pretensions, whereby the poor people were insnared in their Civil and Religious liberties. Much was the gall always in his Ink, and very sharp his Pen; but even flowing, and full his style, such as became him, whose Learning was not an unsettled Mass of reading that whirled up and down in his head, but fixed observations, that tempered with solid prudence and experience, were the steady Maxims of his soul fitted for all times and occasions; he having sate (as some Noble mens Sons use to do formerly in the House of Lords) behind the Chair of State from his very Childhood, and owning a large heart, capable of making that universal inspection into things that much becomes a Gentleman, being a Master of every thing he discoursed of. Insomuch that his general knowledge, husbanded by his wit, and set off by his *Meine* and Carriage, attracted many to come as far as to see

(c) In an answerable  
Treatise of Insalubility, seconded by Dr. Hammond.

(d) In his *Allegory*, wherein he condescended to understand the people, as the head boweth to take a thorne out of the foot.

No Eminent Scholar, or sober Nobleman, that did frequent his well-ordered house, came to observe the method of his Learned, and his Ladies pious Study; their exact hours, their still Devotion, and exemplary Dyet.

My Lord, whose being like Theodosius his Court, a place where the state might learn Possession.

him,

him, as he professed he would go to see Mr. *Daillee*, which rendred him no less necessary then admirable at Court, until his Curiosity engaging him at *Newbury*, (e) he was strangely slain there, dying as he lived till then, between his Friends and his Enemies; to the Kings great grief, who valued him because he understood his Parts and Services in the Treaty at *Oxford*, where he was eminent for two things; the continuing of Propositions, and the concealing of Inclinations; though no man so passionate for his design, as never enduring that hope that holds resolution so long in suspense, but ever allaying it with that fear that most commonly adviseth the best by supposing the worst. His usual saying was, *I pitty unlearned Gentlemen in a rainy day.*

He was Father to *Henry Lord Faulkland*, whose quick and extraordinary parts and notable spirit performed *much*, and promised *more*, having a great Command in the Countrey, where he was Lord Lieutenant; a general respect in the House where he was Member, a great esteem at Court (with his Majesty and his Royal Highness the Duke of *Tork*) where he was both *Wit* and *Wisdom*. When there was the first opportunity offered to honest men to act, he laid hold of it, and got in spite of all opposition, to a thing called a *Parliament*: By the same token, that when some urged he had not sowed his wilde Oats, he is said to reply, *If I have not, I may sow them in the House, where there are Geese enough to pick them up.* And when Sir *J. N.* should tell him he was a little too wilde for so grave a service, he is reported to reply; *Alas! I am wilde, and my Father was so before me, and I am no Bastard, as &c.* In which contention he out-did the most active *Demagogues* at their own weapon, (f) speaking when Major *Huntington* and his followers were for the Long-Parliament, Sir *J. N. L. S.* were for the Secluded Members, my Lord carryed all the County for an absolute Free-Parliament; which he lived to see and act in so successfully, that he was Voted generally higher in Trust and Services, had he not been cut off in the prime of his years; as much missed when dead, as beloved when living. A great instance of what a (g) strict Education (for no man was harder bred) a general Converse, and a Noble Temper can arrive unto; and what an Orator can do in a Democracy, where the affections of many is to be wrought upon, rather then the judgements of few to be convinced. A Golden tongue falling under a subtile head under such a constitution, hath great influence upon the whole Nation.

*Vi sparsos heroum cineres, tumulosque  
dividuos eternitati vindicet*

*Monumentum hoc ære perennius*

*memoria posteris sacrum*

*Condidit L. M. Q.*

*G. Walters tres ultimos*

*Faulklandiæ comites extremos*

*jam an helantis naturæ conatus*

*lege, attende mirare; primum prudentiæ*

*Civilis*

(e) The first  
Newbury  
fight, Sept. 20.  
1543. by a  
grazing Bal-  
let.

(f) In Rich-  
ards Parlia-  
ment as it was  
called, joining  
with the Com-  
monwealths-  
men against  
the Usurped  
Monarchy, to  
make way for  
the true one.  
(g) His Reli-  
gious Mother  
the Lady  
Faulkland  
travelling with  
him in prayers  
as well as  
birth. See her  
exemplary life  
Printed by ho-  
nest Mr. Roy-  
don.

*Civilis normam ; secundum rectæ rationis  
mensuram ; tertium ingenii exemplar  
& Ideum*

*Hactenus homines natura genuit, nunc  
Heroas. Proveciori mundo Ingenium  
Crevit. Triumviratus animi vi magna,  
Frægrandi spiritu, eruditione omni faria  
Intra fidem supra opinionem,  
ubi viataro ; et spera,  
ad summa collimani ut mediocria assequaris,  
tot nempe habes in Heroibus nostris documenta  
quot gesta.*



THE

# Life and Death

Of the most Illustrious

JAMES, Duke of RICHMOND.



Noble person, little understood, and therefore not easily described, modestly reserving himself from men, when he sincerely approved himself unto God.

Great in his Ancestors honor, greater in his own virtue, and greatest of all in that, like the Star he

(a) He was  
Knight of the  
Garter.

(a) wore ; the higher he was, the less he desired to *seem*, affecting rather the *worth*, than the *pomp* of *nobleness*. Therefore his courtesie was his nature, not his craft ; and his affableness, not a base servile popularity, or ambitious insinuation ; but the native gentleness of his disposition, and his true valor of himself. He was not a (b) stranger to any thing worth knowing, but best acquainted with himself and in himself, rather with his weaknesses for Caution, than his abilities for Action. Hence he is not so forward in the Traverses of War, as in Treaties of Peace, where his honor enobled his Cause, and his moderation advanced it. He and my Lord of Southampton, managing the several overtures of Peace, at London, Oxford, and Oxbridge, with such honourable freedom and prudence, that they were not more deservedly regarded by their friends, than importunately courted by their (c) enemies ; who seeing they were *such*, could not be patient till they were *theirs*, though in vain ; their Honors being impregnable, as well against the Facti-

(b) He was  
very well  
skilled in all  
the points of  
the Religion of  
the Church of  
England.

(c) Though  
yet he was  
once excepted  
from Pardon,  
to try whether

he might be brought out of his Allegiance, upon his first going after his Majesty to York ; and bearing witness of his integrity for peace, and subscribed a Petition that he would live and dye by him, if he was forced to a war.



ons kindness, as against their power. At Conferences, his conjectures were as solid as others judgments; his strict observation of what was past, furnishing him for an happy guess of what was to come; yet his opinion was neither variably unconstant, nor obstinately immoveable, but framed to present occasions, wherein his method was to begin a second advice from the failure of the first, though he hated doubtful suspense when he might be resolute. This one great defect was his good nature, that he could never distrust, till it was dangerous to suspect; and he gave his *Enemy* so much advantage, that he durst but own him for his *Friend*. One thing he repented of, that he advised his Majesty to trust Duke *Hamilton* his adversary, with the affairs of *Scotland*, in compliance with the general opinion, rather than the Marquess *Huntly* his friend, in compliance with his own real interest: An advice, wherein his publick-spiritedness, superceded his particular concerns; and his good nature, his prudence: So true it is, that the honest man's single uprightness, works in him that confidence, which oft times wrongs him, and gives advantage to the subtle, while he rather pities their faithlessness, than repents of his credulity; so great advantage have they, that look only what they may do, over them that consider what they should do; and they that observe only what is expedient, over them that judge only what is lawful. Therefore when those that thought themselves wise, left their sinking Sovereign, he stuck to his Person while he lived, to his Body when dead, and to his Cause as long as he lived himself: Attending the first resolutely, burying the second honorably, and managing the third discreetly; undertaking without rashness, and performing without fear; never seeking dangers, never avoiding them. Although, when his friends were conquered by the Rebels, he was conquered by himself; returning to that privacy where he was gessed at, not known; where he saw the world unseen; where he made yielding, conquest; where cheerful and unconcerned in expectation, he provided for the worst, and hoped for the best, in the constant exercise of that Religion, which he and his maintained more effectually with their examples, than with their Sword; doing as much good in encouraging the Orthodox by his presence, as in relieving (d) them by his bounty. In a word, I may say of him as *Macarius* doth of *Justine*; there was no vice but he thought below him, and no virtue which he esteemed not his duty, or his ornament. Neither was his prudence narrower than his virtue, nor his virtue streighter than his fortune. His main service was his inspection into the Intrigues and Reserves of the *Parliamentiers* at *Oxbridge*, and his Cajoling of the *Independants* and *Scots* at *London*, where the issue of his observation was, That the King should, as far as his conscience could allow, comply with the unreasonable desires of an unlimited ambition, to make it sensible of the evils that would flow from its own counsels; being confident, as events have assured us, that the people would see the inconvenience of their own wishes; and that they would return that power which they sought for, but could not manage to its proper

(d) Allowing  
500*l.* a year  
for that pur-  
pose, besides  
that he incurred  
Mr. Thraf-  
crille, &c.  
to accept of an  
honorable sa-  
lary, to take  
the freedom of  
his house, and  
the advantage  
of his Proce-  
dion.

proper place, before it became their ruin : For *unbounded liberty* overthroweth its self. But alas ! it was too late to grant them any thing, who by having so much, were only encouraged more eagerly to desire what they knew the King in honor could not give : for when a Prince is once rendred odious or contemptible, his *indulgencies do him no less hurt than injuries*.

As his Services were great, so were his Recreations useful ; Hunting, that manly exercise, being both his pleasure and his accomplishment ; his accomplishment, I say, since it is in the list of *Machiavel's Rules* to his Prince, as not only the wholesomest and cheapest diversion, both in relation to himself and his people, but the best Tutor to Horseman-ship, Stratagems, and Situations, by which he may afterwards place an Army ; whatever Sir Philip Sidney's apprehension was, who used to say, *Next Hunting, he liked Hawking worst*.

His other Brothers died in the Field, vindicating his Majesties Cause, and he pined away in his house mourning for his Majesties Person ; whom he would have died (b) for, and when that could not be, died with his innocent temper, having rendred him the Kings Bosom Friend, as his conscience made him his Good Subject.

(a) He with the Earls of Lindsey and Southampton, offering themselves to dye for his Majesty, but in being the instruments of his commands, and it being a Maxim, that the King can do now wrong, he doing all things by his Ministers.

*Hic Jacobum Richmondiæ ducem  
ne conditum putes, eorundem quibus  
vixit perpetuum Incolam Cordium  
Cæca quem non extulit ad honorem  
fors, sed æquitas, fides, doctrina, pietas  
& modesta prudentia ; neu morte raptum  
crede, agit vitam secundam Calites  
Inter animus, fama Implet orbem  
vita quæ illi tertia est, hæc positum  
in ara est corpus, olim animi domus  
Ara Dicata sempiternæ memoriæ.  
Anigma sæculi ! omnia Intelligens,  
a nullo Intellectus. Evivis migravet  
non e vita marcido in corpore diu sepultus,  
Intra penates Lugendo consenuit  
Diu expiravit vivum Cadaver  
sero meritur jam mortuo similis  
Cogitando vitam absolvit, ut contemplando  
aternitatem  
Inter beatorum libros Indefesso studio  
versatus, ut beatorum  
societatis dignior pars esset.*  
1654.



THE  
**Life and Death**  
 OF  
**FRANCIS Lord AUBIGNEY,**  
*Lord Almoner to Her Highness Mary,*  
*The Queen Mother of England.*

**T**ime was when the despised Priesthood was so honorable, that the same great word *signified*, and the same (a) eminent Persons (among the *Jews*, the *Egyptians*, the *Grecians*, and *Romans*) executed together the two excellent Functions of Priest and Prince, *Rex Atius, Rex Idem hominum Phœbique sacerdos, Virg. Aeneid. l. 3.*

And most of the *Roman* Emperors were as proud of the sacred Title of *Arch flament*, as they were of the Character of *Semper Augusti*. As to come nearer our selves, there were at one time in *England*, three Kings Sons, six Dukes, eight Earls, and fourteen Lords Sons in Holy Orders.

Time was, when Abbies and Monasteries were an easie out-let for the Nobility and Gentry of this Land to dispose of their younger Children; that Son who had not mettall enough to manage a sword, might have *meekness* enough to wear a Cowle. Clap a vail on the head of a younger daughter (especially if she were superannuated, not overhandsome, melancholy, &c.) and instantly she was provided for in a Nunnery, without cost or care of her Parents.

One eminent instance whereof we have in *Ralph Nevil*, first Earl of *Westmerland* of that Family, whom we behold as the happiest Subject of *England* since the Conquest, if either we account the number of Children, or measure the height of honor they attained to; for of nine Children he had by *Margaret* his first Wife, Abbess of *Barking*; and a second, *viz. Elizabeth*, was a Nun: And of a eleven by his Wife *Joan*, one *Jane* was a Nun, all the other seventeen being Lords and Ladies, at that time, of the highest quality in the *Kingdom*. 'And no wonder (saith our Author) if our 'Earls preferred their Daughters to be Nuns, seeing no King of 'England since the Conquest had four Daughters living to womans 'estate, but he disposed one of them to be a Votary; by the same 'token that *Bridget*, the fourth Daughter of King *Edward* the 'fourth, was a Nun at *Dartford* in *Kent*, the last English Princess 'that entred into a Religious Order.

Y y

If

(a) Vil Tar-  
 nov. xerci-  
 tat. Bib. i. a  
 p. 22, Ed  
 Theodor.  
 Num. 452.  
 Dapuaeen. de  
 Orthod. Fide  
 l. 4. c. 15.  
 vid. Calaub.  
 in Sueton.  
 Aug. 31.



If former Ages, so much the piety of their Noblemen; for that the Earls of *Devonshire, Courtnays*; the Earls of *Essex, Bouchers*; the Earls of *Warwick*, the Dukes of *Lancaster, Beaufort*, for having two Priests a piece of their respective Families; this Age may observe one Priest of noble Family, of the Earl of *Manchester*, Mr. *Montague*; one of the Earl of *Baths*, Mr. *Greenville*; one of the Earl of *Northampton*, Mr. *Compton*; one of the Earl of *Kent*, one of the Lord *Crews*, Dr. *Crew*; and to name no more, one of the Duke of *Richmonds*, the Lord *Aubigney*; one of those illustrious persons that made us happy in that Age *Plato* wished for, *When Princes were Philosophers, and Philosophers Princes.*

Who was born in *London*, 1609; and bred, when a Child, not as those, who in point of judgment are never to be of age, but only able in pleasures; but as he would say, *In those Arts whereby a man might be good Company to himself*; for his honorable Relations perceiving in him more than ordinary natural perfections, were careful to bestow on him Education in piety, and Learning suitable to his high Birth; he meeting their care with his towardliness, being apt to take fire and blaze, at the least spark of instruction put into him.

The sharpness of Winter (correcting the rankness of the earth) cause the more healthful and fruitful Summers; so the strictness of his breeding compacted his soul to the greater patience and piety; which with other virtues and abilities raised him to so much reputation in the Court and University of *Paris*, that he was preferred Canon of *Rotterdam*, 1641. Lord Abbot of in *France*, a place worth 1200*l.* a year 1643. and was in nomination for a Cardinals dignity, upon the inthronization of Pope *Innocent* the tenth, 1644. as appears by this passage in a Letter.

‘My Lord *Aubigney* is now made an Abbot, the Queen of *France* hath given him one worth 2400. Pistols per annum; there is a speech that he shall be a Cardinal. Sir *Kenelm Digby* goeth Ambassador to *Rome* to the new Pope from the Queen, &c. And this the necessity of affairs, or at least the conceived necessity will cast it (meaning the Cardinalship) upon the Lord you know (*i. e. Aubigney*) who hath very powerful advancers by his friends in this Court, and is much liked, and in a manner accepted of, in *Italy*; he himself declaring himself in so hopeful a way for it, that he had thereupon taken the *Sentance*, *Paris Octob. 21. 1644.*

Of which dignities I may, as *St. Jerome* doth in another case, *Habuit ut calcaret*; only he would bless God that he had that time to think how to live well, that poorer persons were forced to imploy in thinking how to live; and that his Place gave so much countenance to his Actions, that against the too prevalent customs of the world, they might have the authority of Examples; and so much power to his words, that against the fond opinions of the world they might have the force of Rules; especially since his advancements brought with it abilities for that which is Gods nature (*2<sup>a</sup> ad Ro<sup>m</sup>, 12. ubi dicitur, Synes.*) and therefore mans duty, *viz. to do good*; the peaceful

peaceful comeliness of his body, at once representing and adorning the virtues and beauties of his, charmed hearts to the love of the first beauty, with as much success as ever fair Tablets did Eyes to the admirations of the fair things they represented, and commanded souls to duty as happily, as Edward the fourth that goodly Prince (who as *Commynes* observed, won London twice by his presence and aspect) awed and obliged his Subjects to Allegiance *ἡ δὲ ψυχὴ ἰσχυρὴ*, Max. Tyr. *A fair soul in a fair body, is as a River that windingly creepeth with many wavy turnings, within the Enamel of a beautiful Meadow, pleasing and refreshing the world.* (a) *Tecum videt Milites, admirantur & diligunt, sequuntur oculis, animo tenent, Deo se obsequi putant, cujus tam pulchra forma est tam certa divinitas.*

(a) *Pangyrus in Constant.*

Therefore in his discourses with Ladies, he used to urge to them the advantage they had to reform a debauched world, with the instance of the women in *Ludovicus Vives*, who so reclaimed a loose City, by vouchsafing none their favors but the virtuous, the beauty of whose soul (since the soul wears all the beauties of the universe contracted in it, as *Aaron* did all the glories of the world embroidered upon him) answered to that of their own bodies, as Diamonds and Pearls do to rich Cabinets and Pearls.

And now I speak of souls, his good soul slept not in the body, affording only now and then some glimmering of common sense and reason, but sparkled briskly, being to a stupid world, a great argument of the Deity it worshipped; *Hoc nempe habuit argumentum divinitatis suæ quod illam divina delectaverint; nec ut alienis interesset, sed ut suis.* Sen.

And indeed, he used to say, that he much questioned the integrity, and consequently the state of that soul, that besides the exemplariness and communion of publick devotion, did not use to retire to the intimacy of that more private, consisting chiefly in these great parts. I. Self-examination, consideration, and meditation, soliloquies; for which in every place he resided, he prepared a Closet, dressed, as his breast for holy and serious thoughts, pleasantly, yet dark situated and furnished with two things; the matters of his Devotion and of his Charity (wherein he expended the third part of his revenue yearly, in such a way, that it was almes to the poor souls, as well as relief to the distressed bodies) which he esteemed the life, because the effect and the expensive trial of his devotion; and this Closet he consecrated into a private Chappel, by his solemn entrance into it never without a prayer. The words of his friend, (*He taking it for a certain argument, that the serious belief of a God, and of the World to come, is much wanting in his heart, who dares be nought, idle, or sinfully merry, if he can but get out of mans sight and cognizance;*) which office he kept as constant on his fervent heart, as ever the people of God of old kept up the continual Burnt-offering upon the Altar; making as much conscience of laying out his time, as he did of expending his estate.

And the result of all these accomplishments was,

1. A moderate and tender spirit towards all sorts of Christians,

Y y 2

expressing

expressing himself to several Ministers of the Church of *England*, with such a latitude, that upon the principles he expressed, he might have held communion with them, and they with him; concluding his discourses with this, *That he approved not a nice, scrupulous, and uncharitable religion.*

(a) Senec de  
benef. l. 3.  
c. 36.

2. A great reverence to himself, being as much afraid to concern his divine soul in any mean office, as (a) *Paulus* the Prætor in *Tyberius* his time, was to handle a *Chamber-pot*, having a Ring on his Finger graved with the Emperors Image.

3. A very great resolution, in the strength of which, in the great difference between the *French King* and Cardinal *de Retz* at *Paris*, he and others of the Channons of *Nostredame*, durst serve the Majesty of afflicted truth, before that of a glorious King, and endure the *Restraint of Imprisonment*, that he might enjoy *Liberty of Conscience.*

(b) At Some-  
merfet house

To smell to a Turf of fresh earth is wholesom for the body, no less are thoughts of mortality cordial to the soul; therefore the sight of death, when it surprized him with a choice Feavor, (b) 166<sup>a</sup>. was neither strange nor terrible to him who died daily.

*Interest Posterorum novisse*

1. *Jacobum Richmondia ducem  
qui illustris licet modeste latuit.*
2. *Georgium Dominum Aubigney  
placide Animosum Heroem*
3. *Johannem Dominum Stuart  
stupendum Juvenem, qualis hic esset  
Senex!*

(c) Joseph  
Antiq. 4.4. c. 4.  
Philo Jud.  
de mon. arch.  
l. 2.

4. *F. Dominum Aubigney in quo  
ut olim apud (c) Judæos Regalis, &  
sacerdotalis arctissime consociabantur  
tribus ut-pote summe pio, & nobili.*
5. *Bernardum Comitem Lichfieldia  
cui morum venustas quanta paucis  
contigit, desideratur omnibus.*

*Fratres arctiori virtutis quam sanguinis federati  
nexu, qui eosdem mores per omnes fortuna  
vices sibi similes finxere.*

*Quinque ita compositos ut quod  
uni vix contigit unum  
hominum agerent*

*quos eadem agere, & pati semper necessa-  
rium fuit; quia non novere nisi  
optima. Firmius vel Stoica*

*Catena vinculum ubi Perpetuam  
animorum cognationem inducit*

*non eandem Parentem habuisse, sed eandem*

*vivendi originem Rationem; &  
(quod vim habuit vitaliorem) ejusdem  
honesti affectu Imbui potius quam*

*eodem*



*eodem sanguine ; eadem numerare  
bona & mala, chariora longe  
nomina quam communia pignora.  
Curatii & Horatii Anglicani  
quos pro regia causa non homines  
Credas sed tot concurrere gentes !  
quibus Addendus Esme Dux Richmondia  
Jacobi Filium unicus ; & una quicquid  
est amabile  
Patres quod optent, aut quod orbi lugeant  
corruptus levi Febricula vita decessit  
Parisiis ; decessere quot una spes  
Parentum ! Eheu ! delicias breves !  
Quicquid placet mortale non placet diu.  
Quicquid placet mortale, ne placeat nimis.*

Domino Dr.  
Fleetwood  
Coll. Reg.  
Cant. Qui  
P. xp. & i ti-  
nery, & flo-  
diorum duce  
C. W.



T H E

# Life and Death

O F

R A L P H, Lord H O P T O N,

**S** On of Sir R. Hopton, born 1601. in (b) South-Wales, where his Mother had relations; and bred in Somersetshire, where his Father had his seat.

(b) In Mount-  
machtre.

His education such, that he learned to pray as soon as he could speak; and to read, as soon as he could pray, before three year old he read any character or letter whatsoever in our Printed Books, and within a while, any tolerable Writing Hand; getting by heart, at four years and an half, five or six hundred Latine and Greek words, together with their Genders and Declensions.

*Horrori fuit Ingenium.*

From a strict School, and able School-Master in the Country, he was sent to a well-governed Colledge, and an excellent Tutor, Mr. Sanderson (after Dr. Sanderson, Bishop of Lincoln) of Lincoln-Colledge) in Oxford; who put his young reason, by his judicious and exact method, into such a frame, that (he would bless God for it) he had a habit (which men of a superficial education, sleight, immethodical thoughts, were strangers to) of considering matters proposed to him leisurely and soberly, of recollecting the proper circumstances of a business pertinently, of looking through sophismes and appearances discerningly, of searching into the bottom of things quickly; of observing advantages and disadvantages

in

in Marching, Quartering, Rallying, Leaguering, &c. dexterously.

Its a great matter to put young and flexible faculties (by being solidly grounded in the Initiatory Arts and Sciences, or in the exact notions and apprehensions of things) into an unerring and comprehensive frame of thoughts, reasoning, and discourse.

But (as youth not yet accustomed to dissembling, easily discloseth its temper) he soon discovered by those rancounters which he had with his School-fellows, and Fellow-pupils in the School and Colledge, as proflusions to those engagements he afterwards had in the Field, that he was born for *action*, the life of a Man; rather than *speculation*, the life of a Scholar. Letting it suffice others to meditate upon the great things which former ages have done, while he did great things which future ages might meditate upon.

They may (a) rest when they have raised a Scheme, a Frame, and Idea within themselves, proportionable to the order and method of things without them; while he compently understanding *this* all was urged by his eager virtues, to perform things as great as those he *understood*; and actions as great as his *thoughts*.

From the University therefore he goeth to the Camp, putting off his Gown, to put on his Corset; and exchanging his Pen, for his sword. First exercising himself in the *Low Countreys*, the then Nursery of English Gentry, as a Volunteer; and afterwards practising in the (b) *Palatinate* as Captain; where he gathered such choice observations, principles, and maxims of war, that being an eye-witness in the long Parliament (wherein he was chosen a Member) of their dangerous proceedings (which he opposed with strong reasonings in the House, and offered to contradict against the Ringleaders of the Faction with his Sword and Life, challenging several of them in *Westminster-hall*) he privately retired to countenance the Kings more just proceedings in the Country, giving order for providing Armes and Ammunition at his own charge, and direction to secure and fortifie all such places as were tenable in *Somersetshire*, *Wiltshire*, and *Devonshire*, out of his own experience, until he, Sir Bevil Greenoill, Sir Jo. Stawell, and Sir Nicholas Flanning, raised with their interest and arguments (Sir Ralph Hopton pleading the Kings, at the Assizes, Sessions, and all other publick meetings of the Country, that his eloquence had as great success upon the wavering populacy, as his Armes had against the most obstinate Rebels) a choice Army in the West (an instance of what great concernment it was to keep the Militia in the Crown, and not to separate the Sword from the Scepter) not to make a war, as he declared to the Country, but to prevent it. (Thus *Cesar* that fought best in his age, spake so too; and the sharpness of his wit, was equal to that of his Sword.)

With which Army the Marquiss of *Heriford*, then Commander in Chief, with his direction, Aug. 3. 1643. defeated the Faction in *Somersetshire*, took *Shepton-Mallet*, cleared *Dorsetshire*, maintained *Sherburn*, with such conduct and resolution, as daunted the men at *Westminster* for two months; and Octob. 3. breaking through the Besiegers, who thought (to use their own words) to put an end to the

war,

(a) 2 years  
at home.

(b) He carried  
the Queen of  
Bohemia be-  
hind him after  
the sad battle  
of Prague,  
40. miles.

war, if they could but take him, and one or two more men of so considerable fortunes, valor, and conduct, as both raised, and kept up the war.

Whereupon (*non querendus erat quem eligerent, sed eligendus quem crederent*) he was chosen Commander in Chief of the West, where in half an year he got 40. Garrisons well maintained, 12000. men well disciplined, 1000 l. a month Contribution regularly settled, above 400 old Officers, Souldiers, and Engineers out of the Palatinate, the Low Countries, and Ireland, usefully employed: A Press to Print Orders, Declarations, Messages, and other Books, to instruct and undeceive the people. Prudently managed the Pen upon all occasions, being wonderfully quick in clearing this great truth; That his Majesty, and his Followers, had no other intention in this war than that they were necessitated to, than the defence of the Protestant Religion, the Laws, the Liberty and Property of the Subject; together with the Privilege of Parliament.

And by these ways prospered so well, but especially,

1. By the choice of his Deputies and Officers, as curiously observing other mens worth, as he carelessly undervalued his own, being choice in his instruments, because he was so in his designs; well knowing that great actions must be left to the management of great souls.

2. By his Discipline of the Army, without which, Commanders lead thronged Multitudes, and not Armies; and listed Routs, rather than Regiments; keeping his Souldiers men (that they might not be conquered by their debaucheries first, and then by their enemies) by moral instructions, enduring no Achan to trouble his Camp; as well as making them Souldiers, that they might not be to learn, when they were to perform their duty (*Turpe est in arte militari dicere non putaram*) by military direction.

3. By his pay to his followers, pinching himself to gratifie them, knowing well what gelt could do, and what it was to keep back from men the price of their blood, making them hazard their lives by Fight, to earn their pay; and by Famine, before they got it. His three words were, Pay well, Command well, and Hang well.

4. By his care to keep open the Trade of the Countries, under his Command, by Sea and Land.

5. By his solemn familiarity, neither the Mother of Contempt, nor the Daughter of (a) Art, and design his language with Caesar to his Country-men, was not *Milites*, but *Comilitones*; and with the Husbandman, it was not *Go ye*, but *Camee*; seldom putting them upon any service, the most difficult part whereof he undertook not himself, in so much, that the Country stood, as well out of love to his Person, as conscience towards his Cause.

6. By sharing with them in their wants, observing their deserts, and rewarding them; he never made scales of his Souldiers, when they were dead, in taking Cities, nor Bridges of them when living, in bestowing preferments, knowing that deserving persons are more deeply wounded by their Commanders neglect, than by their Enemies; the one may reach to kill the body, the other deadneth the spirit.

7. By

(a) Credant  
hanc gratiam  
in tamen  
maiestate co-  
municari, &c.



7. By preserving his Souldiers, being loath to loose them in a day, which he could not breed in a year; and understanding the perience and resolution of a veterane Army, he had the happy way of securing and entrenching himself; (for which *Gustavus Adolphus* is so famous) so as in spight of his enemies, to fight for no mans pleasure but his own; not cozened by any appearances, nor forced by any violence to fight, till he thought fitting himself; counting it good manners in war, to take all *advantages*, and give none; especially when the small beginnings of his affairs confined his care more how to save himself handsomely, than set on the enemy, giving his enemies occasion to complain, that he would not patiently lye open to their full stroke; as that *Roman* brought an action against a man, because he would not receive into his body his whole dart. A prudent reservation is as useful as a resolute onser, it being a greater skill to ward off blows, than to give them; he was as wise as that *Lewis* of France in preventing danger, who had foresight to prevent mischiefs when they were coming, but not a present prudence to engage them, when come; though yet he was as ready in incountring dangers, as that *Henry* of England, who could (as the Lord *Bacon* observes, who drew his life with a Pencil as majestic as his Scepter) with ready advice, command present thoughts, to encounter that danger with *success*, which he could not with foresight prevent.

8. By understanding his Enemies way, and the Countreys scituation, as to take many advantages by his incredible diligence (all his army doing service once every sixth day) and prevent all disadvantages by his equally incredible watchfulness.

9. By his Piety, keeping strict communion with God, all the while he was engaged in a war with men. He was reckoned a Puritan before the wars for his strict life, and a Papist in the wars for exemplary devotion; entertaining sober and serious Non-conformists in his House, while he fought against the Rebellious and Factious in the Field. And we find him subscribing a Petition to his Majesty 1630. with other Gentlemen of *Somersetshire*, to prevent unlawful and scandalous (a) Revellings on the Lords day. As we observe him publishing Orders for the strict observation of the Lords day, the encouragement of good Ministers and People throughout his quarters; being very severe in these two Cases, 1. Rapines committed among the people. And 2. Prophaneness against God, saying, *That the scandal of his Souldiers should neither draw the wrath of God upon his undertaking, nor enrage the Country against his Cause.*

By these courses, I say, he prospered so (being so well placed (to use *Paterculus* his words of *Sejanus*) *in eo cum judicio Principis certabant studia populi*) that the enemies Historian *May*, writes this undoubted, because an adversaries testimony of him. 'Of all commanders there, that sided with the King against the Parliament, 'Sir *Ralph Hopton* by his unwearied industry, and great reputation 'among the people, had raised himself to the most considerable 'heighth, until the Earl of *stamford* coming to the West, raised

'Sir

(a) Riots  
riplings, quar-  
rels, murders,  
uncleanths,  
disorderly as-  
sembly.

‘ Sir *Ralph* from the Siege of *Plymouth*, with some disadvantage, which yet the old Souldier made up again by a Parthian stratagem of a feigned flight, entrapping most of the Earls men, and so overthrowing the Parliament Forces, in so much that the Earl of *Stamford* desired a truce for twenty days, which Sir *Ralph* descended to, with a design, during the truce, to bring off Sir *John Chadley*, as he did so happily, that the Earl was forced to betake himself to *Exeter*, the whole West, consisting of so many rich, and flourishing Shires, being wholly at his Majesties devotion.

And when Sir *William Waller*, with the posse of twenty one Counties, came upon him, he managed Skirmishes and Retreats with so much dexterity, that his very Flights conquered; for drawing Sir *William* to the *Devizes* to Besiege it, and making as if he would Treat about the yielding of that place; he contrived that he should be surprized with an unexpected Party of Horse on the one side, while he drew out upon him on the other, with such success, that he defeated, scattered, and ruined him, beyond relief (the Earl of *Essex* being told, when he would have advanced with his sickly Army, to recover him, that he was past it, he himself running for security, first to *Bristol*, and thence riding with a few Gentlemen for recruit to *London*; leaving the few Garrisons that party had in those parts to Sir *Ralphs* mercy, who took five of them by Assaults, and seven upon Surrendry, with three thousand Prisoners, five thousand Armes, six Ships, with sixty four peices of Ordnance in a fortnights time. He was excellent at contriving at the Scaling of Walls, as his Souldiers were in executing; and yet more excellent in taking hearts being so civil, even to the most obstinate, that they chose rather to be conquered by him, than protected by others, ever detesting their bloudiness that came valiant to strong Holds, and departing cruel thence, knowing no difference either of Age or Sex in their anger, though they did in their Lust; only it is not be forgotten here, how this expert Commander losing the advantage of *Lands-down*, for want of Ammunition taught his Souldiers to beat and boil *Bed-cords* to make Match of them.

From the *Devizes*, Sir *Ralph* marched into *Hampshire* and *Sussex*, facing *Petworth*, entring *Midhurst*, and at last sitting down before *Arundel* Castle in the extreamest part of *Sussex*, which he carryed, beating Col. *Norton* into *Chichester*, and wheeling off in spight of the Enemy (that provoked him to fight with disadvantage among lined Hedges and Thickets, where he saw many brave men lost to no purpose at *Cheriton-down*) in appearance to *Winchester*, but really to *Basing*, and so to *Oxford*, whence Anno 1645. we finde him after the considerable Recruits he had left the King, advancing Westwards, and besieging *Taunton*, where (when we have observed that his Magazine being blown up, he was grievously hurt in the face, carrying an honorable scar to his grave) our Pen shall leave him, giving way to his own Secretary who hath communicated to the world this following account of him.

‘ 1645. His Majesty, the present comfort of the Kingdom, being worsted, and the Prince, the future hope of it appeared, taking

progress into the *West* to understand the Country before he should govern it; and to let the Country understand him, the pawn of their future felicity, whom it should obey; the Lord *Hoptons* presence raised as many brave men in *Cornwall*, to wait on the Son their *Duke*, as his wise, civil, and obliging conduct had done on the Father their *King*: under whom designing to relieve *Exeter* in a body of 10000 Horse and Foot, when they were met by my Lord *Fairfax* at *Torrington*, with 20000. where my Lord despairing of breaking through them, drew out four or five Clofes off the Enemy, lining the hedges, and flanking his Foot with Horse, who disputed every hedge first with the Dragcons, and then with the Reserves, and at last with the whole body of the other Army, pouring upon them Regiment upon Regiment; and when they had lost the hedges, maintained the Barricadoes at the end of the Town with push of Pike, and the Butt end of their Muskets, for three hours; and when over-powred there, my Lord brought up the Rear, and made good the retreat though his Horse was shot under him; so that the Foot had time to pass over the adjoining River, and the Horse to guard them; my Lord making use of every Avenue in the Town, or near, to stop the Enemies Career; whom, if his advice had been followed, he had surrounded and overcome with their own Victory. And withdrawing to *Cornwall* he Rendezvouzed again, and made 5000. able Horse; a body under the Command of so wise, as well as Valiant a Commander as the Lord *Hopton* appeared to be in the late Service, might, if there had been any hope of the Kings Affairs; and since there was not, commanded their own terms (when the Prince withdrew from them to *Scilly*) at *Truero*, among others this Article offered my Lord himself, is remarkable, considering it proceeds from an Enemy.

Lastly, for your self, besides what is implied to you in common with others, you may be assured of such mediation to the Parliament on your behalf, both from my self, and others; as for one whom for personal worth, and many virtues, but especially for your care of, and moderation towards the Country, we honor and esteem above any other of your party; whose error (supposing you more swayed with Principles of Honor and Conscience) we most pity, and whose happiness, so far as is consistent with the publick welfare, we should delight in more than in your least suffering. My Lord after much dispute, in hope either of assistance from abroad, or of an accommodation between the King and Parliament, as it was called at home, upon the advance of near upon 40000. men towards him, disbanded; being allowed forty Horse and Arms, and twelve men for himself for a while, and not long after pardoned for Life, but condemned in his Estate. A favor like that I read of the Duke *De Alva*, vouchsafed the City of *Harlem*, when he promised them their lives, and yet sterved many of them to death saying, *That though he had promised to give them their lives, he had not promised to give them meat.*

Gentle was this Excellent Persons Extraction in the West of England, and man-like his Education in the Low-Countries; that School



School of War, where Sir *William Waller* and he learned, as is said of *Jugurtha* and *Manus* in one Camp, what they practised in two: The one being no less eminent for his Service under his late Majesty of blessed memory, than the other was for his against him. The one was the best Souldier the King had, the other the most experienced that the pretended Parliament boasted of. None fitter to ballance Sir *Ralph Hoptons* success, none likelier to understand his stratagems, none abler to undermine his designs, than his Fellow-souldier Sir *William*, who understood his method as well as he was acquainted with his Person. Both were equally active, both equally vigilant. But what better Character of this *Hero*, than that which his Master gave him in his Patten for Baron, which is his History as well as his honor.

**C** *Arolus Dei gratia Angliæ, &c.* Cum & nominis nostri & posteritatis interest, & ad clara exempla propaganda utilissime Compertum, palam fieri omnibus præmia, apud nos virtuti sita, nec perire fidelium subditorum officia, sed memori & benevolopectore, fixissime insidere: His præsertim temporibus cum plurimum (quibus antehac nimium indulsumus) temerata aut super-ta fides, pretium aliorum Constantiæ addidit. Cumque nobiscerto constat *Radolphum Hopton* Militem de Balneo splendidis & antiquis Natalibus; tum in cætura sua vita integritatis & moris eximium, tum in hac novissima tempestate, fatalique Regni & Rebelli motu, rari animi fideiq; exemplum edidisse, Regiæ dignitatis in eaq; publicæ Contra utriusq; adversarios assertorem & vindicem acerrimum.

Quippe qui non solum nascenti huic furori (nec dum omnibus manifesto) optimis Consiliis fortis in Curia Senator restiterit; sed insinuante se latius veneno, & crescente ferocia domum ad suos reversus fortior miles in agro suo *Somersetensi* & vicinis partibus omni ope & manu iniquissimam causam oppugnaverit, in Arce præsertim *Sherborniana* sub Auspiciis Marchionis *Hertfordiæ* egregiam operam navaverit. Mox ulterius progressus pollenti in *Devonia* factionis Tyrannide, & munitissima civitate in sædus illesta & jam undique bonis subditis perniciem minante, ipse pene in Regione Hospes, Contracto e *Cornubio* milite, & primoribus statim impetum eorum repressit jacentesque & afflictas nostras partes mirifica virtute recreavit. Et licet summis necessitatibus Conflictanti exigua pars Negotii hostes erant tantum absuit ut vel illis, vel istis succumberet, ut contra Copias auctiores, & bellico apparatu instructissimas sæpius signis Collatis in acie dimicans semper superior excesserit. Testis *Launcestonia*, *Saltaß*, *Braddock*, aliaque obscura olim nomina & loca nunc victoriis illius, & perduellium cladibus nobilitata vix etiam ab his respiraverat, cum novus belli furor lassas jam fere & continuis præliis laxatas vires Numerosissimo exercitu adortus uberiores triumphandi dedit materiam. Cum ille in campis *Stratonie* in difficilimis licet angustis redactus, inops militaris instrumenti, & Consumpto jam pulvere tormentario, armatos inermis, vallo munito

' inter sola causa & virtute animatus, ita retudit, concidit, castris  
 ' exiit, ut totam belli molem cum ipsis Authoribus profligavit;  
 ' Quicquid fugæ illius residuum erat inter urbis unius mænia eaq;  
 ' arcta obsidione astricta Concluso. Qua quidem pugna memora-  
 ' bili præter quod miserum popellum, jugo intollerabili levaverat,  
 ' sedes suas expulsis, Ecclesias Pastoribus, pacem omnibus, & firma-  
 ' mentum pacis obsequium restituerit. Et jam sequenti armorum  
 ' nostrorum felicitate quæ partes Regni occidentales maturius ad  
 ' officium & verum Dominum redierunt & viam apperuisse &  
 ' momentum ingens extitisse libentissime profiteamur; In hac opera  
 ' laudabili cum præfatus *Radulphus* perstiterit adhuc invicto animo  
 ' & industria indefessa nullo arduo quantum vis labore & pericu-  
 ' lo excusatus cumq; mille argumentis testatum fecerit, Nos virem  
 ' salutemq; nostram sibi omni fortuna & capite potiozem, nos virum  
 ' fortissimum optimeque affectum animum benigno studio profe-  
 ' qui, & amplius demereri volentes, hunc & præconio merito or-  
 ' nandum, & proprii ad nos gradu extollendum censuimus.  
 ' Sciatis igitur nos de gratia nostra speciali, ac ex certa Scientia,  
 ' vero motu, præfatum *Radulphum Hopton* ad statum, gradum, sty-  
 ' lum, Dignitatem, Titulum & Honorem Baronis *Hapton de Stratton*  
 ' in Comitatu nostro *Cornubiæ*, &c. In cujus rei Testimonium has  
 ' Literas nostras fecimus Patententes.

*Teste meipso apud Oxon quarto die Septembris, Anno Regni  
 nostri Decimo nono.*

Jones.

**H**Is two great Actions, the one at *Liscard*, the other at *Stratton*,  
 cannot be better described than by an Eye-witness, whose  
 words are these, as he saith, out of a Manuscript corrected with  
 Sir *Ralphs* own hand, communicated to him by his Secretary Mr.  
*Tredus*.

At *Liscard*, a little before the Fight began, the Kings party took  
 it into seasonable consideration, that seeing by the Commission the  
 Lord *Mohun* brought from *Oxford* four Persons (*viz.* the said Lord  
*Mohun*, Sir *Ralph Hopton*, Sir *John Berkley*, and Colonel *Asburham*)  
 were equally impowered in the managing of all Military matters:  
 and seeing such equality might prove inconvenient (which hi-  
 therto had been prevented with the extraordinary moderation of  
 all parties) in ordering a Battel, it was fittest to fix the Power in  
 one Chief, and general consent settled it in Sir *Ralph Hopton*. He  
 first gave order that publick prayers should be read in the Head of  
 every Squadron, and it was done accordingly; and the Enemy  
 observing it, did style it saying of Mass, as some of their Priso-  
 ners did afterwards confess. Then he caused the Foot to be  
 drawn in the best order they could, and placed a Forlorn of Mus-  
 queteers in the little Inclosures, wringing them with the few Horse  
 and Dragoons he had. This done, two small Minion Drakes  
 speedily and secretly fetched from the Lord *Mohun's* House, were  
 planted

planted on a little Burrough within random-shot of the Enemy; yet so, that they were covered out of their sight with small parties of Horse about them. These concealed Minions were twice discharged with such success, that the Enemy quickly quitted their ground; and all their Army being put into a Rout, the Kings Forces had the Execution of them; which they performed very sparingly, taking 1250. Prisoners, all their Canon and Ammunition, and most of their Colours and Arms; and after publick thanks, taking their repose at *Liscard*.

*Stratton Fight succeeds on Thursday the 16. of May 1643.*

THE Kings Army wants Ammunition, and hath a steep-hill to gain, with all disadvantage and danger: The Horse and Dragoons being not five hundred, and the Foot two thousand four hundred.

THE Parliament Army well furnished, and Barricaded upon the top of the hill, their Foot 3400 and their Horse not many indeed, having dispatched 1200 to surprize the Sheriff and Commissioners at *Bodmin*.

ON the Kings side, order was given to force the passage to the top of the hill, by four several Avenues: the ascent was deep and difficult; resolutely did his Majesties Forces get up, and obstinately did the Enemy keep them down. The fight continued doubtful, with many countenances of various events (from four in the morning, till three in the afternoon) amongst which most remarkable, the smart charge made by *M. G. Chudleigh*, with a stand of Pikes on Sir *Bevile Grenvill*, who fell nobly himself, and had lost his Squadron, had not Sir *John* (now Lord *Berkley*, who led up the Musqueteers on each side of Sir *Bevile*) seasonably relieved it, so resolutely re-inforcing the Charge, that Major General *Chudleigh*, was taken Prisoner. Betwixt three and four of the Clock, the Commanders of the Kings Forces, who embraced those four several ways of ascent, met to their mutual joy almost on the top of the hill, which the routed Enemy *confusedly* forsook. In this service, though they were Assailants, they lost very few men, and no considerable Officer, killing of the Enemy about three hundred, and taking seventeen hundred Prisoners, all their Canon (being thirteen pieces of Brass Ordnance and Ammunition (seventy Barrels of Powder) with a Magazine of Bisket and other Provision proportionable. For this Victory, publick Prayer and Thanksgiving was made on the hill; then the Army was disposed of to improve their success to the best advantage. Nothing had sunk his great spirit, but the fate of Kingdoms, with whose ruine only he was contented to fall, and disbanded his Souldiers upon honorable terms. Five things made my Lord *Hopton* so eminently serviceable. 1. His great in-sight into the Designs, and prudent fore-sight of the events of present Counsel, which when most doubted and wavered, gave him that great resolution that under-

took



took great difficulties, and bore up against greater. 2. His experience of War in general, and his acquaintance with that seat of it committed to him in particular. 3. His renown all over the Kingdom for Piety and Moderation, and within his own association for Hospitality, Civility and Charity. 4. His Name among the Enemies, as considerable for his Generousness and Justice, as for his Valor and Conduct. 5. His Estate, that set him above Mercenariness; and his care for Money, that set his Souldiers above need, the occasion of mutinying among themselves, or of incivilities towards others. This Noble Lord dyed at *Bruges* September 1652. without any issue, besides those of his Soul, his great thoughts and greater actions, his Barony of *Stratton* being conferred on the Lord *John Berkley*, younger Son of Sir *Maurice Berkley* of *Bruerton* in *Somerset-shire*, so highly concerned with him in the Martial Affairs of the *West*, (being one of them that reduced and commanded it) he might well share with him the honor; and as *Queen Eliz.* was pleased that none but a King should succeed in her Throne when dying, she said, *My Throne is the Throne of Kings*; so this Lords Ghost would be infinitely satisfied to see that none but an excellent Souldier should inherit his honor, for his honor was the honor of Chivalry.

*Vivat Radulphus Hopton Terris quas domuit  
fama, & cælo cui vixit, anima, natalem  
geminum ipsa & mors pariat.*

*Quicquid vires potuere, quicquid & honesti  
Doli; Favente et (a) statore Jove  
et Fugitivo; Pedibus restituentibus rem  
manibus Fractam*

*Fecit vir magnus maximis excidens ausibus  
Cui sæpissime in desperata sola salute  
salus; monstrum martis! superat  
fuga; strata potestas; est unita minor, major,  
ut una manus; duplam meruit lauream  
ut pote cujus caput galeam habuit  
et intus et extra.*

*De membris acies, de mente triumphat acumen  
Hac coire greges, hac coire duces  
Hostes dextra domat, cerebro victoria victa est  
Præfuit hinc magno Julius, inde sibi.*

(a) Jove Ra-  
tore Vid Liv  
& Flor l. 1.  
Zois oume  
Fuga Perces  
i Boudis 748  
quyais. Schol  
Apollon. Argon  
l. 2. v. 1151.  
c. 4. v. 699.

THE

## Life and Death

OF

Sir EDMUND VERNEY.

SIR *Edmund Verney*, whose Ancestor *John Verney*, stands as eminent in the Catalogue of Gentry made for *Buckinghamshire*, in the twelfth year of King *Henry the sixth*, 1433. as he doth in the Catalogue of Martyrs from 1637. to 1666. was born, April 7. 1596. at *London*, bred most part of his time at Court with an education answerable to his birth. 1. Under such a discipline as moulded his tender soul to that frame, that was not only advantageous towards the succeeding part of his education, but towards the irregularity of his whole life. 2. Under that tuition which successively instilled ingenious and good rudiments into his tender breast, in the order that was proper to his tender years; Age at once maturing his parts, enlarging his capacity, and advancing his Lectures, until several years Education had accomplished his minde with that stock of active, useful, and manly knowledge, which furnished him with those vertues that are a perfection to noble natures, and a rest and tranquillity to great minds. 1. Bridling and checking the irregular sallies of the inferior faculties, and the impetuous passions incident to younger years. 2. Fashioning his behaviour to that humanity that was due to mankind, and that modesty and gravity, which was due to himself. 3. Regulating his discourse to that temper, that became the product of judgment and right reason, and raised him to thoughts of employment worthy and ingenuous, abhorring to busie himself vitiously or impertinently.

In a word, when Education had made him a compleat man, he bethought himself that he was born to labour, as the sparks are made to fly upwards, being indued with that *αἰὲν ἀκίνητος* (as *Iamblichus* calls it) that ever moving and restless principle his soul, and trusted with those abilities that suggested to him that he was not so far neglected by either God or Nature, as to be placed in the world without employment. After some time spent with my Lord *Coring* to see the *Low-Country Wars*, and some sallies out with my Lord *Herbert*, Sir *Henry Wotton*, to see the Courts of *France* and *Italy* 1618. he goeth with my Lord of *Bristol* into *Spain*, whence he returned so well accomplished, as to be recommended to the service of the Prince; where he as zealously opposed the plots and stratagems of the *Papists* in *Spain*, as his Tutors, *Hackwell* and *Winniffe* did in *England*; infomuch

(a) An officer  
agreeable to one  
so nearly rela-  
ted to Sir R.  
Verney, who  
when Sheriff  
of Warwick-  
shire, pursued  
the Powder-  
Traitors out of  
Warwick-  
shire into  
Worcester-  
shire.

infomuch that he struck an English (a) *forbo'n* Doctor, called *Mail-  
lard*, a Box on the Ear, for visiting one of the Princes Servants sick  
of a mortal Feavor, whereof he died; and labouring to pervert  
him; though with so much hazard, that he had much ado to keep  
out of the Inquisition. One reason of the Princes hastening out  
of Spain, at whose departure I finde he presented *Don Maria de  
Lande* with a cross of ten thick Table-diamonds, bought of his Ser-  
vant Sir *Edmund Verney*.

His Master, the Prince, disposing of Offices about him agree-  
ably to mens inclinations; when King, made this stout man Knight-  
Marshal, in which capacity he was severely honest in time of peace,  
and undauntedly valiant in time of war; saying, when by his  
place he held the Royal Standard at Nottingham, *That by the grace  
of God* (his word always) *they that would wrest that Standard from  
his hand, must first wrest his soul from his body.* And accordingly  
at the battel of *Edge-hill*, Octob. 23. 1642. when as *Julius Caesar*  
commanded his Standard to be thrown among his enemies, that  
the Souldiers might be provoked in honor to fetch it; so he ad-  
ventured with his Majesties colours among the enemy, that the  
Souldiers might be engaged to follow him, and was offered his  
life by a throng of his enemies, upon condition he would deliver  
the Standard; he answered, *That his life was his own, and he could  
dispose of it; but the Standard was his and their Sovereigns, and he  
would not deliver it while he lived, and he hoped it would be rescued, as it  
was, when he was dead;* selling it, and his life, at the rate of sixteen  
Gentlemen, which fell that day by his hand. One of the strictness  
and piety of a Puritan, of the charity of a Papist, of the civility  
of an English-man; whose family the King his Master would say,  
*was the model he would propose to the Gentlemen*, whose carriage was  
such, that he was called *the only Courtier that was not complained of.*  
At the same time that he ventured his life for his Sovereign at  
home, he sent his Son Sir *Ralph Verney* to accomplish himself for his  
service abroad.

(b) *Ultimus  
Angliz Ban-  
neretius,*

*Reliquia Edmundi Verney  
vere militis & (b) Banneretti:  
qui Deum timendo nist timere didicit  
nihil non Ausus nisi quod omnes  
audent; peccare.*

*O In gloriam fortitudinem quæ pati tantum potuit.*





THE

# Life and Death

Of the Right Honorable,

SPENCER, *Earl of* NORTHAMPTON.

**S** *pen*cer *Compton* Earl of *Northampton*, Son to *William* the first Earl of the Family, Created 1618. 16. *Jac.* by *Sir Francis Beaumont*, the Duke of *Buckingham's* Uncles Daughter, had as many remarkables, as he said, in his life, as there were years to his death. He was born at *Compton* in *Warwickshire*, the very same day and hour that the Powder Traytors were defeated at *Dun-church* in that County; an Omen, that that life (like *Cæsars*, who was born at the defeat of a Tumult) should be hazarded for the suppressing of Rebellion, that was begun with the suppression of Treason. The first step he went by himself was to reach the Kings Picture, and the first word he ever spoke was the *King*, an argument he used upon his retirement, 1641. to those of the party (that had so much as to understand worth, and making advantage of his solitude for a temptation, pressed him to a neutrality) why, besides the impossibility of being a Neuter, he was resolved to stand by the Sovereignty and Government of his Native Country, while he could either *speake* or *stand*; his parts were so great, and his appetite to knowledge so large, that it was as much as four several Tutors, at Home, at *Cambridge*, and in *France*, and *Italy*, each taking his respective hour for the Art and Science he professed, to keep pace with his great proficiency; the vigor of his soul, advantaged by the strong constitution of his body, as that was by the temperance of his dyet. I am informed, that in all his life time, he took but one Antidote, and never purged but once, and then the Physick found no obnoxious humor to work upon, so healthful was his temper.

The symbolizing of their sober and grave temperr, rendred him as great a Favorite to Prince *Charles*, as his Cousin the (a) Duke of *Buckingham* was of King *James*, being his Companion at home, and an Attendant on him abroad, particularly in *Spain*, where I am told he waited upon him in the quality of Master of his Robes and Wardrobe, and had the honor to deliver all the Presents made by the Prince there, amounting to 64000 *l*.

As he held the Kings Train at the Coronation 1525. as Master of the Robes to his Majesty, with the Earl of *Denbigh*, who was Master of the Wardrobe. Two things he would have nothing to do with, 1. Church-lands, because his direct Ancestor, being not only Chief Gentleman of King *Henry* the Eighths Bed-chamber, but

(a) Whose  
Mother had  
married his  
Uncle Sir  
Tho. Compton.

the third man in his favor, had not a Shooe-latchet of Abbey-land (as there was none in all his ancient paternal estate) though, saith my Author, *nothing debarred him save his own abstinence.* 2. Inclosures, since Captain *Powch* (a poor fellow with a powch, wherein he said there was that which would secure his followers, though there was nothing in it, but a piece of mouldy Cheese) with so many thousand people, did so much mischief, because of Inclosures in *Warwick-shire*, *Northampton-shire*, and *Leicester-shire*. He could not endure jesting with Religion, there being no people of what Religion soever, but had serious and great thoughts of their *Numen*; nor an oath on any, except Judicial and Solemn occasions, often repeating that of Prince *Henry*, *That he knew no game or value, to be won or lost, that was worth an Oath.*

Having been so many years a witness of the Kings Majesties gracious disposition, & for so long a time had experience of the benefit of his Majesties Government, & the comfort of the Religion established; upon the Faction breaking out of their shell upon the warmth of the present peace and plenty, and peeping out of their privacy, wherein like the Hedge-hogg they rounded themselves in their prickles without motion, & took aim at the government; seeing the contracts of the Nobility and tumults of the commonalty walking formerly; so ugly they are in themselves with the borrowed face of Religion, but now in the heat of their success casting off that cloak, break out daily into outrages, as much against Policy as Piety, as simple as scandalous; (the licentious having given reins to their looseness, are not able to stop themselves) he not only dissented from their proceedings in all publick counsels, but prepared to second that dissent with Arms, wherewith he was the best furnished, when there was occasion to make use of them, of any Nobleman in *England*; having settled his estate, and advanced several thousands towards the publick service, making the noblest appearance 1639. against the Scots, and the most effectual provision 1642. against the English; waiting upon his Majesty to *Tork*, to advise in the *Ardua Regni*, attest the clearness of his Majesties procedures; and vow his assistance, as appears by his hand to several publick Declarations from that place; from whence summoning as many good Souldiers and honest Gentlemen, as were of his acquaintance, the one to raise the Country, and the other to lead and command by the untained reputation of his name, the moderation and sobriety of his principles, the exemplary regularity of his person and family, the justice and generosity of his dealing with his neighbors and dependants; the hospitality and almes of his house, the sweetness of his spirit, amazed such a Body in *Warwick-shire*, as having seized on the Ordnance at *Banbury*, and marching resolutely against the Lord *Brooks*, checked his Career, awed the Country to Allegiance, confining that Lord to two or three Garrisons he had suddainly made for his retreat (and this notwithstanding a Letter from the (a) Parliament, *May* 30. 1642. to him, and such other Lords as they thought most serviceable to his Majesty, naming him in the first place; and after his generous answer,

(a) As it was called.

answer, June 8. a Charge and Impeachment against him of very great Crimes and Misdemeanors) proceeding so vigorously, that he in twelve Skirmishes put a great stop to Essex his grand Rendezvous at Northampton; insomuch as that Essex should say, *The going away of these sober Lords from us, is a great blow, not only in regard of their interest and reputation, but of their vigilance and activity.*

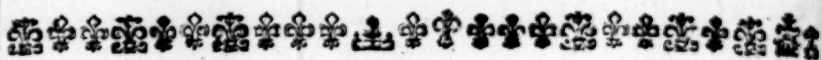
Upon which score, hoping to gain them by their worst way of cruelty, their kindness, they forbear to proclaim my Lord Traitor, to render him desperate, though in vain, as he observed, since they had charged him with Misdemeanors that made him irreconcilable: Therefore he proceeds, securing most of the Armes, Ammunition, and Garrisons in Warwick-shire, Stafford-shire, and Northampton-shire, and settling the Association, so as to be able to furnish his Majesty with two thousand of the best disciplined men in all the Kings Army to Keinton-fight, and to Besiege Lichfield (having made the Country, from Garrison to Garrison, one Line of Communication) when receiving intelligence of *Trereton* and *Gells* coming to the Relief of the Place, with near four thousand horse and foot, he drew out a eleven hundred horse and dragoons, so dextrously, that he surprized and routed their horse at *Hopton-beath* (a place disadvantageous to their horse, by reason of the *Cuniberries* there) the deserted Foot leaving the field with one thousand five hundred Prisoners, two thousand Armes, some Ordnance, with four Drakes, with all their Ammunition and Baggage: An happy Victory, had it not cost the life of this gallant and faithful Lord (of whom the King said, *That he was the greatest loss but one, he had had since the beginning of the Civil War*) who Charging in the Head of his Troops, and by the unevenness of the ground, with the force of the Enemy, unhappily unhorsed, refused Quarter (saying, *He would not owe his life to those, who had forfeited theirs*) and having so many wounds, that he need fear none, being one great wound himself, he fell, to the great loss of his Majesty, and his Cause, not without a noble testimony and resentment from his very enemies victory, attending him to his Grave, *March 19. 1643.* dying as good a Protestant as he had lived.

*Mancum cadaver terra mandavit, Integrum  
animum seminanimo Populo legavit  
& virtutem (a) filio; hac tumulum  
adornans epigraphæ.*

*Non si nunc & olim sic erit.*

(a) Gul. C.  
mori North-  
amptoniæ  
qui toto B:lli  
civilis tem-  
pore pater-  
næ, & hæres  
erac viru. is,  
& vind. x  
causa.





THE

## Life and Death

OF

Sir WILLIAM COMPTON.



N honorable person, of such temperance from his youth, that he seemed to be the *St. Nicholas* of our Church, of whom the report is, that when an Infant, hanging on his Mothers breast, he fasted Wednesdays and Fridays, and would not suck.

He had no sooner accomplished himself by travel and study, but his honorable Brother, before mentioned, intreats his Company in his Expedition towards the settlement of the Association for his Majesty in their Country, where he had an excellent faculty of undeceiving those that wrested the Scripture by Scripture, his Head being a Concordance, especially of *St. Pauls* Epistles; and he advising it as very prudential, to condescend to level discourses at the capacity of the people, and to convince them in their own dialect; having with him one who had the best command of rain and sun-shine in his Face, to smile and weep at pleasure, his tears flowing at will, melted the affections of many; though others better acquainted with the man, no more regarded his weeping, than they did the moist droppings of a stone-wall against rainy weather.

Small resistance he had (the disorderly people not knowing how to digest themselves into a body, as who expects that a rolling Snow-ball should have any curious fashion?) men at first only fighting in a complement, until having bravely brought off his Regiment after three onsets (wherein his horse was twice shot under him) by two Brigades of the enemy, it fell to his lot to be Governor of *Banbury*, for the retaking whereof he had contributed so much by his courage and counsel, where his first care was a civil and strict carriage to win those *professing* people, disposing his men so easily, paying for so honesty, and countenancing Religion among them so exemplarily, that the people of the place professed, *That if the Kings Army carried its self so in other places, they admired with what conscience any godly man could lift up a hand against them;* and his next by his own *industry* (being in his turn upon all works and watches, as well as the meanest man among them) and the peoples, to strengthen the Town, which by reason of its nearness to *Oxford*, and its command over the adjoining Counties, he resolved to keep, as a place of very great consequence to the King, and aimed

ed at as of no less consequence to the other side, especially, since his indefatigable way of Beating up Quarters, rendred him (of whose men, some in their turns for three years together, were observed always on horseback, either relieving neighbors (witness that admirable relief of *Jack(son)* gathering Contributions, or alarming the enemy) as troublesome at *Banbury*, as *Colonel Massey* was at *Glocester*; the reason why, after some little attempts before, 1644. the enemy came from *Northampton* with so many *Miners* and *Colliers*, July 19. continuing their Mines till Aug. 27. on which day it was assaulted by several Mines, Storms, and Batterings, with a Summons, to which *Sir William* returned this answer, *That they kept the Castle for his Majesty, and as long as one man was left alive in it, willed him not to expect to have it delivered.*

And after several Batteries on three sides of the Castle, and seven Mines obstructed by water, with an endeavor, with much loss, to drain the outmost Mote. Another, *September 16.* to which *Sir William* returned this answer by the Trumpeter, *That he had formerly answered them, and wondered they would send again:* whereupon they proceed fiercely to their Assaults and Batteries, together with their Granadoes, and great Ordnances (of the one 346. of the other 767. for a week together) though answered with frequent Sallies, insomuch, that having made a breach upon the West-wall of the outward of the Castle (the upper part near thirty yards in length, but the inside wall lined with earth) they Storm it about nine a clock in the morning, *September 23.* with six hundred of their choicest men, twelve being picked out of each Company with burdens on their backs to fill the Mote, falling on with Scaling-ladders in four several places, besides a great throng of them in the Breach, but without effect, *Sir William* himself maintaining the Breach, and giving order in all the other parts, so that they fell off, desiring leave, after the Garrison had stripped them, to bury their dead, especially, after the dreadful execution made upon them, by a sally *Sir William* ordered upon them, under Lieutenant Colonel *Green* the next day, when, with the men of *Sechem*, they were very sore.

And not long after, according to the good correspondence and intelligence *Sir William* had with his Majesties Forces, the Siege was raised by the right honorable the Earl of *Northampton*, and *Sir Henry Gage* on the one side, and himself on the other; the Besiegers being dispersed, and their Carriages, Horses, three Waggons of Armes and Ammunition, two Field-pieces, being taken and sent into the Castle.

A piece of service (considering that *Sir William* was not for a eleven weeks in Bed, so great his vigilance; nor for a week off the Works, so unwearied his diligence; that he had Prayers four times every day, the spiritual armes seconding the temporal, so eminent his piety, that he acted all things by common counsel and consent, such his wariness and prudence: He countermined the enemy a eleven times, and over-reached them by stratagems six times, such his skill. He trusted no man without his own immediate over-

(a) Especially  
in making and  
distributing  
Provisions.

over-sight, such by care; he seldom failed in his aim, so exact his level; he had no Mutinies either in Town or Garrison, so equal his (a) Justice, and happy his Government) not to be equalled, but by another in 1646. when *Banbury* was besieged the second time as *Jerusalem* was in the time of a Pascheover, when all the Synagogues doing homage to the Mother-Temple, all *Judaea* was there the Guests, Cavaliers come from other places, being more than the Inhabitants) by *Whaley* with a 1000. Foot, and four Troops of Horse, who lay before it ten weeks ere *Sir William* would hearken to any terms, as nobly angry with the Fortune of his Cause, as disdainfully vext with the disparagement of the siege; the Castle able to defie their intire Army, having defeated a far by countermining under-ground, and throwing Stones and Grana- does above ground, yielded not till the whole Kingdom submitted (against which it had been folly to loose themselves in an unequal and vain contest) to Providence rather than Conquest, going off *May 8.* upon these honorable terms: *All Officers with Horses, Swords, Goods, Money, and Passes, with a safe Conduct whether they pleased, without any Arrest or Molestation,* by virtue whereof *Sir William* had his liberty to settle his Affairs (and I know not whether he be, or another (*Sir William Compton* of *Irith* in *Kent*, compounded for of 60      60      60) as he did, yet hazzarded all again to serve his Majesty in the *Kentish* Expedition, where in my Lord *Goring's* absence he Commanded as Major General; in which capacity, notwithstanding the difficulties he was to wade through, he made a comfortable provision for the Army in *Greenwich-Park* amidst the infinite distractions; And when a fatal infatuation and a pannick fear guided them into the Parliaments hands, he approving himself more compleat in Gallantry, Wisdom, Virtue, and Honor, than years, discovered the snare, kept them together so as to make honorable terms for them to go upon; *The laying down of their Arms where they pleased,* under which pretence he drew them through the Enemy, taking many of them Prisoners within a mile of *London*, to the general astonishment of that whole City, an action of great consequence, as was the satisfaction he gave the Country all along in *Essex* he marched concerning the Principles whereupon they engaged, and the infinite pains and care he took to keep the Garrison in its highest distrefs in some competent order in *Colchester* by great Instructions, and a greater example; where being taken a Prisoner of War, he suffered all the indignities that insulting meanness could offer there, being no pretended Plot, but there was occasion to take him Prisoner, whom O. C. called the *sober young man,* and the *godly Cavalier,* especially in *Penruddocks* business 1655. and *Sir Henry Slingsbies* 1658. He with the Earl of *Oxford*, the Lord *Bellasis*, *Sir John Russel*, called then the *Sealed knot*, managing all the eight attempts made for his Majesties Restauration from 1652. to 1659. when others having the charge of raising other Countries in pursuance of *Sir George Booth's* design, *Sir William Compton*, *Sir Thomas Leventhorp*, and Mr. *Fanshaw*, undertook *Hertfordshire*, and that



that project failing, he doth with incredible industry and prudence observe and improve the strugglings of a giddy people now reeling into Liberty, by degrees withdrawing the force that awed them; and assisting in the gradual changes of the Government, suiting with particular persons gust, in order to that great change that satisfied all, taking care when the Royal interest was in view in a publick Declaration, which he with other Noble, Reverend, and excellent Persons subscribed, lest any offence might be taken at the whole party of Cavaleers (to the prejudice of the expected settlement) from the indiscretions or transports of any single persons promising, without any regard to particular Factions or Interests, to submit *quietly* and *cheerfully* to the present power, as it was vested in the Council of State, in expectation of the future Parliament, which producing that blessed effect the three Nations unanimously wished for, this Noble Person had as great a share in the Comforts, as he had formerly in the cares and sufferings, being intrusted with the Important place of Master of the Ordinance, till he died 1663. at *Drury-lane*, a suddain, death to all persons but himself.

*Hem viator!*

*Arma foris, consilium domi!*

*Cui maximum monumentum est suum*

*nomen Gulielmus Comptonus Eq. Auratus*

*Comitis Northamptonæ*

} *Filius*

} *Frater*

} *Avinculus*

*Carolo I. ab Armis Juvenis, Carolo Secundo.*

*a consiliis vix Senex. 1663.*



T H E

# Life and Death

O F

Sir CHARLES COMPTON,



Win to Sir *William* in *actions*, as well as *Birth*; one History serveth both, as well as did once one Picture: Of whom one may say, as one did of his Country *Warwick-shire*, that it was the *Heart*, but not the *Core* of *England*, having nothing Course in his life, having had the same Education with his Brother (saving that he excelled in two great Accomplishments for Pleasure and Business, Musick and Mathematicks,

thematically, without the first of which he would affirm that a man was no Company; and without the second of no use.) He took to the same War, being as eminent for Sobriety, Discipline, Moderation, Conduct, Vigilance, and Activity in the field, where he Commanded as Colonel, as his Brother was in the Garrison where he Commanded as Governor. There are two wonders in his life. 1. His surprize of *Ereston-Castle* with six men, and himself by pretending to bring in Provision according to a Letter he intercepted (as he did many, reckoning his intelligence the main piece of his service, and having always abroad his *eyes*, *ears*, and *voice*, his many Eyes and Ears, as men of business must) which joynted it the next Towns. 2. His having two Pistols clapped in his very face, and yet neither fire, but the owners which were so sure of his life, loosing by his side both their own.

He was as much for Pasturage and Inclosures in his Country, as his Brother was against them, answering those that complained, Sheep turned Cannibals in *Warwick-shire*, eating up Men, Houses, and Towns, their Pastures make such depopulation, *That though they make Houses the fewer in that Country, they made them the more in the Kingdom; Towns being more peopled by Cloathing and Wool, than the Country is depopulated by pasturage*: Indeed (to use the words of a modern Author in this Case;) 'Corn doth visibly employ the poor in the place where it groweth by Plowing, Sowing, Mowing, Thinning, threshing: but Wool invisibly maintaineth people at many miles distance, by Carding, Spinning, Weaving, Dressing, and Dying, so that *Abel* need not kill *Cain*; the Shepheard undo the Husbandman, but both subsist comfortably together.

What service he did his Majesty and his Father during the Rebellion, we may guess by the trust reposed in him since the Restauration; his Prudence and Courage having been as effectual against the late Usurpation, as the Ash of his Country (a stand of which in Pikes in his Country mens hands, under his Conduct was impregnable) is against viperous Creatures, of which it, is said that a Serpent incircled with fire, and the boughs thereof will in this Dilemma, put it self rather on the hazzard of fire, than adventure on the fence of Ashen boughs: but it is unhappy that he was like that Ash too, of which it is written, that being cut down green, it burneth clear and bright, as if the sap thereof had a fire-feeding unctuousness therein.

This Gentleman having measured his thoughts of Good and Evil, by the respects of a transitory life, but with relation to an eternal state, to which his life was in his esteem only a state of tryal, dyed (by an unhappy accident (a fall off his Horse at *Northampton*) a truly wise-man, that had not respect to a few things, the least of any man needing that death-bed Repentance he used so much to plead for of the opposite opinion, to which he would say 'That it was a Tenent that would make heaven very empty; and yet never the more room there for the maintainers of so uncharitable opinion: leaving this observation of the late Usurpation, that the ruine of it was the old, but not so well-weighted custom of

*Tyrants to cut off all those steps, by which they ascended to their height, lest leaving those stairs standing, others also might climb up the same way.*

M. S.

*Caroli Comptonii Eq. Aur. cui commune  
cum Sculteto symbolum  
vicisse voluptatem voluptas maxima.*



THE

# Life and Death

OF

Sir SPENCER COMPTON.



Fourth Brother of this Noble Family, of whom the excellent Dr. *Pierce* in his Sermon upon his Parallel Mr. *Peito* delivered this Character at *Chesherton*, That he was a Person so singularly qualified by Grace, Nature, and Education, that however his extraction was highly Noble, yet he thought he might confidently say it was the lowest thing in him.

An happy Person, that from a due estimate of himself and this world, arrived at just thoughts of his work in the world; and finding his duty ingraven in his Being, lived as a man ought to do, who being a middle person between those purely intellectual Beings that could not enjoy this world, and the purely sensual that could not understand it, was pitched upon as the fittest creature to inhabit this world, soberly enjoying the comforts of it, and seriously and devoutly reflecting on the Author of it.

A Person that had just sentiments of the dignity of humane Nature in himself, and an universal Charity for it in others; one that measured not the wisdom he studied by the subtilty and curiosity of Speculation, by fineness of thoughts, depth of design, but a Noble design to keep up the Dignity of Mankind, by a discreet piety towards the first Being, by a sober and due government of his own actions; and a publick justice and kindness towards all men, confining all thoughts of glory within the compass of vertue; and being good, and thinking nothing more dishonorable than sin; and being bad, pitying those ruines of mankind that had nothing about them but laughter and the shape of men, and thought themselves then to act most like men, when they approach nearest beasts; and so hitting upon right Principles, lived a great deal of life in a little time.

When I consider how ingeniously upon the great principles of

B b b

Reason



Reason and Religion, he would baffle those unhappy men, who having betrayed their weakness, in giving themselves over to lewd courses, throw away that little wit in defending them ! how successfully would he reprove them, who, as he said, *laughed themselves into eternal misery*, to this purpose : *Ah ! Sirs, it is easier to laugh at goodness, than to practise it, it were worth the while to mock at sin, if so we could annihilate it ; and make it as well nothing in it self, as to us. If the nature of things would so far vary with our humors, that goodness would be less excellent by being despised, or sin less dangerous by being thought so ; urging them to name the man in all the Histories of the world, to whom the very suspicion of evil was not a dishonor, though the real guilt of it were now a glory.* A discourse so much the more effectual from him, because he prevented the common cavil made against dehortation from sin, *That it was only a thing some men live by declaiming against, and others cannot live without the practise ;* being as much by his virtue above the latter imputation, as he was by his fortune above the first.

What a vast progress he made through all solid and gentle Learning, that was either for ornament or use ; and what a great proficiency in the experimental part of Religion, I cannot but annex to his life those words, that being made perfect in a short time *Right honest*, was to him a nobler title than *Right Honorable* ; and therefore he adhered to his Sovereign the closer, for that which others deserted him, *viz.* his afflicted virtue ; following the misfortunes of that Court, the pleasures whereof he would have avoided and been afraid of, chusing it, surely then, as the great Scene of Virtue ; for though his extraction was noble, his fortune fair, his abilities great by nature, and greater by art and industry ; yet was his modesty and meekness so far beyond all these, that the only vice we knew him guilty of, that he made it his business, rather to hide, than to exercise his virtue. And those two virtues (his modesty and his meekness) made him so swift to hear, so low to speak, as appeared when he was pleased to express himself, *speaking much in (a) few words*, equally free from impertinency and superfluity.

A sober, honest, and good man, three of the most illustrious Titles of Honor in the world, that led so well composed a life as he did, must needs have an easie death as he had, the *εὐδαιμονία*, the happy calmness of death, the Emperor *Augustus* was used to wish for ; for though sick of a Feavor, yet the union between his soul and body was not violently broken, but leisurely untied ; they parting like two friends, not by a rude falling out, but a loving farewell : A farewell to all the contentments of the world, not easily paralleled ; for calling to him such excellent and reverend persons, then at *Bruges*, when he died, 1659. as Dr. *Morley*, and Dr. *Earles*, he raised himself upon his Pillow, and held out his armes, as if he were to embrace one, saying, *O my Jesus !* and intimating the comforts that then flowed in from the holy Jesus into his soul ; after which holy extasie, composing himself to a calm and serious discourse, like *Jacob* scattering blessing when gathered, he said to the then

(α) παύσηται  
αὐτὸν ἡσυχία  
ἡσυχία  
Homer.

then standers by, (a) O be good, O be virtuous ! &c. An argument of the sincerity of his own goodness, that he was so zealous to have it communicated to others ; it being natural, as well to the living Christian, as to other living things, to beget his like. Departing, as much desired when he was gone, as admired by those that knew him whilest living, a loyal Subject, a generous Man, a good Christian, a loving Master, and entire Friend, an excellent Neighbor, and a very extraordinary Example ; one of those to whose virtues and prayers winning upon men, and prevailing with God, we owe our Restauration.

(a) Exhorting  
some to fre-  
quent prayer,  
others to tem-  
perance others  
to justice, &c.

Spencer Comptonius, Eq. Aur.  
*modesta nempe virtus quæ Elogi,  
nec voluit viva, nec caret mortua  
quid enim pluribus de eo bene  
Scribamus ; de quo nemo unquam  
vel misitavit male.*



T H E

# Life and Death

O F

Mr. HENRY COMPTON.



UT of respect to the Right Honorable the Earl of Northampton, I have put together the distant Lives and Deaths of his three Brothers ; and to keep on in the name, I annex Henry Comptons, Son of Sir Henry Compton of Surrey. I think the very same Sir Henry Compton, of whom I find this Note in Haberdashers-hall.

Sir Henry Compton of Brambleton, Com. Suffex, with 300l. per annum settled

1372 02 00

A sober and a civil person this Henry Compton was, unhappy only in bad Company, which are apt to ensnare good natures, that like the good fellow Planet Mercury, is much swayed by neighbor Influences. No Company is uncomfortable (gladness its self would grieve for want of one to express its self to joy, like heat looseth strength for want of reflection) but bad Company is infectious, unless a man had the art, when with them, not to be of them : Like the River Dee in Merioneth-shire, which running through Pimblemeer, remains intire, and mingleth not her streams with the water of the Lake. But it were Tyranny to trample on him for those infirmities, he so often lay prostrate before God for, and what God hath graciously forgotten, let no man despihtfully remember.

His fall was as much the triumph of the Rebels, as his life was their shame; doing even when Religion was nothing but discourse, better than they could speak; his heart being better than their very tongues.

The occasion of his death was the same with that of the Nations ruin, *Jealousies*, and a strange suspicion, that because a Lady, my Lord *Chandois* Courted for him, his intire Friend and constant Bed-fellow, had a greater kindness for my Lord himself, than for him; that my Lord spoke two words for himself, for one he spoke for him.

*Jealousie*, the rage of this good man, that shot vipers through his soul, not to be pacified with the arguments urged, the mediations used, the protestations made, though the most rational, and the best natured man living, after three days interposel, especially upon some mad fellows suggesting to his relenting thoughts, *That it would be Childrens play to Challenge and not to Fight*. How passion diverts reason, and lust overcomes? and that unhallowed heat towards a Mistress, the more sacred respect towards a Friend, through whose heart he must needs make a way to the other heart that scorned him.

Fond men, that undervalue themselves so much, as to kill a man, that they may enjoy the pleasures of a beast; fond hope, to expect satisfaction in the injoyment of that person, whom we cannot see without a guilt, that will make a Bed of Doun a torment; when each blush of the woman, puts in minde of the bloud shed for her, when each embrace recollects the last parting of dearest friends; when we cannot feel the wound love makes without a greater, from the thoughts of that hatred it gave. Blind love indeed, that killest the choicest friends for the deadliest foes! a strange way really to hate, out of suspicion that we may be hated; to be miserable, for fear of being miserable: But see the hand of God, to whom they appealed; he that would needs fight, falls; and he that would not, conquers, though the oddes of *Mr. Comptons* side was five to one.

Duels (those exercises that become neither men, for men should reason and beasts fight; nor Christian, whose honor it is to suffer injuries, but neither to give, nor retaliate any) generally favor the most unwilling, as honor the thing they fight for, being a shadow followeth him most that flyeth it.





THE

# Life and Death

OF

GEORGE, Lord CHANDOIS.



HE flames of *Eteocles* and *Polynices*, who had been at variance in the Field, when they lived, divided in their Urnes, when they were dead. Not so here, but as a little dust thrown over them, reduceth Bees that swarm to a settlement; so a little earth cast upon them, compose the most mortal enemies to a reconciliation; our Passing Bells duely extinguishing our heats and animosities, as the Curfew-Bell rung in *William the Conquerors* time every night at eight of the clock, put out all Fires and Candles.

These noble persons, divided in their death, shall be united in their history, as they were in their lives; the great patterns of friendship agreeable in their tempers, infinitely obliging in their converse (for though they were always together, yet (such the great variety of their accomplishments) every hour they enjoyed one another, had its fresh pleasures; pleasures not allayed, but increased by injoyment) open and clear in their carriage, mutually confident in their trusts, faithful in their reproofs and admonitions, tender in each others weaknesses and failings, ready to serve one anothers occasions, impatient of (a) absence (for they lived and dwelt together) careful and jealous in each others concerns; in a word, observing the exact measures of the noblest relation in the world, *Friendship*.

*Bruges* Lord *Chandois*, Baron of *Sudely* in the County of *Glocester*, descended from *Goda* Daughter of *Ethelred*, a *Saxon* King of this Land, and *Walter de Main* a Nobleman of *Normandy*: His Ancestor Sir *Jo. Bruges* (created Baron *Chandois* of *Sudely*, 1 *Marie* 1553.) being under God the instrument of saving (b) *Queen Elizabeths* life, as he was one of the many Noblemen that would have saved King *Charles*.

For when the great part of the Peers, who were of the most Ancient Families and Noblest Fortunes, and a very great number of the House of Commons, persons of just hopes and fair Estates, withdrew to weaken those designs; which though they discovered, they durst not in *London* oppose, my Lord retired with the first, ' Witnessing the justice and honor of the Kings proceedings, June 15. and engaging to defend his Majesties Crown and ' Dignity, together with his just and legal Prerogative, the true ' Protestant

(a) Vel pre-  
sentem defi-  
deramus.

(b) Being  
Lieutenant of  
the Tower,  
when a War-  
rant was  
brought to Exe-  
cute *Queen*  
*Elizabeth* be-  
lieved  
ed in *Queen*  
*Mary*, who  
professed that  
she knew no-  
thing of it, and  
so saved her.

Protestant Religion Established by Law, the lawful Liberties of the Subjects of England, with the just Priviledges of his Majesty, and both his Houses of Parliament, against all Persons and Power whatsoever, not obeying any Orders or Commands whatsoever not warranted by the known Laws of the Land, June 13. 1644. at York under his Hand and Seal.

And according to this Declaration, he hastened into *Glocestershire*, first to disabuse the people. 1. Concerning the Idle and Seditious Scandals raised upon the King and his Government. 2. Touching Illegal Levies made, and Forces raised by a pretended Ordinance of the Militia, without the Kings Authority, against the known Laws of the Land; being as active in dispersing his Majesties Proclamations and Declarations, as others were in carrying about the Factious Pamphlets; and when (those courses wanted their just effects, because of the judicial infatuation and delusion, poor people were given up to) to stop these horrid beginnings of a Civil War, by arming Tenants and Servants (raising, with *Abraham*, an Army out of his own house) and by Garrison his house (which by the Law is every mans Castle) at *Sudeley* near *Winchcomb* in *Glocestershire*, seated on the meetings of the Vails and Woulds very commodiously to defend and command the Country, especially my Lords three darlings, as he called them, the (a) Woods, the Cloathing, and the Iron-work of that Country; with near a 1000. men and 5000 l. in Plate, he waits upon his Majesty at *Shrewsbury*, and thence (the Lord say being too hard for him at home, surprizing his house, and making an intollerable havock, an essay to that plundering wherewith my Lord made them odious in those parts) all along to *Edgehill*, *Bransford*, and *Oxford*, where his Majesty observed that his Counsels were well-grounded and happy, and his performances quick, and well-designed. His Castle in the meantime (too narrow a Sphere for his own activity) under the Command of Captain *Fridges*, and some sixty Souldiers being besieged by *Mussie*, with 300 Musqueteers and three Companies of Dragoons, and two Sakers, after a long Siege, several Assaults and Batteries, when they were almost smothered by the smoke of Hay and Barns burned about the house, yielded Jan. 1642. a loss revenged by my Lord at *Newbury*, Sept. 20. 1643. when with the Earls of *Caernarvon*, and *Northampton*, the true Heir of his Fathers valor, Commanding his Majesties Horse there, the King said, *Let Chandois alone, his Errors are safe.*

From which Battel he went to *Glocester* to secure several Garrisons, which he kept round about *Sudeley*, to hinder the Correspondence between *Glocester* and *Warwick*, and consequently between it and *London*, gathering a Cloud about *Glocester* (that only eye-sore to his Majesties Affairs in those parts) and disposing of himself at *Chettenham*, the Lord *Herbert* and Sir *John Winter* in the Forrest; the Irish Forces on this side *Berkley*, and the *Oxford* at *Painswick* and *Stroud*; so effectually, that he recovered *Sudeley*, and distressed *Glocester*, till he was called with other Lords, Jan. 22. 1643. to the Parliamentary Convention at *Oxford*, made up of

(a) Here's the sundry Oaks in the Wood, which the Spaniard in Queen Eliz. time did contrive by secret practices to have cut down and embayled, and therefore they say he was the first that proposed the setting up of Iron-mills thereabout.

such

such honorable Members as could not with safety and honor sit where they were called by Writ, as the King, to advise with whom they were called, could not at *Westminster*; where he subscribed a Letter of Accommodation to the Earl of *Essex*, Jan. 27. to the Privy-Council, and the Conservations of the Peace of the Kingdom of *Scotland*, in pursuance of the Act of Pacification against the *Scots* Invasion, Jan. 29. and to the men at *Westminster*, Feb. 6. 1643. all full of all the reason, condescension, and all lawful compliance in the world for the Peace of the Kingdom, as were the several Messages for Treaty of Peace, a free and full Parliament, sent during that Session of Parliament, which concluded April 15. 1644. with an humble Petition to his Majesty to continue his Care and Resolutions for the maintenance of the true Religion, the established Laws, frequent Parliaments and Synods, strict Discipline in the Army, with as much regard as can be to the ease of the Subjects, in whose behalf they prayed that the present exigencies of War, and Necessity, might not be drawn into example.

For these publick Services he made a shift to deserve (besides frequent Imprisonments, a Sequestration from his Countreys service, and being turned to herd with the Commons) this heavy Composition, *George Lord Chandois* 3975 10 00 and what escaped Sequestration, he bestowed in generous relief of Reverend and excellent Persons, who wanted not their own Estates as long as he had any of his, many Cavaliers he entertained; all according to their respective qualities: he did indeavor to serve and promote, among others, the accomplished Mr. *H. Compton*, dear to him for his relations sake, and dearer for his vertues; vertues! that sweetned sad times, and made the owners of them happier in injoying themselves, than the world.

This excellent Person admitted to his own affections, he indeavored to recommend to a Ladies of his acquaintance, who vouchsafed him (whose Fortune and Person was below few Matches in the Kingdom) that respect for my Lords sake while his Lady lived, that to his great trouble she would needs force upon himself when she dyed; which Mr. *Compton* was so transported with (though my Lord protested against her kindness to him, and directed Mr. *Compton* to prevent it, by pressing his Marriage with her, telling him one morning as they were abed together, *that he should finde she was a Woman, and sickle*) above the meekness of his nature, and of Religion (that in the precepts and examples of it, hath taught mankind to suffer the greatest evils before they do the least, and supposed its Professors so meek, humble, patient, and charitable, that it hath nothing against shedding of blood more than the Injunctions of nature; and *Moses* (he being looked upon as an Apostate, who renounceth Christ, that quits his patience to give way to wrath) to take up a course begun by wicked and branded *Cain*, the first Dueller (who as the *Syriack*, *Chaldee*, and *LXX.* read that Text, said to his Brother, *Let us go into the field*) and continued against all the Civil and Sacred Laws that obtained among all (b) sober people, only by the *Goths* and *Vandals* (who

not

(b) Vid. Hec-  
tomin &  
Spelm in  
verbo *Ordal*.



not enduring the ingenious way of ending Controversies by Reason and Law, brought in the barbarous kinde of decisions by handling hot Iron, walking bare-foot on burning Coals, scalding Water, and the brutish Combat, or Duel) and first affront my Lord, and since he was like Love, not easily provoked; afterwards challenge him, who in point of honor, as young Gallants cant, must answer him, and shew that he understood not the value of his honorable life; only satisfie two or three *Hectors*, that forsooth he feared not death; setting up his own Honor against the humor of *Orlando Furioso*, Christs express precept, and example of meekness and patience; as if it were not an higher honor to pass by and pity trivial offences, than only to quarrel with them, since by the last we are even with our adversary, and by the first above him.

Loath was my Lord at first, and loath both when they had slept at *Frentford*, where Mr. C. had an ominous Dream, a fair warning to awaken his reason (that like Christ was asleep in this storm of his passion, from him who *sometimes speaks by dreams, sometimes by Visions in the night*) to sacrifice their lives to their own, and a Ladies follies, till edged on by some of their unhappy company, who swore, *What's Childrens play; nay but you shall fight*. They did very honorably indeed fore-go their Lives, the one to the Sword of his Friend, and the other to the mercy of the Law; Mr. (c) *ompton* (who was told by him that he needed not to have used a Sword to search into his breast, which when if he should open, he would say (he said) that he had killed a Friend; (though he never loved the man as Friend, that he feared as an Enemy but was not heard by him, who thought it was his art to *wooe*) lying at his mercy as he did (which troubled him most of all, that he must beg his life of those that had forfeited theirs) at the cruel mercy of the Usurpers, dying a while after of the Small Pox, 1658.

(c) This is  
remains in  
the story, that  
Mr. C. seized  
his Estate upon  
the aforesaid  
Lady, and that  
she the next  
day after his  
death made it  
over to his re-  
latives.

*En Nobil. Georgii Bar. Chandois  
cineres penitenciales  
qui lachrimis mixti Invitam  
abluere culpam, quæ eadem erat  
Herois & pena! magnanimo,  
munifico, pio, & max-  
imo viro erat unus error  
erat veneri una Labes.  
Abi Generosa Juventus quæ tumida  
ferves vena: nec tanti emas panitere!  
nec in facinus præceptus ruas  
bis lugendum, & cum patras  
& cum Luis.*



T H E  
**Life and Death**

Of the Right Honorable

**ROBERT DORMER,**  
*Earl of Caernarvon.*

**R**obert Dormer (Grand-Child to Robert Dormer Esq; Created Baronet by King James, June 10. 1615. and Baron Dormer of Wing in Buckingham-shire, the thirtieth of the same Month in the same year) was by King Charles in the fourth year of his Reign made Viscount Ascor, and Earl of Caernarvon, a Person of whom King Charles the First might say, as Lewis the 13<sup>th</sup>. said of his Favorite *Luynes*, that considering the debonairness of his temper when disposed to be merry, he was a very fit man to be trusted with the Kings Majesties Game, as he was, being by a Grant to him and his Heirs Chief *Avenor*: and with respect to the vastness of his parts when disposed to be serious, he was very capable of the most concerning trust, which he had by Patent, as Lord Lieutenant. His nature was not so much wild, as great: and his spirit rather extraordinary than extravagant; to be admired rather than blamed, as what age and experience fixed every day more and more into a comprehensive wisdom, a deep understanding, a strong resolution, and a noble activity. His Recreations were rather expensive than brutish, not unmaning his person, as Drunkenness, &c. which he hated perfectly; he being prone of those that gave occasion to the scandalous, and odiously comparative Proverb, *As drunk as a Lord, as drunk as a Beggar*; but if moderately used, becoming his Dignity as Gaming, &c. which he affected inordinately, though he left this caution to Posterity: *That he that makes playing his business, makes his business a play*; and that Gaming swallow Estates, as the Gulf did *Curtius* and his Horse. 'A man knoweth where he begins that pleasure, but is utterly ignorant where he shall end; besides, that there is no pleasure worthy an excellent spirit in high Gaming, which can have no satisfaction in it, besides either sordid Coveting of what is anothers, or a foolish Prodigality of what is their own; 'making that breach in their own inheritance sometimes in one week, which they and their Heirs cannot repair in many years. The temperature of his minde as to moral habits, was rather disposed to good than evil; he was a Courtier and a young Man, a Profession, and an Age prone to such desires, as when they tend to the shedding of no Mans blood, to

Ccc

the ruin of no family, humanity sometimes connives at, though she never approves of; so that we may say of this Great man, as one doth of a greater, *That those things we wish in him, are fewer than the things we praise.*

Being a Servant, not only to his Majesties Prosperity, but to his Person; waiting on him, not out of Interest, but out of Love and Conscience; no sooner appeared the Conspiracy in *Buckingham-shire*, but he discountenanced it upon all occasions, with his interest; and when it brake out in the North, he Marched to oppose it with two thousand men, whom (when he could in Parliament, neither save the Life of his Majesties most faithful Servant, nor preserve the Honor of his Majesties Person, being resolved rather to perish with the known Laws of the Land, than to countenance them that designed the overthrow of them) he led, to wait on his Majesty to *York*, where having, with the rest of the Nobility, attested the integrity of his Majesties proceedings, and vowed his defence, under his Hand and Seal, he Rendezvouzed, Marching to settle the *Commission of Array*, in *Oxford-shire* and *Buckingham-shire*, with so much activity, that we finde him with the Earls of *Cumberland*, *New-castle*, and *Rivers*, excepted by the Party at *Westminster*, out of the first Indemnity, (a) 1642. they offered for their actions in behalf of his Majesty, as the Earl of *Bristol*, the Lords Viscount *Newmarke* and *Faulkland*, Sir *Edward Hyde*, Sir *Edward Nicholas*, Master *Endymion Porter*, were for their Counsels and Writings. And having disciplined his Regiment, we finde him the Reserve generally to the Kings Horse in all Engagements, as first to Prince *Rupert* in *Edge-hill*, where his error was too much heat, in pursuing an advantage against the Enemies Horse, in the mean time deserting and leaving naked his own Foot; and afterwards to the Lord *Willmot* at *Roundway-down*, where by Charging near, and Drawing up his men to advantage, not above six in a File, that they might all engage, he turned the fortune of the day, as he had done at *Newbury*, (receiving Sir *Philip Stapleton* with this Regiment of Horse, and *Essex* his Life-guard with a brisk Charge, and pursuing them to their Foot) had not a private hand put an end to his life and actions, when breathing out his last, he asked, *Whether the King was in safety?* Dying with the same care of his Majesty, that he lived.

(a) in the fourth Article of his Commission.

(b) Septemb. 20. 1643.

So he lost his life, fighting for him who gave him his honor, at the first (b) battel of *Newbury*. Being sore wounded, he was desired by a Lord, to know of him, what suit he would have to his Majesty in his behalf? the said Lord promising to discharge his trust, in presenting his request, and assuring him, that his Majesty would be willing to gratifie him to the utmost of his power. To whom the Earl replied, *I will not dye with a Suit in my mouth to any King, save to the King of Heaven.*

By *Anne* Daughter to *Philip* Earl of *Pembroke* and *Mountgomey*, he had *Charles* now Earl of *Caernarvon*. From his noble extract he received not more honor than he gave; it for the blood that was conveyed to him, through so many illustrious veins, he derived to his Children, more maturated for renown; and by a constant practice



practice of goodness, more habituated to virtue. His youth was prepared for action by study, without which even the most eminent parts of Noblemen seem rough and unpleasant, in disfigure of the splendor of their fortune: But his riper years endured not those retirements, and therefore brake out into manlike exercises at home, and travail abroad. None more Noble, yet none more modest; none more Valiant, yet none more patient.

A Physician at his Father-in-laws Table gave him a Lye, which put the Company to admire, on the one hand the mans impudence, and on the other my Lords mildness; until he said, *I'll take the Lye from him, but I'll never take Physick of him: He may speak what doth not become him, I'll not do what is unworthy of me.* A virtue this! not usual in Noblemen, to whom the limits of equity seem a restraint, and therefore are more restless in injuries.

In the midst of horror and tumults, his soul was serene and calm. As humble he was as patient. Honor and Nobility, to which nothing can be added, hath no better way to increase, than when secured of its own greatness, it humbleth it self, and at once obligeth love, and avoideth envy. His carriage was as condescending as Heroick, and his speech as weighty as free; he was too great to envy any mans parts and virtues, and too good to encourage them; many times would he stoop with his own spirit, to raise other mens. He neglected the minutes and little circumstances of compliance with vulgar humors, aiming at what was more solid and more weighty: Moderate men are applauded, but the Heroick are never understood.

Constant he was in all that was good: This was his Heroick expression, when solicited by his Wives Father, to desist from his engagement with the King, *Leave me to my Honor and Allegiance.* No security to him worth a breach of trust, no interest worth being unworthy. His conduct was as eminent in war, as his carriage in peace; many did he oblige by the generosity of his minde, more did he awe with the hardiness of his body; which was no more softened to sloath, the dalliances of a Court, than the other was debauched to carelessness by the greatness of his fortunes. His prudence was equal to his valor, and could entertain dangers as well as despise them; for he not only undeceived his enemies surmises, but exceeded his own friends opinion in the conduct of his Souldiers; of whom he had two cares, the one to his discipline, the other to preserve them; therefore they were as compleatly armed without, as they were well appointed within; that surviving their first dangers, they might attain that experience and resolution, which is in vain expected from young and raw Souldiers.

To this conduct of a General, he added the industry of a Souldier, doing much by his performances, more by his example; that went as an active soul to enliven each part, and the whole of his brave Squadron. But there is no doubt, but personal and private sins may oft times overballance the justice of publick engagements. Nor doth God account every Gallant a fit instrument, to assert in the way of war a righteous Cause; the event can never

state the justice of any Cause, nor the peace of mens consciences, nor the eternal fate of their souls.

They were no doubt Martyrs, who neglected their lives, and all that was dear to them in this world, having no advantageous design by any innovation, but were religiously sensible of those ties to God, the Church, their Country, which lay upon their souls, both for obedience and just assistance.

God could, and I doubt not but he did, through his mercy crown many of them with eternal life, whose lives were lost in so good a Cause; the destruction of their bodies being sanctified a means to save their souls.

Such who object that he was extreamly wild in his youth, put me in minde of the return which one made to an ill natured man in a Company, who with much bitterness had aggravated the loose youth of an aged and godly Divine; *You have proved (said he) what all knew before, with much pains, that Paul was a great Persecutor before he was Converted*: Besides that, as many then spake more demurely than they lived, he lived more strictly than he spake; taking that liberty in his discourse, he did not in his actions.

*Hem Fides inconcussa, & invictus animus  
qui occidi potuit, non potuit vinci, animam  
efflans precando pro rege; pro quo non  
licuit amplius pugnare.*

*Huic (a) loco ossa Legavit pro oraculo  
ubi post obitum Peregrinatus tandem quiescit  
semel mortuus, Bis tumultus  
ter fletus, quater Felix.*

*Quem puduit animam a tergo exire.*

(a) Wing in  
Buckingham-  
shire.



THE  
**Life and Death**  
OF  
EDWARD, Lord HERBERT  
Of Cherbury.



Edward Herbert, Son of Richard Herbert, Esquire, and Susan Newport his Wife, was born at Montgomery Castle, and brought to Court by the Earl of Pembroke, where he was Knighted by King James, who sent him over Ambassador into France. Afterwards King Charles the First, Created him Baron of Castle-Island in Ireland, and some years after Baron of Cherbury in Montgomery-shire.

He

He was a most excellent Artist and rare Linguist, studied both in Books and Men, and himself the Author of two Works most remarkable, viz. *A Treatise of Truth*, written in French, so highly prized beyond the Seas, and (they say) it is extant at this day with great honor in the Popes Vatican. And an History of King Henry the Eighth, wherein his Collections are full and authentick, his Observation judicious, his Connexion strong and coherent, and the whole exact. He Married the Daughter and sole Heir of Sir William Herbert of St. Julians in Monmouth-shire, with whom he had a large inheritance in England and Ireland, and died in August, Anno Domini, 1648. having designed a fair Monument of his own invention, to be set up for him in the Church of Mountgomery, according to the Model following;

*Upon the ground a Hath-pace of fourteen Foot square, on the midst of which is placed a Dorick Column, with its right of Pedestal Basis, and Capitols fifteen Foot in height, on the Capitol of the Column is mounted a Urn with a heart flambeau, supported by two Angels. The foot of this Column is attended with four Angels, placed on Redestals, at each corner of the said Hath-pace; two having Torches reverst, Extinguishing the Motto of Mortality; the other two holding up Palms, the Emblems of Victory.*

When this Noble Person was in France, he had private Instructions from England, to mediate a Peace for them of the Religion; and in case of refusal, to use certain menaces. Accordingly, being referred to Luynes the Constable and Favourite of France, he delivereth him the Message, reserving his threatnings, till he saw how the matter was relished. Luynes had hid behind the Curtains a Gentleman of the Religion, who being an ear-witness of what passed, might relate to his friends, what little expectations they ought to entertain from the King of Englands intercession.

Luynes was very haughty, and would needs know what our King had to do with their affairs. Sir Edward replied; *It is not to you, to whom the King my Master oweth an account of his actions; and for me it is enough that I obey him. In the mean time, I must maintain, that my Master hath more reason to do, what he doth, than you to ask, why he doth it? Nevertheless, if you desire me in a gentle fashion, I shall acquaint you further.*

Whereupon Luynes bowing a little, said, *very well.* The Ambassador answered, *That it was not on this occasion only, that the King of Great Britain had desired the Peace and Prosperity of France, but upon all other occasions, when ever any War was raised in that Country, and this he said was his first reason. The second was, That when a Peace was settled there, his Majesty of France, might be better disposed to assist the Palatine in the affairs of Germany.* Luynes said, *We will have none of your advices.* The Ambassador replied, *That he took that for an answer, and was sorry only that the affection, and the good will of the King his Master was not sufficiently understood; and that since it*

*was*



was rejected in that manner, he could do no less than say, that the King his Master knew well enough what he had to do. *Lynes* answered, We are not afraid of you. The Ambassador smiling a little, replied, If you had said you had not loved us, I should have believed you, and made another answer: In the mean time, all that I will tell you were is, That we know very well what we have to do. *Lynes* hereupon rising from his Chair, with a fashion and countenance a little discomposed, said, By God, if you were not Mounſieur the Ambassador, I know very well how I would use you. Sir Edward Herbert rising also from his Chair, said, That as he was his Majesty of Great Brittain's Ambassador, so he was also a Gentleman, and that his Sword whereon he laid his hands, should do him reason if he had taken any offence. After which *Lynes* replying nothing, the Ambassador went on his way toward the door, and *Lynes* seeming to accompany him, he told him there was no occasion to use such Ceremony after such Language; and departed, expecting to hear further from him: But no message being brought him from *Lynes*, he had in pursuance of his Instructions, a more civil Audience of the King at *Coignac*, where the Marshal of *St. Geran* told him he had offended the Constable, and he was not in a place of Security here: Whereunto he answered, That he held himself to be in a place of security where-soever he had his Sword by him.

*Lynes* resenting the affront, got *Cadenet* his Brother Duke of *Chauv*, with a ruffling train of Officers (whereof there was not one, as he told King *James*, but had killed his man) as an Ambassador Extraordinary to mis-report their Traverses so much to the disparagement of Sir Edward, that the Earl of *Carlisle* sent to accomodate *le Mal Entendu*, that might arise between the two Crowns, got him called home; untill the Gentleman behind the Curtains, out of his duty to Truth and Honor, related all circumstances so, as that it appeared, that though *Lynes* gave the first affront, yet Sir Edward kept himself within the bounds of his Instructions and Honor, very discreetly and worthily. Inſomuch that he fell on his knees to King *James* before the Duke of *Buckingham*, to have a Trumpeter, if not an Herald, sent to Mounſieur *Lynes*, to tell him, that he made a false relation of the passages before mentioned, and that Sir Edward Herbert would demand reason of him with Sword in hand on that point. The King answered, He would take it into consideration: But *Lynes* a little after dyed, & Sir *Edw.* was sent Ambassador to France again, and otherwise employed so, that if it had not been for fear and jealousies, the bane of publick services, he had been as great in his actions, as in his writings; and as great a Statesman, as he is confessed a Scholar.

*Sanctior in sacra tumulatur pulvis arena,  
dum mens sideribus purior Astra colit  
Mnemofynum cui ne desit, marmorq; dolorq;  
Æterno Fletus necesse nomen alunt  
Pignoraq; ingenii & matrisantia formis  
tot stant historiae tot monumenta tui:  
Veritatem Quærit Philosophia;  
Invenit Theologia fruitur pietas.*



T H E  
**Life and Death**  
 O F  
**Dr. JOHN WILLIAMS,**  
*Lord Archbishop of York.*

**D**Octor *John Williams*, born at *Aber Conway* in *Caernarvon-shire*, bred Fellow of *St. Johns Colledge* in *Cambridge*, and Proctor of that University, hath this Character:  
 'That a strong Constitution made his parts, a strict Education improved them; unwearied was his Industry, unexpressible his capacity. He never saw the Book of worth he read not, he never forgot what he read; he never lost the use of what he remembered: Every thing he heard or saw was his own; and what was his own, he knew how to use to the utmost. His Extraction being Gentile, his large and Noble, his Presence and Carriage comely and stately, his Learning Copious, his Judgment stayed, his Apprehension clear and searching, his Expression lively and Effectual, his Elocution flowing and Majestick, his Proctorship, 1612. discovered him a Person above his Place; and his Lectures to his Pupils, above his Preferment. Bishop *Vaughan* first admitted him to his Family, and then to his bosom; there his strong Sermons, his exact Government (under my Lord,) his plentiful observation, his numerous acquaintance, made him my Lord Chancellor *Egerton's* Friend, rather than his Servant; his Familiar, rather than his Chaplain. Never was there a more communicative Master to instruct, than my Lord *Elsemere*; never a more capable Scholar to learn than *Dr. Williams*, who had instilled to him all necessary State Maxims while his old Master lived, and had bequeathed unto him four excellent Books when his Master was dead. These four Books he presented to King *James* the very same time that he offered himself to the Duke of *Buckingham*; The excellent Prince observed him as much for the first gift, as the Noble Duke (of *Buckingham*) did for the second: The King and Duke made him their own, who they saw had made that excellent Book his. Willing was King *James* to advance Clergy-men, and glad to meet with men capable of advancements. His two Sermons at Court made him Dean of *Westminster*; his exact state of the Earl of *Somersets* Case made him capable of, and the Kings inclination to trust his Conscience in a Divines hand, settled him in a Lord Keepers place actually, only for three years

to

(a) Sir Edward Cook  
 hath some-  
 where a saying  
 that Divines  
 meddle with  
 Law, but they  
 commit great  
 Errors.

to please the people, (who were offended with his years, now but thirty four, and his Calling a Divine) but designedly for ever to serve his Majesty. The Lawyers despised him (a) at first, but the Judges admired him at last: and one of them said, That never any man apprehended a Case so clearly, took in all the Law, Reason, and other Circumstances more punctually, recollected the various Debates more faithfully, summed it up more compendiously, and concluded more judiciously and discreetly: For many of them might have read more than he, but none digested what they had read more solidly; none disposed of their reading more methodically, none therefore commanded it more readily. He demurred several Orders, as that of my Lord Chancellors pardon, the Earl Marshalls Pateent, &c. to let his Majesty see his Judgment; yet passed them, to let him see his Obedience: He would question the Duke Order sometimes discreetly, to let him know he understood himself; yet he would yield handsomely, to let him see he understood him: and indeed he had the admirable faculty of making every one of his actions carry prudence in the performance. Necessary it was, for one of his years and place, to keep his distance, to avoid contempt; yet fatal was to him to do so, and incur envy. Well understood he the interest of all his places, and resolutely he maintained them. *What, saith he, shall the Liberties of Westminster be infringed, when the chief Favorite is Steward, and the Lord Keeper Dean, and the Contemptible man that must be trampled on?* When he was in trouble, what passion, what insinuation, what condescension hath he at command? when Petitioned to, how quickly he looked through men and business? how exactly would he judge, and how resolutely conclude, without an immediate intimation from his Majesty or the Duke? Many eyes were upon him, and as many eyes were kept by him upon others; being very watchful on all occasions to accommodate all emergencies, and meet with all humors, always keeping men in dependance on the Duke, according to this intimation of his -----

*Cabal 287. Let him hold it, but by your Lordships favor, not his own power.* A good way, had he been constant to it, the neglect whereof undid him; for designing the promotion of Dr. Price to the Bishoprick of Armagh, he moved it to the Duke, who told him it was disposed of to Dr. Usher. Whereupon he went his own way to advance that man, and overthrew himself: for then his Lord let him feel what he had threatned my Lord Bacon when he advanced him; *That if he did not owe his Preferment always to his favor, he should owe his fall to his frown.* The peremptoriness of his judgment rendred him odious: his compliance with *Eristol*, suspected; and his Sermon at King James's Funeral (his trial, rather than his Preferment) obnoxious. His spirit was great to act, and too great to suffer. It was prudence to execute his Decrees against all opposition while in power; it was not so, to bear up his miscarriages against all Authority, while in disgrace. A sanguine Complexion, with its Resolutions, do well in pursuit of success: Flegm and its patience do better in a Retreat from miscarriages.

This



This he wanted, when (it may be thinking fear was the passion of King Charles's Government as well as King James) he seconded his easie fall with loud and open discontents, and those discontents, with a chargeable defence of his Servants that were to (b) justify them, and all with that unsafe popularity, invidious pomp, and close irregularity that laid him open to too many active persons that watched him. Whether his standing out against Authority to the perplexing of the Government in the Star Chamber in those troublesome times; his entertainment and favor for the *Discontented* and *Non-Conformists*, his motions for Reformation and Alteration in twelve things; his hasty and unlucky Protestation in behalf of the Bishops, and following actions in England and Wales, where its all mens wonders to hear of his *Meruit sub Parlamento* had those private grounds and reasons, that if the Bishop could have spoken with the King but half an hour, he said, would have satisfied him, the King of Kings only knoweth, to whom he hath given I hope a better account than any Historian of his time hath given for him.

But I understand better his private inclinations, than his public actions; the motions of his nature, than those of his power; the Conduct of the one being not more reserved and suspicious, than the effects of the other *manifest* and *noble*: for not to mention his Libraries erected and furnished at St. Johns and Westminster, his Chappel in Lincoln Colledge; the Repairs of his Collegiate Church, his Pensions to Scholars more numerous than all the Bishops and Noble-men besides, his Rent Charges on all the Benefices in his gift as Lord Keeper, or Bishop of Lincoln, to maintain hopeful youth, according to a Statute in that Case provided. Take this remarkable instance of his Munificence; that when Du Moulin came over he calleth his Chaplain, now the Right Reverend Father in God, John (c) Lord Bishop of Coventry and Litchfield, and telleth him, he doubted the good man was low, wishing him to repair to him with some Money, and his respects, with assurance that he would wait upon him himself at his first leisure. The excellent Doctor rejoyceth, that he could carry him no less than twenty pounds; The Noble Bishop replied, he named not the summe, to sound his Chaplains minde; adding, that twenty pounds was neither fit for him to give, nor for the Reverend Forreigner to receive; Carry, said he, an hundred pounds.

He is Libelled by common fame for unchaste, though those that understood the privacies and casualties of his Infancy, report him but one degree removed from a *Misogonist*; Though to palliate his infirmities, he was most compleat in Courtly addresles. The conversableness of this Bishop with Women consisted chiefly (if not only) in his Treatments of great Ladies and Persons of honor, wherein he did personate the compleatness of Courtesie to that Sex; otherwise a Woman was seldom seen in his house, which therefore had alwayes more Magnificence than Neatness, sometimes defective in the Punctilio's and Niceties of Daintiness, lying lower than Masculine Cognizance, and as level

(a) The story is thus; The Bishop being once in his house at Table as his man m<sup>d</sup> was re<sup>d</sup> of d<sup>r</sup> for favouring the *Discontented* in *Parliament*. *Parliament* was a s<sup>t</sup> that Servant was c<sup>d</sup> with himself and s<sup>d</sup> a competent w<sup>th</sup> in *Lincoln* s<sup>t</sup> for s<sup>t</sup> the Bishop gets the s<sup>t</sup> s<sup>t</sup> to ch<sup>d</sup> him, he is punished in Star Chamber for favouring *Discontented* 20000 l. to atone his Servant.

(c) with whom he was very familiar, calling him to an account about his s<sup>t</sup> every night, and conferring with him about Affairs and Histories.

for a Womans eye to espy, as easie for her hand to amend.

He suffereth for conniving at Puritans, out of hatred to Bishop Land; and for favoring Papists out of love to them; yet whatever he offered King James (when the Match went on in Spain) as a Counsellor, or whatever he did himself as a Statesman; such kindness he had for our Liturgy, that he translated and Printed it at his own Cost into *Spanish*, and used it in the Visitation of Melvin, when sick to his own peril, in the Tower; and such resolution for Episcopacy, that his late Majesty of blessed Memory said once to him; *My Lord, I commend you that you are nowhit daunted with all Disasters, but are zealous in defending your Order.* Please it your Majesty, replied the Archbishop, *I am a true Welshman, and they are observed never to run away till their Generall first forsakes them, no fear of any flinching, while your Majesty doth countenance our Cause.*

His Extraction was Gentile and Antient, as appeared from his Ancestors estate (a) which was more than he could purchase without borrowing, when at once Lord Keeper, Bishop of Lincoln, and Dean of Westminster. His minde great and resolute, in so much that he controuled all other advices to his last, to his loss in Wales; and daunted Sir (b) John Cook, as you may see in his Character to his honor in England.

His Wariness hath these Arguments.

1. That he would not send the Seal to the King, but under Lock and Key.

2. That being to depute one to attend his place at the Coronation of King Charles the First, he would not name his Adversary, Bishop Land, to gratifie him; nor yet any other, to displease the King; but took a middle way, and presented his Majesty a List of the Prebendaries, to avoid any exception, referring the Election to his Majesty himself.

3. That he proposed a partial (c) Reformation of our Church to the Parliament, to prevent an utter extirpation by it.

4. That he exposed others to the censure of the Parliament, 1625. to save himself.

5. That he answered to several Examinations upon the strength of his memory, without any the least advantage taken by his Antagonist.

This Character of his I think very exact; that his Head was a well-fitted treasury, and his Tongue the fair key to unlock it; that he had as great a memory, as could be reconciled with so good a judgment; that so quick his parts, that others study went not beyond his nature; and their designed and fore-laid performances, went not beyond his sudden and ready accommodations. Only he was very open, and too free in discourse, disdaining to lye at a close guard, as confident of the length and strength of his weapon.

The first eminent Performance that raised him, was the entertainment he made 1612. when Proctor to the *Spanish* Ambassadors, brought thither by my Lord Chancellor *Elsmere*, where with the gracefulness of his presence, the great ingenuity of his discourses, the

(a) He left 1000l. per annum to his Heir, who is a Knight and Baron, dying March 25. 1649. when it was a question whether his Rent belonged to his Executor, or his Heir.  
(b) Sir John Cook was sent to command him into the County out of his Deanery of Westminster. He asked Sir John how durst he command a man out of his Free-hold? which wrought upon the old Gentleman so far, that he never rested until he had his pardon sealed for it.  
(c) At the Meeting in Jerusalem-chamber, March 1641. with 20. moderate Conformists and Non-conformists, appointed upon his motion to consider of the reformation of discipline and government, worship and doctrine, with the innovations lately crept into all of them.

the comeliness of his Addresses, the short, courtly, pleasant method of the Exercises, whereof he was Moderator; and especially that skill in the *Spanish* tongue, wherewith he had prepared himself, he did himself, the University, and the Nation so much right, that the Lord Chancellor of *England*, and of the University, in the presence, and with the approbation of the *Spanish* Ambassador, took his leave of him, with this Character, *That he had behaved himself so well in this Treat to the Ambassadors, that he was fit to serve a King, and that he would see him as much wellcomed at Court, as they were in the University.*

He knew the value of an opportunity, whereof he would say, that every man had it sooner or later, and the neglect or improvement of it, was the marring or making of every man in the world, and therefore he hazarded the expence of his present fortune, to furnish himself to a capacity for a new one. Having occasion to appear in publick but seldom, when he came up, he was very careful in the choice, pertinency, and seasonableness of his subject, and in the exactness of his composition, setting out at once the variety of his learning, the strength of his parts, and the (a) choiceness of his observation and prudence.

The greater the performance was (whether a Speech, or a Sermon, or a Debate) he was to undertake, the more liberty and recreation he took, to quicken and open his spirits, and to clear his thoughts; aiming at two things, which he said, was all we could add to former perfection,

1. Method.

And 2. Perspicuity.

He understood well the divided interests, and Faction of the Kingdom; and knew as well how to make use of them being able to Buoy himself up at any time against any one side by the assistance of the other, presently striking in with (b) *William* Earl of *Pembroke*, and other Patriots; for the publick good of the Nation, as soon as he was deserted by *George* Duke of *Buckingham*, and other Courtiers, that aimed only at their own personal interest.

After four years Imprisonment, 40000*l.* losses, when restored as one of the *Minions* of the Parliament, he disputed for Episcopacy in the House of Lords unanswerably; he drew up a Demurrer in behalf of the Bishops, in regard of the Tumults that disturbed the freedom of their Votes and Sitting 1641. whereof the Lord Keeper professed it was the strongest Demurrer, and the fullest of Law, that ever he saw in his life. And when with *Stenelaidos* the *Ephor*, he saw it in vain for that party to stand debating with words, which was injured above words, he contrived and modelled such an Association in *North-Wales* to assert that authority, under which he had suffered, as not only secured that Country against the Rebels, but yielded his Majesty several very great and seasonable Supplies. Until God punishing Rebellion with success, and suffering it to overthrow the best Government, that it might with its own weight, as *Rome* did, overturn its self. (*Fortake off the*

(a) See his Sermons on King James his Funeral of Aprill, of 1625.

(b) As he plainly told the Duke of B. at Oxford.



common principles, in which Rebels agree, and the common persons, that keep them together with those principles; their variety of humors, and interests bring them immediately to a division, and so to a ruin, Mach. Prince l. 2. c. 3. and on Livy, l. 6. c. 2. §. 2. And he saw that those rods upon our backs, might singly be broken, when they could not be broke, united, and in a bundle.) He thought it prudence to make that composition in time for Wales, to prevent plundering, and the making of it the seat of war, which he saw must be made for all England; and the dreadful stories of his declaring for the Parliament was nothing else, but his garrisoning of his own house, and discountenancing some stragling Cavaliers, that did no good, but lye upon the Countrys themselves, and draw thither whole Armies of the enemy to lye upon it too.

There being hardly any ingenious person in England, that he encouraged not, stealing favours upon them in a way equally suiting with their occasion, and their modesty; the very wretch that writ the Satyr upon him, Printed with *Cleavelands Poems*, owing his heat to the wine in his Cellar; and his Vein, to his Gold. For receiving twenty pieces of him, and despairing of more, to please his new patrons in the next Ale-house, vomited this Libel upon his old one. A Libel nothing would be guilty of, but Poetry, and Beggery.

*Aeternitati S.*

I. Johannes Williams S. Th. Dr. & omnium quibus Instruitur & quibus regitur gens humana; quibus regnamus, & quibus vivimus Magister artium. Coll. Jo. Cant. non fuit, sed (a) quod majus magistrum creavit dum tantum socius; omnium, & rerum, & hominum sagacissime peritus.

(a) Dr. Gwyn.

- |   |  |
|---|--|
| 1. Westmonasterii Decanus                           | } Haud quadragenarius quasi ad magna natum potius quam elatus. |
| 2. Lincolnæ Episcopus                               |  |
| 3. Magni sigilli Custos                             |  |
| 4. Serenissimo R. Jacobo a secretioribus consiliis. |  |

Vsitatos honorum gradus & moras devoravit vir honoribus Augustior. Cujus ultima laus est, quod fuerit inter nos primus. majorem enim officiis reddidit quam accepit gloriam grandia fecit grandiora patiens; suis illustrior infortuniis uti nube Iris, & eclipsi Phœbus mensa lautus; sed sui pars quota est Festivus, & facundus Dominus Convivii! Florente Ecclesia cum Episcopum nollet Invidia quem jam labantis (b) Archiepiscopus creavit necessitas; ruentis Cæli Atlantem vel Atlanti succedaneum Herculem peracto jam duodecimo laborum Anno, ab Anno nempe 1628. ad annum 1640. Invita fortuna Duas Absolvit Bibliothecas

(b) Eboraci  
1641.

hinc

*hanc Westmonasterii illam Cantabrigiæ  
tresque restauravit capellas,  
& plurimos suo collegio addidit socios  
omnes clandestinis beneficiis  
sibi demerens bonæ Indolis  
Juvenes; Quem prædicando creta  
nigraret minor, hand paucioribus  
quam quæ devinxit celebrandus  
Ingeniis.*

*Panegyrista sibi est clemens pater.  
Quem nominasse carmen est, & loqui  
epigramma; dum enim mæcenatem  
sonant: Properant ligari verba, &  
in numerum fluunt; materia quem  
non reperit, argutum facit.*

THE

## Life and Death

OF

HENRY HAMOND, D. D.



HEN Doctor Henry Hamond was born (Aug. 18. 1605.) at (a) Chertsey in Surrey (a place equally endeared to the pious, but unfortunate, King Henry VI. for bestowing on him a charitable Burial; and to the excellent, but not understood, King Charles I. for giving this man a seasonable birth) the hopeful circumstances of his relations, promised as much in his Infancy, as the eminent passages of his life performed in his Manhood. Son he was to Dr. John Hamond, that exact Critick; Grandchild to (b) Dr. Alexander Nowel, that reverend Divine; God-son to (c) Prince Henry, that great Spirit.

To Eaton he was sent in his Long-coats, initiated in Latine, Greek, yea, and Hebrew too (Languages that seemed to be his Mother tongue, so early were they, rather infused to him, than acquired by him) by his Fathers care; and to Magdalen Colledge in Oxford at thirteen, by Mr. (d) Allens assistance, his good friend; and Mr. Bush his diligence, his excellent School-master. Here they that taught him Philosophy, were not ashamed to learn of him the Tongues, especially the Hebrew, so rare a Quality in that age, that at first admission, as he had no less than eight Batchellors his Scholars for Greek, so he entertained four Masters his Pupils for Hebrew,

(a) His Birth.  
(a) Where it is thought  
Cæsar first  
passed his Army over the  
Thames.

(b) By his  
Mothers side.  
(c) Whose  
Physician his  
Father was.  
See His  
Education.

(d) A good  
Grecian, who  
had a hand in  
the publication  
of Sir H.  
Saviles Magnificent Saine  
Chrylosome.

See His  
Course of Study

(c) As may be  
seen in his Li-  
brary.

See His Pre-  
ferment.

See His Car-  
riage in all his  
places, &c. as a  
Minister.  
1. Sermons.

2. Prayers.

3. The Sacra-  
ment.

brew; wherein, as in the whole Circle of Learning, that though his Father (and in him all his Interest) dyed, yet his own merit recommended him at once to the honor and advantage of *Demy* in that Colledge at fourteen years of age, of Fellow at nineteen, of Natural Philosophy-Reader at twenty, and the Orator at Dr. *Langtons* Funeral at twenty two.

Having taken his Degree, the ordinary method of those times had preposted his soul, and ennarrowed his spirit by the contrived and interested systems of modern, and withall obnoxious Authors, but that his larger Genius and second thoughts prompted his great soul to a *Study* equal with its self, that took in all humane and sacred Learning from the clearest and most dis-interested sources of both, wherein he gave on all the occasions his fifteen years continuance in the University offered him, such pregnant Specimens of a vast proficiency, as might be expected from that indefatigable man that constantly studied twelve hours a day, and left *Notes* and (c) *Indexes* at the beginning and end of each Book, upon almost all the *Classick* Authors extant.

This industry, and this eminence, could not in those days, wherein Religion and Learning were at their fatal height, both of perfection and encouragement, escape either observation or preferment; therefore being ordained at twenty four (*viz.* 1629.) and Batchelor of Divinity at twenty six (*viz.* 1631.) and regularly, both in conformity, as well to the *Statutes* of the House, as to the *Canons* of the Church. Anno 1633. he Preached Dr. *Frewens* Course, (the President of his Colledge, since Lord Archbishop of York) at Court with that success, that with the Right Honorable the Earl of *Leicesters* favour, then his *Hearer*, he was, upon an honest resignation of his Fellowship, inducted, Aug. 22. of that year, to *Pensehurst*, as not long after, by the Reverend Father in God, *Brian* Lord Bishop of *Chichester* then, and since of *Salisbury* and *Winchester*, he was dignified at *Chichester*.

His Preferments were not so suitable to his Desert, as his Carriage was to his Preferment. For

When Rector of *Pensehurst*. 1. 'His Sermons were not undigested and shallow effusions, but rational and just discourses; his method was which he recommended to his Friends, after every Sermon, to resolve upon the ensuing subject, and so pursue the course of study he was then in hand with, reserving the close of the week for the Provision of the next Lords-day, whereby not only a constant progress was made in Science, but materials unawares were gained unto the immediate future work, for (he said) be the subject treated of never so distant, somewhat will infallibly fall in conducive to the present purpose: but preaching being the least part of Religion. 2. Prayer and Devotion (that power of Godliness) was observed by himself and his Family (guided by his good and prudent Mother) publickly and privately, every day according to the strictest rules of the Church; for the assistance wherein he allowed a Curate a comfortable Salary. 3. His Administration of the Sacra-

ment



## Henry Hamond, D. D.

ment, was as of old, frequent and monethly, when the *4) Affec-*  
*tors* was by his instruction and example restored to that *repute*, as it  
 not only relieved the aged, and apprentised the young, poor of  
*Pen-hurst*, but afforded a surplussage to the necessities of Neighbor  
 Parishes. 4. But that his other cares might be the more suc-  
 cessful, he brought an able School-master into the Town, and the  
 Church Catechism into the Church, which with his half hours ex-  
 position before Evening Prayer, he rendred so fully intelligible to  
 the meanest capacity, that he observed the older as well as the  
 younger hearers, reaped more benefit than from his Sermons.  
 5. Yet a Ministers converse must enforce his Doctrine, and the en-  
 dearing of his Person must recommend his instruction; very Hospi-  
 table, he was at all times, especially those more solemn at his Ta-  
 ble, very charitable at his door; besides, the tenth of his Estate set  
 apart for the poor in weekly Pensions, and his Corn sold them be-  
 low Market prices, which though, as he said, he had reason to do  
 it, gaining thereby the charge of Portage, was a great benefit to  
 them, who besides the abatement of price, and possibly forbear-  
 ance, saved thereby a days work. *Very civil* he was in letting his  
 Tythes, whereof one memorable instance in this: Having let the  
 tythe of a large Meadow, and received half the Money at the be-  
 ginning of the year, the meadow was drowned, and when the Ten-  
 nant offered the payment, he generously returned him the first,  
 with this Noble reflexion, *God forbid I should take the tenth where*  
*you have not the nine parts.* *Very punctual* he was in visiting the sick,  
 whose request he prevented in his addresles both in person and by  
 writing, taking (as he would say) the opportunity of that serious  
 time to instill the most serious instruction, but withall intima-  
 ting the folly of remitting the great business of eternity to the last  
 hour, which God designed for the commensurate employment of  
 the life; so much Charity exercised among his Neighbors, taught  
 them that love among themselves, that no difference therein his  
 time went beyond his mediation, and that kindness for him (who  
 had the rare happiness obliging both parties) that as long as he  
 was there, he had never any trouble for his Dues, and when forced  
 thence, no care for his Books and Estate; which when plundered,  
 were redeemed, and reserved for him by his Neighbors to the end  
 of the War.

2. When Arch-Deacon, so frequent were his publick Sermons  
 at the Crosse and elsewhere, so earnest and pathetick his Discourses  
 for obedience and union (which his zeal and prudence charged as  
 the Interest of the Clergy (who saw not then as he did what they  
 do now) as well as their duty) in pressing whereof he confessed he  
 broke off once in a full Assembly of the Clergy from what he had  
 premeditated, not without as signal a blessing from God as singular  
 applause from his Auditory, for what he had spoke so honestly  
 out of the abundance of his heart.

3. When his Dignities in the Church refused that privacy his  
 modesty was ambitious of, 1637. he (with eleven of his Contempo-  
 raries of the same House, whom it had been an unkinde, and a mo-  
 rose

(2) I have  
 not a fine  
 of my life  
 in his sermo  
 of the Pro  
 mine Tybing  
 3. Catechising

5. His Spi-  
 ritualty  
 rich, his libe-  
 rality, in the  
 For his visit  
 to all, and his  
 doing with  
 them.

2. As Arch-  
 Deacon.

3. Dns of Di-  
 vinity.

See His Car-  
riage in the be-  
ginning of the  
War.

rose piece of singularity not to have accompanied) proceeded Doctor with that satisfaction in the management of the Exercises belonging to that Degree to his hearers, as could not be expected from one buried in a Country-living.

His Dignity in the Church challenged a place in the Convocation 1640. his Vertue and Learning obtained a name in the Assembly 1644. his Regularity and Loyalty being not so much envied, as his Piety and Parts were revered by that party, that having threatned and perswaded him in vain by their Country Committees, permitted him his regular Ministry till July 1643. when the malice of a designed successor making use of an unsuccessfull attempt made in his Majesties behalf about *Tunbridge* upon the Doctors Doctrine and Example, forced him to a retirement to his old Tutor Dr. *Euckner*, where he and his Fellow Pupil Dr. *Oliver* stayed three weeks (during which time he dreamed, *That being abroad with Company on a sun-shining-day, an horrid tempest surprized them on a sudden, and divided them; to the lesser number whereof a small voice whispered, Be still, and ye shall receive no harm;* the Doctor falls to his Prayers and then the tempest ceased, and the known Cathedral Anthem began, *Come Lord Jesus, come away.* A dream which the event made a (a) Prophecy, and an Argument that that soul which shall dwell in another world when we dye, converseth there when we sleep) and then upon an alarm that there was an 100 l. set upon Dr. *Hammonds* head, they resolved for *Winchester*, where Dr. *Oliver* had an interest, until that Doctor was met with the News that he was by a Colledge choice to succeed Dr. *Frewen* now Bishop of *Litchfield*, in the President ship of *Magdalen Colledge*, whereupon (some scruples Dr. *Hammond* made of the publickness of *Oxford*, and its distance from his beloved charge (to which after addresses made to some friends in power, he had little hope of returning) being satisfied) they betake themselves to a Preferment, rather than a *Refuge*, and encompassing *Huntshire*, with some difficulty come to *Oxford*.

Here enjoying that peace that was no where else to be had in an indefatigable course of study, a Learned and useful converse with young men direct to them, and with the Elder to satisfy himself; to meet with the Prophaneness and formality of the age, he composed his Practical Catechism, as he did his Tracts of *Scandal*, of *Conscience*, of *Will-worship*, of *resisting* the Lawful Magistrate, and of the *Change of Church-Government*; to meet with its errors: all as seasonably contrived as well performed, to check the gallantry of the prophane world, and discover the demureness of the more pretending; yet all like to be suppressed by the Doctors modesty, had not his intimate friend Dr. *Potter* of *Queens*, to whom they were communicated, extorted a publication, but with the concealment of his name which was at first guessed, and at last Printed in *London* and *Cambridge*.

Neither was his Pen more intent at *Oxford*, than his zeal and prudence at *London* (where he attended the Duke of *Richmond* and the Earl of *Southampton*, as Chaplain, in Order to the Treaty at *Uxbridge*)

(a) Vid. Cic. de Divin. & Peucerum Wier. de prest. demonum. Ar. Zom. de spiritibus, &c. Castub. Euthus. c. 5. Bald. Caf. Confe. de Div. Goodw. de feminis Filiacum quæst. Moral. Tract. 24. c. 5 n. 123. 124. Hippocratem de insomniis Galen de præsagio ex insomniis. Sanderfonum in Gen. 20. 6. Sect. What he did during the War.

*Oxbridge*) upon undeceiving the deluded; to which he added his reason at *Oxbridge*, where being surprized (as attending there rather as a Chaplain than a Champion) he answered Mr. *Vines* to suggestions or Arguments read out of a Paper, with that readiness as equally testified his ability and the evidence of that hesitation which hath been reported to his disparagement; the naked truth of which business he sets down thus.

I never heard that Argument urged by Mr. *Vines*, or any other in my life; and for my pretended answer, I am both sure that I never called God and his holy Angels to witness anything in my life, nor ever swore any voluntary Oath that I know of; and that I was not at that meeting conscious to my self of wanting ability to express my thoughts, or pressed with any considerable difficulty, or forced by any consideration to waive the answer of any thing objected. I went to Mr. *Marshall* in my own and my Brothers name, to demand three things. 1. Whether any Argument proposed by them remained unanswered, to which we might yield further answer. 2. Whether they intended to make any report of the by past disputations, offering if they would, to joyn with them in it, and to perfect a conference by mutual consent after the manner of that between Dr. *Reynolds* and Mr. *Hart*; both which being rejected, the third was to promise each other, that nothing should be afterwards published by either, without the consent or knowledge of the other party; and that last be promised for himself and Brethren, and so we parted.

But the fate of the Nation requires, that neither his strong reason could be heard, nor his Majesties just Arms prevail; yet the resolved man engageth the growing mischiefs in his Tracts of *Superstition*, *Idolatry*, *Sins of weakness and wilfulness*, *Death-bed repentance*, *A View of the Directory*, *Fraternal Correction*, *The Power of the Keys*, *His Answer to Mr. Cheynels Exceptions against the Practical Catechism*: and (when the Romanists were fishing in our troubled waters) his *Vindication of the Lord Faulkland*. Those lucid intervals he was permitted attending his Majesty; and when forbidden that sad, but desired service, managing the Affairs of the University and Colledge (in the first whereof he was *Orator*, as in the second *Sub-Dean*, since the disputation at *Oxbridge*) with that assiduous and diligent inspection of the most minute Persons or Affairs under his care; and that for three years together he was seldom seen a bed before twelve at night, and as seldom after five in the morning. The Colledge was as it were his Family, where he relieved the needy, encouraged the hopeful, reduced the debauched, and prepared all for the expected persecution by his familiar converse, and his weekly office of Fasting and Humiliation.

But the War giving way to a greater mischief, viz. a Visitation, the Doctor is involved in the general Calamity, and with the most Reverend Father in God, the now Lord Archbishop of *Canterbury*, confined at *Oxford*, whence all other honest men were by beat of Drum banished; though (such is the reverence the worst men pay the exemplary virtue of the best) they that scrupled no Usurpation, (a) refused a while their Preferment; and they who boggled not at any Oppression, were tender of their Confinement.

E e e

Col.

D. Ham-  
mond's own ac-  
count of the  
affair at *Ux-*  
*bridge*.

See. How he  
was disposed of  
at the end of  
the war.

(1) Mr. C. of  
M. C. was re-  
signed to suc-  
ceed the Do-  
ctor, and to that  
purpose made a  
speech to the  
re-elected  
Chancellor, yet  
he refused it,  
and took the  
Personage of  
Haleley.



Colonel *Lucin* himself, with whom they were intended Prisoners, professing he must entertain them as friends; yet deprived and imprisoned they were, so that the good Doctor could attend his Sacred Majesty now, calling for him, no otherwise than by the excellent Sermons he earnestly demanded, and the Doctor dutifully sent; and gaining no more favour till the Kings death, but with the mediation of his Brother-in-law Sir *John Temple*, than to be his own prisoner, at the honorable Sir *Philip Warwicks* house, at *Clapham* in *Bedford-shire*; whence on the approach of that unparalleled villany, he drew up most pathetique Addresses to the Army, that perpetrated it, and an unanswerable Reply to *Ascham* and *Goodwyn*, those two only monsters of mankind, that durst defend it.

Sect. How he disposed of himself after the Kings death.

1. To write his Treatise of Christian Religion.

2. The occasion and method of composing the Annotations on the New Testament.

3. The occasion and method of his dissertations.

Sect. How he moved to Worcester-shire, and his reflection on what passed there, 1651.

Which when now past, though it transported him as far as either affection, or duty could carry him, yet sunk him not in an useles amazement; for redoubling his fasting, his tears, and solemn prayer, he resumed his wonted studies.

And 1. Reflecting on the Atheism, that Horrid Fact, and other Black Circumstances threatned, he published his equally seasonable and applauded, *Reasonableness of Christian Religion*.

2. Considering that there was not a more dangerous step to irreligion, than for those, who durst not but own it, yet to deprave it, to a most scandalous Theory, and a most horrid Systeme; he cleared its wrested Original, in two Latine Quarto Volumes, with Reference to the Jewish and Heathen Customs, the Primitive usages among Christians and Heretiques, the Importance of the Hellenistical Dialect (by which means, in a manner, he happened to take in all the difficulties of the *New Testament*) a Collation of several Greek Copies, and a New Translation, drawn up many years ago for his own use, which on second thoughts, to serve all capacities, he cast into the present frame and method of the *Annotations on the New Testament*.

3. The careful and publick spirited man, adverting that (as in *his Breviary*) Religion, though never so cleared, could not inwardly oblige, without a power confessed did outwardly awe. Upon the Archbishop of *Armaghs* request. 1. To clear some Exceptions *Blondel* had made against his *Edition of Ignatius from some Eastern Counsels*. 2. And according to his promise of a fuller account, to publish that in Latine, which he had writ to him in English, as well for his own honor, whom *Salmasius* had unworthily called *Nebulo*, as the honor of *Episcopacy* now, as *L. Capellus* intimated in his *Thesis of Church-government* at *Sedan*, deserted by all men, he drew up those nervous and unanswerable Dissertations.

Thus cleared and vindicated he our Religion in bonds, that was first published there; notwithstanding, 1. The loss of his dear Mother, whose last blessing he was forbid, to attend her. For 2. The defeat of his Majesty at *Worcester* (from whose own hand he received then a most gracious letter, for the satisfaction of his Loyal Subjects, concerning his adherence to the established Religion of the Church of *England*, wherein his Royal Father li-

ved

ved a *Saint*, and died a *Martyr*.) And 3. The calamity that fell on the honorable Sir *John Packingtons* Family thereupon at *Westwood*, whither he was now removed. Bearing up himself with the providence of his Majesties miraculous Deliverance, in expectation of his no less miraculous Restauration. To use his own words, *That God who had thus powerfully rescued him out of Egypt, would not suffer him to perish in the Wilderness; but though his passage be through the Red Sea, he would at last bring him unto Canaan; that he should come out of tribulation, as gold out of the fire, purified, but not consumed.*

But others having not that happy prospect of, nor those pious, and fiducial reflections on those occurrences; and therefore some, in that dark juncture, falling on the one side, to the Pompous way of the *Catholicks*; others, on the other side, to that more Novel of the *Schismatics*, the prudent watchman equally provided for both. For the first, in his Treatise of Heresie and Schism, his discourses against the Catholick Gentleman, and his Armor-bearer, &c. and his Tract of Fundamentals. For the second, in his six Queries, his Replies to Mr. *Cawdry*, Mr. *Jeanes*, and the noble provincial Assembly at *London* on the Presbyterian account; and to Mr. *Owen*, and Mr. *Tombes* on the Independants and Anabaptists; adding that pathetic Parænesis upon the Interdict, *Jan. 1. 1655.* writ first in his Tears, and then with his Ink, he looking on this sad dispensation as a reproaching (to use his own words) his and his brethrens former unprofitableness, *By casting them out as straw to the Dung-hill.* A dispensation, that had even broken his great heart, had he not admitted of an expedient, that secured all real duties in the Family where he was.

Neither was he more troubled for the Silence imposed on the Orthodox Ministry at present, than amazed at the failure threatned them for the future; both in the superior order of Episcopacy, which he provided against, by a correspondence with his Majesty abroad; and in the inferior of Priesthood, which he designed to supply a seminary of pious, learned, and well-principled Pensioners, he kept on foot till his death, in a way more suitable to his Heroick minde, than his low fortune; in which business it was observable, how his choice fixed on piety, it being his principle; *That exemplary virtue must restore the Church.*

But the Nation being too narrow a circle for his diffusive goodness, his care extended to the banished abroad, as well as his vigilance to the afflicted at home; and several sums of money did he send over, notwithstanding that the *Usurpers* discovered it, and convented him, whose commanding worth awed them to that reverence of him, that when others were amazed at the surprized, he made it only an opportunity of saying something home to the fierce Monster, concerning his soul, and discourse the appropriate ways remaining to alleviate, at least, if not expiate for them; coming off with a new experiment of his old observation, *That they who least considered hazzard in the doing of their duties, fared still best.*

S. & His pious  
order, & age, with  
the growing  
evils of the  
times.

S. & His view  
of a succession  
in the Ministry.

Sect. H's re-  
flects on those  
that were ban-  
ished abroad;  
which was  
discovered to  
Cromwell,  
who convened  
a session for it,  
and the event  
of it.

See. His  
relation from  
his journey  
to his Death.

Amidst which sad diversion, his labours yet grew up in an un-interrupted course: His Review of the Annotations, his Exposition of the Book of *Psalms*, his Pacifick Discourse of *Gods Grace and Decrees*, (to Bishop *Sanderfon*, upon some Letters that passed between that reverend and learned Prelate and Dr. *Pierce*) his Latine Tract of Confirmation, in answer to Mr. *Daillee*, together with his Enterprize upon the Old Testament, begun at the *Proverbs*, and pursued to a third part of that Book; until at the opening of the year 1660. when all things tended visibly to the great Restauration, and the good Dr. was invited to *London*, to assist in the great work of the compofure of breaches in the Church; against which undertaking, and the ensuing publick employments he was to expect: He 1. Examined his inclinations, temptations, and defects, with the assistance of his friends. 2. He contrived such publick good works, as he might lay himself out in the Diocess of *Worcester*, designed his charge. And 3. Fell to his Devotion, in behalf of the Nation; now under its great Crisis, and hopeful method of Cure. But on the fourth of *April*, a sharp Fit of the Stone seized him, which put him, who at other times would say, *I am not dying yet*, into such apprehensions of his danger, that he told the mournful Spectators of his agonies, *That he should leave them in Gods hands; who would so provide, that they should not finde his removal any loss;* adding, *That they should turn their prayers for his recovery into intercessions for his happy change.* I pray (said he very passionately) let some of your fervor be employed that way: Being pressed to make it his own request to God, that he might be continued to serve the Church, he allowed this, a part of his devotion, viz. *That if his life might be useful to any one soul, he besought Almighty God to continue him, and by his grace to enable him to employ that life, he so vouchsafed, industriously and successfully.* Adding for the Church, that sincere performance of Christian duties, so much decayed, to the equal supplanting and scandal of that holy Calling; that those who professed that Faith might live according to the rules of it, and to the form of Godliness superadd the power of it; restraining the *ex tempore* irregularities of his friends ejaculations, with that grave saying, *Let us call on God in the voice of his Church.*

But now through the long suppression of Urine, the blood being grown Thin and Serous, and withal, Eager and Tumultuous, through the mixture of Heterogeneous parts; this excellent person fell to a violent bleeding (whereat the standers by being amazed, he said chearfully, *It was a mercy, and that to bleed to death, was one of the most desireable passages out of this world:*) and found no ease, but that the pain of the Humors stoppage relieved the Stone, the Lethargy that, and the Flux of Blood the Lethargy; which variety of tortures, exercised not only his patience, but his thankfulness too; crying out in his greatest extremities, *Blessed be God, blessed be God.*

He made his Will with chearfulness, the oversight whereof he intrusted with his intimate and approved friend Dr. *Henchman*,

now



now Lord Bishop of *London*, and received the Sacrament, *April* 20. and 22. then *Good-friday* and *Easter-day*, being very much concerned that he could not be with the Congregation, and saying very passionately, *Alas! must I be Excommunicated!* So far was he from their opinion, who in their most healthful days, make this not their Penance, but their election and choice.

*April* 25. he bled with greater violence than before, beyond all remedy by applications or revulsives, until the torrent ceased, the fountain being exhausted, and the good Doctor became so weak, so cold, and so dispirited, that he had strength enough only to persevere in his Devotions, which he did to the last moment of his life; a few minutes before his death, breathing out those words, which best became his Christian life, *Lord make haste.* The same day, that commenced the Nations happiness, the Convention of a Free-Parliament, concluded his life, just when it was like to be most comfortable to himself, and serviceable to the Church: As if this great Champion of Religion, and pattern of all virtue, were reserved for exigence and hazzard, for persecution and suffering; for he resigned his pure and active soul to him that gave it, *April* 25. 1660.



H I S

## CHARACTER.



Soul that dwelt nobly, in a strong and comely Body, whose Proportions were just and graceful, his Face was serene and majestick, his Eye quick and sprightful, his Complexion clear and florid, and the whole Man, abating the redness of his Hair (which yet elsewhere might be an advancing to him) a beauty delicate, but vigorous and patient of the severest toil and hardthip; never approaching the fire, never subject to any infirmities save Feavers, wherein yet his temperance relieved him, until immoderate study altered his constitution.

Nobly was his soul seated, and noble it was, and just to the promise of his outward shape. 1. His *Sight*, was admirably quick and distinct. 2. His *Ear*, was accurate, and he naturally able to perform his part to a *Harpstcon* or *Theorbo*, in the relieved intervals of his day labours, and night studies. 3. His *Elocution*, was free and graceful, prepared at once to charm and command his audience, & when impaired at his Countrycharge, reduced by his late *sacred Majesty* with equal skill and candor, to its natural modulation. 4. His *Invention* was rich and flowing, outgoing his dexterous *Amannensis*, and overflowing his Periods, an hours meditation at night, until he observed that prejudicial to his sleep, and then in the morning sufficed

1. The frame  
of his Body.

2. The faculties  
of his Soul.

sufficed for two Sermons a Sunday, 8. or 9. hours dispatched most of his small Tracts, as that touching *Episcopacy*, drawn immediately upon my Lord of *Salisbury* (late of *Winchesters* motion) in a friends Chamber, 'who professeth that sitting by all the while, he remembreth not that he took off Pen from Paper till he had done five sheets, having amidst his other diversions been frequently his own days work'. His Memory was more faithful to things than to words, it being harder with him to get one Sermon by heart, than to Pen twenty.

6. His *speech* was so happy, that being defective only in its redundancy, his late Sacred Majesty, the greatest Judge and Master of English Rhetorick in this later Age, ennobled him and it with this Character, *That he was the most Natural Orator he ever heard.*

7. His *judgment* was strong in his Writings, piercing in business, equally able to unravel the designs of others, and model his own: though (as the excellent Author of his life observeth) 'the finding out the similitudes of different things wherein the fancy is conversant, is usually a bar to the discerning the disparities of similar appearances, which is the business of discretion, and that store of notions which is laid up in Memory, assists rather confusion than choice; upon which ground, the greatest Clerks are frequently not the wisest men, yet the incomparable Doctor owned at once the *highest phanſie*, and the *deepest judgment*.

Sect. His Intellectual and acquired abilities.

Great his *natural abilities*, greater his *acquired*, through the whole Circle of the Arts accurate and Eloquent he was in the Tongues, exact in Ancient and Modern Writers, well versed in *Philosophy*, better in *Philology*, Learned in School-Divinity, a Master in Church Antiquity, made up of *Fathers*, *Councils*, *Ecclesiastical Historians* and *Liturgicks*.

Sect. His Morals.

Eminent indeed his *Intellectuals*, more eminent his *Morals*, for 1. His *temper*, though sanguine (which he observed a Providence) was chaste to an Antipathy against the very appearances of *wantonness*; twice his Household cares inclined him to a Marriage, yet he forbore the first time out of respect to the Lady, for whom a better Fortune had a kindness, and the second time upon St (a) *Paul* and St. (b) *Jeromes* advice for the present exigence; ever since espousing (what he preserved inviolate) unto his death the more eminent perfection of spotless *Virgin chastity*. 2. His *appetite* was good, but restrained to the plainest Dyet, and the most sparing, one Meal in twenty four hours was his constant allowance, and but one for thirty six for two dayes in every week, and for three days in *Lent* and *Ember-week*, his voluntary Fasts were his sensualities, and his enjoyned meals (after some Diseases) his penance, luxury even in the relation would turn his stomach, which was so disciplined by his reason, that nothing was pleasant to him (not his beloved Apples) that was not wholesome too, it being his wonder (*how rational Creatures* (they are his own words) should eat for any thing but health, since he that did eat or drink that which might cause a fit of the Stone or Gout, though a year after, there-

(a) 1 Cor. 7.  
26.  
(b) Epist. ad  
Agereuchiam

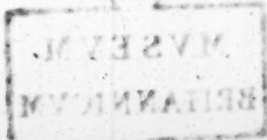
in unmann'd himself, and acted as a beast: neither was he less observant of others prescription, than his own; for when confined to a Diet, he would Carve and make that which is others Civility, his refuge. 3. His Sleep was as moderate as his Diet, and if prescribed him above five hours, his trouble rather than his rest; it being his protestation, that when he was abridged his Night studies, he lost not only his greatest pleasure, but highest advantage in reference to business, whereas to be enjoy'd early rising in case of costiveness, or so, he judg'd a meer rescue and deliverance.

So temperate a man must needs be industrious, and really so profess'd an Enemy he was to idleness, that he recommended no Maxim with that concern as this. *Be furnish'd always with somewhat to do, the best expedient both for Innocence and Pleasure; this being his constant sentiment of that matter, that no Burthen is more heavy, or temptation more dangerous, than to have time lie on ones hands: the idle mans brain being not only, as he said, the Devils shop, but his Kingdom too, a Model of, and an Appendage unto hell, a place given up to torment and mischief.* His very Walks which yet were prescribed him, had their constant tasks, the very time of his dressing and undressing, with his Servants assistance dispatched Volumes (his saying was, he could not endure to talk with himself) He that shall consider his laborious way immerst in almost infinite quotations, his obligation to read so many Authors Ancient and Modern. His exact refusal of his own and other mens Works or Business, his Agency for Persons of Quality, to provide them School-masters and Chaplains, his Correspondencies abroad and at home, whereof some cost him ten, others twenty, thirty, forty, nay sixty sheets of Paper at a time; his constant sickness which at last forbad him reading for two hours after Meal, on pain of a fit of the Gout, unquestionably to revenge the failure, will not wonder at what is written of him. 'not only that nothing kept him from his study, but what confined him to his bed, nor that neither sometimes, nor that he was so averse to dilatary undertaking, that as he would never spend that time in gazing on business that would serve to do it, so his thoughts never lying fallow; he no sooner finished one business, but he consulted about another; but that he gained time for business by the time he spent in Prayer, whilst a more than ordinary assistance attending his Devotions, his Closet proved his Library, and he studied most upon his knees.

His prayer, I say, the constant return whereof the last ten years of his life, exceeded Davids seven times a day. For 1. As soon as he was ready, he was at his prayer with his Servant in his Chamber, and afterwards 2. More privately in his Closet. 3. Between ten and eleven at his peculiar Office of National Intercession. 4. A while after at the morning Office to be always performed by himself. 5. In the Evening at his hour of private prayer enlarged on Sundays, even with the loss of his Supper (if any occasion had diverted him at the usual time) notwithstanding his Physicians prescriptions, which in other Cases he was careful to obey.

Self. His disposal of his time.

His Devotion.





bey. 6. About five at his solemn Intercession, and the Evening service seven at Bed-time; and all the while he was awake at his private prayers, the LI. Psalm being designed his midnight entertainment in all these. 1. His attention was fixed and steady. 2. His fervor sometimes passionate to a transport. 3. His tears so observable, that it was the wonder of one of his Domesticks, since 'a Profelyte to the Directory, that the Learned Dr. Hammond could finde motive for his tears at the Confession, that begins the Liturgy: and it may be our Comfort that there wants not life and heat in the publick Offices of the Church, when they are not wanting in the hearts that use them. 4. His Charity was as extenstive as his Saviors love even to mankind, ennarowed with no more private respects, than those of nature and necessity: the oppressed, the sick, his Enemies taking up a great part of his Liturgy (three especial persons that had most unworthily disobliged him, whose names he would never discover, being no otherwise revenged by him than with a peculiar daily prayer in their behalf; prayers so effectual, that he had under their hands a recognition of their undue procedure) the growing mischiefs of the Nation enlarging his Intercessions which had peculiar resentments of the thirtieth of January.

S. R. His  
Friendship.

His Charity was comprehensive, but his Friendship choice: Friendship! the most sacred thing in his apprehension; next Religion, and the most happy next Heaven; without which he would say, mentled a pitiful, insipid, Herb-John-like life; he being so passionate a lover of this vertue, that it was his grand design to propagate and improve it among all he judged capable of being acquainted, to mutual advantage; adding, that three persons he knew, whom their studies and troubles had leagued together, were the happiest men in the Nation; and that he himself had no such way of enjoying any thing as by reflexion from the person whom he loved, that his friends neglect of themselves was an unkindness to him; That he had a thousand times rather that his friend should have that which was conducive to health, than to have it himself: assuming, that if this were believed, it were impossible any one should attempt to expresse kindness by robbing him of his greatest pleasure, to see others do well. There are two eminent fruits of Friendship. 1. The ease of the Heart. 2. The clearing of the minde. Two ways doth this excellent vertue conduce to the last.

1. By giving us opportunity with security to open and reflect upon our own thoughts before our Confident.

2. By his faithful admonition and advice which the Doctor would have extended by others and him self, even to indecencies and suspitions, saying usually, that it was a poor design of friendship to keep the person he admitted to his breast from being scandalous, as if the physician should endeavor only to secure his Patient from the Plague. Advertisements to which his friends were obliged, though of mistaken features, were the greatest kindness and Complements, such as that sent him in his Agonies, more tolerable to him than that message (that now the dayes were come when his deserts should be considered,

sidered, and himself employed in the Government as well as the instruction of the Church. The most insufferable injuries that could be done him, who was so perfect an enemy to flattery, that when he did but suspect once that a commendation of one passage in a Sermon of his, was brought in as an allay to some fore-going plain dealing, He protested that nothing in the world could more avert his love and deeply disoblige, than such unfaithfulness. Neither was his friendship more punctual than constant, intervenient failures not superseding his affection, but improving it to a tenderness for the person, increased by his detestation of his Vice; excepting always those two things, Pride and Falseness, which checked his kindness, because, as he said, they cut off the end of it, his capacity of doing good otherwise, never despairing of the *mollia tempora*, of plain and honest tempers, free from those artifices and close pretensions which he perfectly hated, and as dextrously discovered, making it evident he did so when *seasonable*; a circumstance he was very tender of, whose rule and example it was never to reprove in anger, or out of time: it being his design to gain as much upon the persons affections he dealt with, by the kindness of his exhortations, as upon their judgments by the weight and evidence of them; whence the little phrase, *don't be simple*, from him had more power to charm a passion, than long harangues from others, whose just discourses of Piety and Vertue, were derided when his very intimations were *venerated*: *venerated* I should not have said, for he would say, *he delighted to be beloved, not revered*: the distance of the last being not in his judgment consistent with the freedom of the first. In a word, two qualifications he required in Friendship. 1. Plain dealing apart from all jealousies and concealments, the banes of correspondence. *It were barbarous to condemn a Malefactor, (these are his own Sentiments) more a friend, without being heard.* 2. Generosity above all mercenary returns. Love (he said) was built upon the union and similitude of minds, and not the bribery of gifts and benefits; he admitting (as he professed) *retributions of good turns, not so much on any score, as that his friend might have the pleasure of being kinde*: and scrupling the relief of a person of Quality (whom he had supplied during the late times of tryal) upon the *grand Restauration*, for fear it might look rather like a design than a Charity, untill being convinced it would be a kindness, he was less concerned what it might be called.

His Friendship was as wide as Vertue, and his Charity as spreading as Necessity, for which he exactly allowed the tenth of his incomes as due, besides the Free-will offering at his weekly Fasts. and upon all occasions that offered themselves, being so much more intent upon the poors condition than his own, that he would make his low estate an argument for their relief; yea, as industrious as he was to conceal his Charity, we finde an 100*l.* bestowed on one distressed person of Quality, 60*l.* on another, 20*l.* on a third, and all out of a Stock that he had, no visible means but this parting with it, and a blessing upon it to supply. Yet still did he look by his Agents for new Pensioners, especially *Sequestred Di-*

See. Ha  
Charity.

vines, their Widows and Orphans, young Students, and the Banished, for whom he procured and sent considerable sums year by year. His Charity had these excellent qualifications. 1. It was as far as he and his intelligencers could observe seasonably. 2. It was as suitable to the modesty of his Pensioners, as seasonable to their necessity. 3. It was chearful, an instance of his usual observation, *That it was one of the greatest sensualities in the world to give, and that it was the exceeding indulgence of God, that had annexed future rewards to that which was so amply its own recompence.* 4. It was of the best he had, being much concerned, that a Servant in the Family, troubled with the Gout, had, as he directed, any worse than his own Plaister to ease him, although the store of that was almost spent. And, 5. It was with that familiar and hearty kindness, as became him, who would say, *It was a most unreasonable, and unchristian thing, to despise any for being poor.*

Sec. His alms  
of Lending.

Neither was it his care only to relieve poverty, but to prevent it; by lending gratis (though he allowed Usury) to honest and industrious men, several sums of money, and contriving how they might dispose of them to their advantage, dismissing them with infinite affability and kindness, and a prayer for Gods blessing.

Sec. His ge-  
nerosity.

Notwithstanding these profusions of charity, he had wherewithal to be gentile and liberal, rewarding at an highly ingenious rate most presents above the value, with that satisfaction, that he would say, *Alas! poor soul, Ile warrant you he is glad of this little matter,* and make that opportunity of giving a part of the senders courtesy first; and freely contributing to most publick works; as fifty pounds towards the great Bible, three hundred pounds upon the repair of his Parsonage-house, &c. Allowing himself not above five pounds a year, upon no other principle, but thereby to be liberal to those he loved better than himself, the necessitous and poor.

Sec. His  
estate, and the  
managing of  
it.

The Estate you will think was vast, that maintained these Expences; yet 300l. he had upon his remove from *Penshurst*, improved by his Prebendary of *Christ-church*, with the sale of a Lease his Father left him, to a 1000l. and laid out in Leases for years, was all. The books he Printed, considering the many Editions he had nothing for, the charge of sending them to and fro, Sheet by Sheet, for his own and others animadversions, and the Copies he bestowed on his acquaintance coming to very little, and the private contribution accepted by him, when abundantly offered, to less; even 20l. of 50. a perfect stranger hearing of his imprisonment sent him at *Oxford*, which he received with much reluctancy, notwithstanding the present exigencies. 1. Because he would gratifie his own pride. And, 2. Because he might not give the Gentleman the discomfort of seeing he had made an unseasonable offer, so that it remains still a wonder, that in spite of himself, he was at his death worth 1500l. But that it is a little allay to the miracle, that he said, *The half of his estate being scattered, was more than the whole.* And Dr. Potter professed, his estate grew upon him notwithstanding his Charge, his Hospitality, and profuse Liberality,

Provost of  
Q. C. Oxon.  
and Dean of  
Worcester.

by



by trying a conclusion Dr. Hamond taught at St. Pauls, in his Sermon called, *The Poor Mans Tything*, That to give plentifully to the poor, was the surest way to be rich, which he found true to a miracle.

Yet Gods blessing taketh not so much from the wonder of his growing rich, than his own easiness addeth to it, for he made them he dealt with, their own arbitrators (*professing that this trash was not worth much ado*) and their integrity, their only obligation (*if they are honest* (said he) *there needs no such caution; if knaves, he would not deal with them, or if he were surprized, to that, all his circumspection could not prevent a Cheat; and* (as he writes to a friend that had been abused) *I never suffered in my life for want of Hand and Seal.*) The best indeed he could have in those days of Usurpation, wherein he offered to pay over again 50. or 60l. rather than make Affidavit that he had done it, before the illegal Judicatories. Inasmuch, as I cannot but insert the reverend Dr. Fells excellent observation, That it pleased God since he had exemplified the advices of his Practical Catechism, to the duties of Almes and Chiritable distribution, in him also to make good, and signally exemplifie the assurance he then, and elsewhere made, in the behalf of Almighty God upon such performance, the giving affluence of temporal wealth.

So much worth as we have described, would have made another proud, but in this Worthy was most humble, and most condescending.

For, (first) he submitted all his Writings, as to their truth and prudence, to the censure of most of his friends, even the meanest, (saying, *There was no man that was honest to him, by whom he could not profit; withal, that he was to expect Readers of several sorts, and if one illiterate man was stumbled, 'twas likely others of his form would be so too, whose interest when he writ to all, was not to be passed over. Besides those less discerning Observators, if they could do nothing else* (he said) *could serve to draw Teeth, i. e. admonish, if ought was too sharply writ.*) Engaging them all to lay aside all kindreds, but that greatest of being faithful; and saying of an eminent person, that had returned him a Complement instead of a Censure, *That he had reaped this benefit by the disappointment, to have learned never to send his Papers to that hand again, as he did not to his dying day; yet after all these reviews and corrections admitted to the subsequent Editions of his Books, he would profess himself astonished at their reception into the world, especially, as he withal was pleased to add, since others failed therein, whose performances were infinitely beyond any thing which he was able to do.*

2. The less his esteem was of what he did himself, the more his value of what others performed; extant, in a Book called, *The whole Duty of Man*, &c. Add to this, his excessive affability to the meanest person, to whom he would come without any delay (which he allowed not in himself, and chid in others, even in his excellent Lady, when diverted by the attractives of his discourses, she neglected the many Clients, either of her charity in Almes or Chirurgery) in the midst of his beloved studies. This being the rule his obliging humanity gave his friends, *To treat their poor Neighbors with*

Sect. His  
feeling with  
men.

S & H: hu-  
mility and con-  
descension.

1. In reference  
to himself.

2. In reference  
to others.

Instances of  
his Condescen-  
sion.

such a cheerfulness, that they may be glad to have met with them.

The instances of his condescension are such as these, 1. One Houseman a Weaver, a pious but sickly man, he honored with his Practical Books, he importuned to come to him for what he needed. He provided for him the same freedom, with the good L. P. in case he removed (saying once to the Lady, *Will you not think it strange, I should be more affected for parting from Houseman, than from you?*) and he bequeathed him ten pounds at his death. 2. One Sexton of Penshurst, to whom he sent his Books, keeping constant correspondence with him, though his Returns were scarce legible, pensioning his Boy at School, and remembering him in his Will.

3. One who happening on the Doctors Writings, was so affected with them, as to leave his Family and Employment, and wait upon the Doctor himself for directions in his Study, which he had with all other assistance, insomuch, as that he is become now a very useful person in the Church.

4. The fourth shall be a hopeful young man at Oxford, whose love to Magick, engaged him in bad Company, until the Dr. took him to his own reading some books with him, particularly *Homer*, one of whose *Iliads*, was their Night entertainment, and two on Holy-days; whereon the Doctor would say, with reflection on the then debauches, *Come it is Holy-day, let us be jovial, and take the other Iliad.*

5. A vicious man on his death-bed, desired to speak with the Doctor, which he heard not till the party was departing, to his great trouble; *At the brutishness of those* (they are his own words) *that had so little sense of a soul in that sad state.* Whence he observed, that by this example, others, and in particular the companions of that unhappy persons vice, might learn how improper a season the time of sickness, and how unfit a place a death-bed is for that one great important work of Penitance, *Which was intended by Almighty God, the one commensurate work of his whole life.*

6. One in the Voisinage mortally sick of the small Pox, then fatal to most of the Doctors complexion, desired the Dr. to come to him; he makes no more ado, when satisfied that the party was so sensible as to be capable of his instructions, assuring those that were fearful of him, *That he should be as much in Gods hands, in the sick mans Chamber, as in his own.*

7. He kept a despairing person several days in his Chamber, attending and answering, with unwearied patience, all those little scruples and arguments, that unhappy temper too ready suggested; until the poor soul was settled by his happy method, *Wherein duty still preceded promise, and strict endeavor only founded comfort.* And to add no more, though to do good to all was his unlimited design, yet to nourish and advance the early vertue of young persons was his more chosen study; to whom he insinuated the beauty, pleasure, and advantage of a pious life on the one hand, together with the danger and mischief of brutal sensuality on the other; obliging them by civilities, which engaged them of very gratitude to him, to their duty towards God.

And

And whence all this kindness for mankind think you? even from his esteem of souls, expressed in these words (most emphatical in his delivery of them.) *O what a glorious thing, how rich a prize, for the expence of a mans life, were it to be the instrument of rescuing any one soul!* Hence, hence his perpetual Study, his constant Preaching, his daily Prayers, his practical and affectionate Discourses, his Tears, his Cares, his Solicitousness (what to speak more plainly, or more movingly, whether his extemporary wording of it was a defect, &c. when his instructions failed of their desired effect) hence his instruction of the Children (in the Family he dwelt in) since they were capable of it, to his dying day between prayers and dinner time; with grave observations on their miscarriages, attended with suitable remedies; hence his private Catechizing of the same Children in his Chamber on Sundays in the afternoon, whereby he ensnared the Servants to receive those Lessons obliquely, which their basifulness would not have endured directly. Hence his invitation, yea, importunity to all persons, to the very Scullion, to bestow their leisure-hours in his Chamber, where he treated them with passing familiarity, though amidst his infinite humility, he knew well how to assert the dignity of his Place and Function, from the approaches of contempt.

See Hamond's  
Letter of souls.

Yea, so universal his design for vertue and piety, that he had no sooner made Profelytes to his severe and strict way, than he engaged all his Converts to restore their Brethren, and (in his own words) *Not to be ashamed of being reputed Innocent, or to be thought to have a kindness for Religion; but own the seducing men to God, with as much confidence at least, as others use, when they are Factors for the Devil; and instead of lying on the guard, and the Defensive part, be give in charge to chuse the other of Assailant:* Adding, *That this was their security, it being like the not expecting of a threatened war at home, but carrying it abroad in the enemies Country; and nothing in the Christian world (he judged) so dangerous as a truce, and the cessation of hostility with all parties, and holding intelligence with guilt, in the most trivial things (he pronounced) as treason to our selves, as well as unto God; for while (saith he) we fight with sin, in the fiercest shock of opposition, we shall be safe; for no attempts can hurt us, till we treat with the Assailants: temptations of all sorts having that good quality of the Devil, to fly when they are resisted.* And because a pretence of humility and bashful modesty, might defeat all these instructions, assuring them that that was arrant Pride, and nothing else. Three Principles he Inculcated, 1. *Principiis obsta*, withstand the overtures of evil. 2. *Hoc age*, be intent and serious in good; to which he adjoyned a third, viz. *Be furnished with a friend.* Accordingly, at a solemn parture, he discoursed to one of his disciples, thus: *I have heard say of a man, who upon his death-bed, being to take his farewell of his Son, and considering what course of life to recommend that he might secure his Innocence; at last enjoined him to spend his time in making Verses, and in dressing a Garden; the Old Man thinking no temptation could creep into either of these employments.*

See Hamond's  
Instructions to  
his Converts.

His Address.

But



Señ. Hū Pa-  
tience.

But I in stead of these expedients, will recommend the other, *the doing all the good you can to every person, and the having of a friend, whereby your life shall not only be rendered innocent, but extremely happy.*

Yet this unimitable man was not more active for others good, than patient under his own ills; whether first of contempt (being as little displeased with his scornful opposites for being of his minde in their little value of his person, as he was much concerned that they were not so in their eager dissent against his person; in so much that in ten years converse, neither his sanguine temper, nor his great temptations were observed to transport his passion to any indecency :) Or secondly of pain, which (though he would say *he was of all things most a Coward* to) yet he endured with eminent constancy and perfect resignation; *his first consideration being, what failing had provoked the present chastisement, and his prayer that God would convince him of it; nor only so, but tear and rend away though by the greatest violence and sharpest discipline, whatever was displeasing in his eye, and grant not only patience, but fruitfulness under the rod; adding his repeated submission, Gods holy will be done, according to his beloved Doctrine of resigning our selves, not to the will of God alone, but to his wisdom, both which he was used to say were perfectly one thing in that blest Agent (whence his Motto in the most dismal appearances of Events נסו לטוב Even this for good.)* His next observation was of the Circumstances of the allay, *as when it was the Gout, that it was not the Stone or the Cramp; and when it was the Stone, it was not as sharp as others felt.* And in the intermission of his importunate maladies, his third reflexion was a transport of Thanksgiving (*that he who had in his constitution the cause of so much pain, should yet by Gods immediate interposing, be rescued from the effect*), whereby you might discern what a pleasant thing it is to be thankful, and how eternity may be well spent in Hallelujahs.

Señ. The  
Principles  
whereupon he  
composed and  
filled his  
mnde.

Its easily presumed that the serious Christian that readeth all this, would gladly know the Rules and Principles whereon the good man raised his happy serenity and calmness: to satisfy his useful curiosity, then his first Rule was, 'never to trouble himself with the fore-sight of future events, sufficient (he resolved) to the day is the evil thereof, it being (as he went on) the greatest folly in the world, to perplex ones self with that which perchance would never come to pass: But if it should, then God who sent it, will dispose it to the best; most certainly to his glory which should satisfy us in our respects to him: and unless it be our fault as certainly to our good, which if we be not strangely unreasonable, must satisfy in reference to our selves and private Interests. Besides all this, in the very dispensation God will not fail to give such allays which (like the cool gales under the Line) will make the greatest heats of sufferance very supportable, either the thing before us (as he would subjoyn out of Epictetus) is in our power, or it is not: if it be, let us apply the remedy, and there will be no motive for complaint; if it be not, the grief is utterly impertinent, since it can do no good. For (this he annexed of the

same

same Authors) that every thing hath two handles; if the one prove hot, and not to be touched, we may take the other that is temperate. His second rule was, to recollect his constant experiences of Gods dealing with him in precedent Dispensations. His third was, *quod sis esse velis, nihilq; malis* (in his English) to rather nothing, and not only to acquiesce in the present state as most necessary, but to be pleased with it as resolved the best; adding his pretty question to the over-solicitous, 'when they would begin to trust God, or permit him to govern the world? whereby the world and its Appendages hang loose about this unconcerned Christian, that he never took notice when any part dropped off or late uneasie. His fourth was, the great pleasure he took in a state of subjection; which, as he said, 'rescued him from the solicitous disquiet and discomposure of choice, and left him nothing but the easie duty of obedience: yet when he could not discern where his obligation lay, he addressed himself to God by his own and his friends Prayer and Fasting, his certain Refuge in this as well as other Exigents. A tremulous and doubtful propensity of minde to both, and neither side being in such disgrace with him, that he would call it the deliberation of Euridans Ass. His fifth rule was, to keep up a vigorous and lively Devotion, so much his business, that when an irremediable drowziness seized upon him at Prayers, after a violent hæmorrhage (though he returned to every Response amidst his importunate infirmity) he very sadly repented it, saying, *Alas! this is all the return I shall make to this, merely to sleep at Prayers.*

His last Maxim was, that suffering was a blessing and a priviledge, whence these Divine Aphorisms in reference to the publick, then in a dismal state for its sin and the consequences of it; *That prosperous iniquity would not be a deliverance, but the most formidable judgment: That the Nation during its pressures was under the Discipline of God, given up to Satan by a kinde of Ecclesiastical censure; and should the Almighty dismiss us from his hands, and put us into our own, giving us up to our selves with a why should you be smitten any more? this were of all afflictions the most dreadful.* And these his Maxims with respect to the sad consequences of the *Cheshire*-defeat, in answer to the desponding sorrows of a friend, *Sept. 2.* 'Sir, yet there is not wanting some gleam of light, if we shall yet by Gods grace be qualified to make use of it. It is the Supream priviledge of Christianity to convert the saddest evils into the most medicinal advantages, the valley of *Achor* unto the door of hope, the blackest tempest into the most perfect *Eisa*. All kinde of prosperity (even that which we most think we can justifie, the pursuance of the flourishing of a Church and Monarchy) is treacherous and dangerous, and might very probably tend to our great ills; and nothing is so intirely safe and wholsom as to be continued under Gods Discipline; therefore let us adore, bless, and resign our selves to Gods wisest choice. And these his resentments of that blessed alteration, he as passionately feared as wished (suspecting his own hopes, and weeping over his fruitions) his Majesty will be now brought

brought to that uneasy, if not unsupportable task of Ruling and Reforming a licentious people, to that most irksome sufferance of being worried with the importunities of covetous and ambitious men; the restless care of meeting the designs of mutinous and discontented spirits, *resolving his most wished return only a blessing to his people, not so to himself*; but on the score of having opportunities through glorious self-denials to do good. I have considered what other men would be better for this change, and I know not any: as for the Church-persecution was generally the happiest means of propagating that, and she then grew fastest when pruned most: then of the best complexion and most health, when fainting through loss of blood: as to the Laity in all their several stations, they had so much perverted the healthful dispensations of judgment, that it was most improbable they should make any tolerable use of mercy; and lastly, in reference to himself, he resolved affliction most conducive. *I must confess (said he) near the approaching change, I never saw that time in all my life, wherein I could so chearfully say, my Nunc Dimittis, as now.* Indeed I do dread prosperity, I do really dread it; for the little good I am now able to do, I can do it with deliberation and advice: But if it pleased God I should live and be called to any higher Office in the Church, I must then do many things in a hurry, and shall not have time to consult with others; and I sufficiently apprehend the danger of relying on my own judgment. And his only triumph upon the defeat of Lambert, and that last effect of gasping treason was that of his Charity, saying with tears in his eyes, *Poor souls! I beseech God forgive them.* His Charity, I say, which was the habit of his soul, which Vertue he said, *commanded because he loved it; and Vice enjoyed, because it wanted them*; yet must all these Vertues dye, and that last line that is drawn over all Perfections, must be the Period of his Character. Dr. Hammond departed this world April 25. 1660. commending that calm and tranquillity to his Attendants he had exercised (being in his highest Agonies, pleased with every thing that was done, and brought him) exhorting the young growing hopes of the family, whose first innocence and bashful shame of doing ill, he above all things laboured to have preserved, to be just to the advantage of their Education, and maintain inviolate their Baptismal Vow: Enlarging to all about him the great advantages of mutual friendly admonition, and bequeathing the excellent Lady (upon her request of his direction for her whole life) that most comprehensive Duty, *Uniform Obedience.*

Yet is it pity this excellent Person should be Mortal, who thought and designed nothing that was less than Immortal, nor shall he dye, having four Monuments as lasting as time and the world, which at their own dissolution must resign him to a fair eternity.

1. This Apothegm (commended to Posterity, as Dr. Hammond's resolution) *that the very condition of obeying the Lot, of not being to chuse for ones self, the being determined in all proposals by Humane or Divine Command, and where those left at large, by the guidance of*

Gods

what Rules  
he recom-  
mended at his  
death,

Sett. His four  
Monuments.

1. His reso-  
lution.

Ex-  
Dr.  
the



Gods Providence, or the assistance of a friend, was the happiest state in the world.

2. A fair Monument of White Marble erected at Hampton, (where by a Multitude of Gentry and Clergy, the last of whom carried him to his Grave, he was buried according to his desire, without Pomp, with the Rites of the Church of England, in the Burying-place of the generous Family wherein he lived) by the Generous Piety of the Right Reverend Father in God, Humphrey Lord Bishop of London, bearing this Inscription.

Henricus Hammondus.

*Ad cuius nomen assurgit*

*Quicquid est gentis literatæ*

*(dignum nomen*

*Quod Auro, non Atramento*

*Nec in Marmore perituro, sed Adamante potius  
exaretur)*

*Musagetes Celeberrimus, vir plane summus*

*Theologus omnium consummatissimus*

*Eruditiæ pietatis Decus simul, & exemplar;*

*Sacri Codicis Interpres*

*facile omnium oculatissimus*

*Errorum Malleus.*

*Post homines natos felicissimus;*

*veritatis Hyperaspistes*

*supra quam Dei potest nervosus*

*In cuius scriptis*

*elucescunt*

*Ingenii gravitas & Acumen*

*Judicii sublimitas & acutissima*

*sententiarum & æquus & decorus*

*Docendi methodus utilissima*

*Nusquam dormitans diligentia*

Hammondus (inquam) in ætate

*in ipsa mortis vicinia positus*

*Immortalitati quasi contiguus*

*exuvias Mortis venerandas*

*(Præter quas nihil Mortale habuit)*

*sub obscuro hoc marmore*

*Latere voluit*

VII. Cal. Majas

An. Ætat. LV.

M. D. C. L. X.

(This is all the Marble could contain, but not all, either the Excellent Dr. Hammonds Worth deserved, or the Reverend Dr. Peirces affection could Indite; upon whose affectionate Pen the Elogy grew thus.)

*Sed latere qui voluit ipsas latebras illustrat*

*Et Pagum alias obscurum*

*Inventus cogit inclarescere*

Nullibi <sup>μνηστικόν</sup> illi potest deesse.

<sup>ὅτι</sup> Qui nisi <sup>ἀπομνηστικόν</sup> ~~ἀπομνηστικόν~~,

Nihil aut dixit, aut fecit unquam.

<sup>ἄνθρωπος γὰρ οὐκ ἔστιν ἄφρων.</sup>

Animi dotibus ita annos anteverterat

ut in ipsa linguae infantia <sup>ἐφάρτη</sup>

eaque etate Magister artium

Qua vix alii Tyrones esset.

Tam sagaci fuit industria

ut horas etiam subsicivas utilius perderet.

Quam Pleriq; Mortalium serias suas collocarunt.

Nemo rectius de se meruit.

Nemo sensist demissius.

Nihil eo aut exceltius erat aut humilius

Scriptis suis factisque

Sibi uni non placuit

Qui tam calamo, quam vita

humano generi complacuerat.

Ita Labores pro Dei sponsa, ipsoque Deo exant-lavit,

ut Calum ipsum, ipsius humeris incubuisse videretur.

<sup>καὶ ἐπὶ τῶν ὤμων</sup> omnem super gressus

Romanenses vicit, Profligavit Genevates;

De utrisque merito triumpharunt

Et Veritas, & Hammondus,

utrisque merito triumphaturis

ab Hammondo victis, & veritate.

Qualis ille inter amicos censendus erit,

Qui demereri sibi adversos, vel hostes potuit?

Omnes haereses incendiarias

Atramento suo deleri maluit,

Quam ipsorum, aut sanguine extingui,

Aut dispendio Animae expiari

Cali Indigena

Eo divitias prae mittebat,

ut ubi cor jam erat,

ibi etiam thesaurus.

Quod prolixè bene-volus prodiga manu erogavit

aternitatem in senore lucraturus.

Quicquid habuit voluit habere,

etiam invalida valetudinis.

Ita habuit in deliciis non magis facere quam sufferre,

Totam Dei voluntatem, ut frui etiam videretur

vel morbi tædio.

Summam animi <sup>ἡμετέρας</sup> ~~ἡμετέρας~~ testatam fecit

Hilaris frons, & exporrecta:

Nusquam alius in filiis hominum

Gratior ex pulchro veniebat corpore virtus

omne jam tulerat punctum

omnium plausus:

Cum Mors quasi summo adjiciens Calculum

*Funeſta lithiaſe.*

*Cæli avidum*

*Maturum Cælo.*

*Abi, viator*

*Pauca ſufficiat deliſſe:*

*Reliqua ſeræ poſteritati narranda reſtant*

*Quibus pro merito enarrandis*

*una ætas non ſufficit.*

The Third are his Books, more laſting than Marble, viz.

A Nnotations on the New Teſtament. Fol.

A Annotations on the Pſalms. Fol.

A Volume of Sermons. Fol.

Practical Catechiſm. Octavo.

A Vindication of ſome Paſſages therein, from the Cenſures of the London Miniſters. Quarto.

Tracts. 1. Of Conſcience. 2. Of Scandal. 3. Of Will-Worſhip. 4. Of Superſtition. 5. Idolatry. 6. Sins of Weakneſs and Willfulneſs. 7. Of a late, or Death-bed Repentance.

Of Fraternal Admonition or Correction. Quarto.

Of the Power of the Keys, of Binding and Loofing. Quarto.

A View of the New Directory, and Vindication of the Ancient Lyurgy of the Church of England. Quarto.

Conſiderations, concerning the danger of Changing Church-government. Quarto.

Of Reſiſting the Lawful Magiſtrate, under the colour of Religion. Quarto.

A View of ſome Exceptions made by a Romaniſt, to the Lord Viſcount Faulkland's diſcourſe, of the Infallibility of the Church of Rome. Quarto.

A Copy of ſome Papers paſſed at Oxford, between the Author and Maſter Cheynell.

An Addreſs to the Lord Fairfax, with a Vindication thereof.

A Vindication of the Diſſertations concerning Episcopacy, from the London Miniſters Exceptions, in their *ſua Divinum Miniſteri Evangelii*.

Six Queries reſolved, 1. Of the way of Reſolving Controverſies. 2. Of Marrying the Wives Siſter. 3. Of Poligamy and Divorce. 4. Of Infant Baptiſm. 5. Of Impoſition of Hands for Ordination. 6. Of the Obſervation of *Chriſtmaſs*, and other Feſtivals of the Church. *Twelves*.

Of Fundamentals in a Nation, referring to Practice. Octavo.

Of Schiſm againſt the Romaniſts. *Twelves*.

A Reply to the Catholique Gentleman, about the Book of Schiſm. Quarto.



A second Defence of that Book. *Quarto.*

Controversies about *Ignatius* his Epistles. *Quarto.*

Defences of the learned *Hugo Grotius*.

An Account of Mr. *Cawdreys Triplex Diatuba*, of Superstition, Will-worship, and *Christmas* Festivals.

The Baptizing of Infants Revived and Defended against Master *Tombes*.

*Dissertationes quatuor de Episcopatu contra Blondellum, &c.*

*Parænesis*: Or, a seasonable Exhortatory to all true Sons of the Church of *England*, wherein is inserted a discourse of Heresies, in defence of our Church against the Romanists. *Twelves.*

Discourses against Mr. *Jeanes*, about the Ardency of Christs Prayer, and other then agitated Controversies.

A Latine Tract of *Confirmation*, wherein Mounseieur *Daillee* is concerned.

A single Sheet, shewing to what shifts the Papists are driven.

Two Prayers for the Nation, when under its great *Crisis*, and hopeful method of Cure.

His fourth and last, as durable as the rest, is his Life: I know not whether better *lived* by himself, or *writ* by the Reverend Doctor *Fell*; from whose exact Syllables it were a vanity (impardonable in me, while I have before me Dr. *Hamond*, that compleat *Idea* of what is *fit*) to vary further than my enjoyed brevity enforced me; because no Pen can more elegantly express that Person, than his, who so severely practiseth his *virtues*. To the Church of *Englands* honour and advantage be it spoken, in this last age, when ancient virtue had lost its reputation, and was outshined by the success and gallantry of new vices, it recovered its own amiableness in Dr. *Hamonds* person, and Dr. *Fells* Character: A character that is his nature, not his *fancy*; and *writ* well, because *lived* so.



THE

# Life and Death

OF

Dr. RALPH BROWNRIG,  
Lord Bishop of *Exceter*.

**B**ishop *Brownrig* was a person of that soundness of Judgment, of that conspicuity for an unspotted Life, of that unsuspected Integrity, that his life was, *Virtutum norma* (as *Jerome* of *Nepolian*) *ita in singulis virtutibus eminebat, quasi ceteras non habuisset*: So eminent in every good and perfect gift, as

if he had but one only. There was never any thing said by him, which a *wife*, and *good man*, would have wished unsaid or undone.

He was born at *Ipswich*, a Town of good note in *Suffolk*, in the year of our Lord, 1592. His Parents of Merchantly condition, of worthy reputation, and of very Christian conversation. When he was not many weeks old, God took away his earthly *Father*, that himself might have the more tender care of the *Orphan*; by the prudence of his pious *Mother*, his (a) youth and first years of reason were carefully improved for his breeding in all good learning.

He was sent in his fourteenth year to *Pembroke-hall* in *Cambridge*. There his modesty, pregnancy, and piety soon invited preferment; He was first made *Scholar* of the House, and after *Fellow*, a little sooner than either his years or standing in rigor of *Statute* permitted; but the *Colledge* was impatient, not to make sure of him, by grafting him firmly into that Society, which had been famous for many excellent men, but none more than *Brownrig*. When Bachelor and Master of Arts, Bachelor and Doctor of Divinity, and Bishop of *Exeter*; adorning as well as deserving his Advancements.

When King *James* (that most learned Prince) was pleased to honor the University of *Cambridge* by his Presence, and to make Exercises of Scholars, the best part of his Entertainment; this person (then a young man) was one of those who were chosen by the University, to adorn the reception of the King. The part he performed was *Jocoseries* (of *Prævaricator*), a mixture of Philosophy, with Wit and Oratory. This he discharged to the admiration, more than the *mirth* of the King, and other learned Auditors, who rejoiced to see such a luxuriance of wit was consistent with innocency; that jesting was confined to conveniency and mirth, married with that *Modesty* which became the *Muses*.

Among his learned and accurate performances in publick, I cannot observe, that when he took the Degree of Bachelor of Divinity, the Text upon which he chose to Preach his *Laine Sermon* was Prophetick, and preparatory to his after-sufferings, *Phil. 1. 29. Vobis autem datum, &c. To you it is given on the behalf of Christ, not only to believe in him, but to suffer for his sake*. Which eloquent and pious Sermon, he afterwards was to fulfill indeed. *Quod docuit verbo confirmavit exemplo*. He made his Doctrine good by his practice, taking up the Cross of Christ, and following him.

He was preferred to be Prebend of the Collegiat Church of *Eli*, by the favor and love of the then Bishop of that Seat, Dr. *Felton*, a very holy and good man: he had also a good Living at *Barlow*, not far from *Cambridge*, a Country Village; where he condescended, bringing out new and old out of his treasure, in (b) his Preaching and Catechising to ordinary capacities: (He oft deplored the disuse and want of Catechising: ) After that, this great Lamp was set and shined in a Sphere more proper and proportionate, being chosen Master of *Katherine-hall*. Here it was wonderful to see, how the *Buildings*, the *Revenues*, the *Students*, and the *Studiousness* of that place increased by the Care, Counsel, Prudence, Diligence, and Fame of Dr. *Brownrig*; who had such an eye to all, that he oversaw

none

(a) Being not cast away. Like the first breakings of a Vessel, bonds prepared if once neglected.

(b) As if there were no Babel in the Church which could not digest most unpecked bones.

none; frequenting the Studies, and examining even younger Scholars, that they might be encouraged in Learning and Piety. He kept up very much, as good Learning and good Manners, so the honor of *Orthodox* Divinity and orderly *Conformity*: He kept to the Doctrine, Worship, Devotion, and Government in the Church of England: which, he would say, he liked better and better, as he grew older. If any, out of scruple or tenderness of Conscience was less satisfied with some things, no man had a more tender heart or a gentler hand to heal them, if worthy, ingenious, and honest. He would convince, though not convert Gain-sayers, and if he could not persuade them, yet he would pity and pray for them, drawing all with the silken cords of humanity, the bands of a mans love. He could endure differences among Learned and Godly men in Opinions, especially sublime and obscure, without distance in affection. He thought that Scripture itself in some points was left unto us less clear and positive, that Christians might have wherewith to exercise both Humility in themselves, and Charity towards others. He very much venerated the first worthy Reformers of Religion at home and abroad: yet was he not so addicted to any one Master, as not freely to use his own great and mature judgement. He hoped every good man had his Retractions either actual or intentional; though all had no time to write them, as St. Austin did. He had the greatest Antipathy against those unquiet and pragmatick Spirits, which affected endless Controversies, Varieties, and Novelties in Religion to carry on a Party, and under that Skreen of Religion, to advance their private Interests in publick Designs. For the Liturgy, though he needed a set Form as little as any, yet he had a particular great esteem of it; 1. For the Honor and Piety of his Martyrly Composers. 2. For its excellent matter and prudent method. 3. For the good he saw in it to all sober Christians, the want of which he saw was not supplied by any Ministers private Praying and Preaching. Not that the Liturgy is unalterable: but he judged all such alterations ought to be done by the publick Spirit. As for Bishops, he was too Learned a man to doubt, and too honest to deny the Univerval Custom and Practice of the Church of Christ, in all Ages and places for fifteen hundred years, according to the pattern (at least) received from the Apostles; who without doubt, followed, as they best knew, the minde of Christ. He was by the favor of K. Charles, and the great liking of all good men, made Bishop of Exeter, Anno 1641. (a) Whereupon a certain man said, he wondred Dr. Brownrig would be made a Bishop, whom he had heard sometime declare his judgment against Episcopacy. This being related to the Bishop, he with some passion replied; I never thought, much less said, as that person hath falsely averred. I thank God, I took the Office of a Bishop with a good Conscience, and so I hope by Gods mercy, I shall both maintain and discharge it.

And howsoever this excellent Bishop enjoyed not the benefit of the Kings favour and munificence as to his Bishoprick, or any other Preferment after the Troubles of the times, yet he was ever

most

(a) Doctor Young his old friend. Preaching his Consecration Sermon on this Text, The waters are risen, O Lord, the waters are risen; which inundations of popular fury when Vice-Chancellor of Cambridge, by his prudence set back to a while; and by the piety of his parts and piety waded through.



most unmoveable, royal respects of Fidelity, Gratitude, Love, and Obedience. Accordingly when O. P. with some shew of respect to him, demanded his judgement in some publick Affairs. The Bishop with his wonted Gravity and Freedom, replied: My Lord, the best counsel I can give, is that of our Savior, *Render unto Cæsar, the things that be Cæsars, and unto God, the things that be Gods.* With which free Answer O. P. was rather silenced then satisfied.

This grave Personage, when forced to retire, was useful to those that were worthy of him, and knew how to value him either as a Bishop, or a Divine, or a Counsellor, or a Comforter, or a Friend. Among those that gave him a Liberal and Noble entertainment, Thomas Rich Esq; of Shunning in Berk-shire, deserveth with honor to be thus Registred, that he was the especial Friend of Bishop Brownrig. Indeed none could be hospitable to him gratis: he always paid for his entertainments by his many excellent Discourses.

He was alwayes when in health, as chearful (as far as the Tragedies of the times gave leave) as one that had the continual Feast of a good Conscience; and as content, as if he had a Lords Estate. All diminutions and indignities which some men put upon so Worthy and so Venerable a Person, he digested into patience and prayers. Thus he was in some degree conformable to the Primitive Bishops, which were poor and persecuted, yea to the great Bishop of our Souls, who for our sake made himself of no reputation.

About a year before he dyed, he was invited with much respect and civility to the honorable Society of both the Temples, to bless them, as with his constant residence, so with his fatherly instructions and prayers. To signify the reality of their Love, and value to his Lordship, they, not only allowed an annual honorary recompence to express their thanks, but they provided handsome Lodgings, and furnished them with all things necessary, convenient, and comely for a Person of his Worth. Such as could hear him preach rejoiced at his gracious words, such as for the Crowd could not come nigh enough to hear him, had pleasure to stay and behold him, conceiving they saw a Sermon in his looks, and were bettered by the Venerable Aspect of so worthy a Person. God was pleased to exercise him with bodily pains, indispositions, and distempers, sometimes with fits of the Stone; but under all these God supported him with his grace, as always humble, devout, and pious, so for the most part sociable, serene, and chearful, till he had lived to his sixty seventh year.

He had frequent infirmities a little before his death. He would often say, *That it was a very cheap time to die, there being so little temptation to desire life, and so many to welcome death, since he had lived to see no King in the State, no Bishop in the Church, no Peer in Parliament worthy of that name.* He only hoped and prayed God that he would favor him so far as with a *submissio*, as to let him die without pain; and indeed he did. For after his Spirits were in ten dayes decayed and wasted, he slumbered much, yet had vigilant

(a) Troubled  
with the Stone,  
Hysteric  
inclinations,  
and other dis-  
tempers inci-  
dent to Pletho-  
rick bodies.

lant Intervals, at which time he gave himself to prayer, and meditation, and holy discourses: And being full of the Grace and peace of God, and confirmed in it by the Absolution of the Church, he rendred his precious soul to God that gave it, Decemb. 7. 1659. (a)

His body for Stature and Figure, was somewhat taller and bigger than ordinary, yet very comely. No man ever became the Preachers Pulpit, or the Doctors Chair, or the Episcopal Seat, better than he did, carrying before him such an unaffected State and Grandeur (such benign gravity, and a kinde of smiling severity, that one might see much in him to be revered, but much more to be loved; yet what was Venerable in him was very amiable, and what was amiable was Venerable. His remains lie in the Temple-Church, with this following Inscription, buried at the Charge of both Temples, to his great honor and their greater. I know (saith one, of his death) all accidents are minuted and momentated by Divine Providence, and yet I hope I may say without sin, his was an untimely death; not to himself (prepared thereunto) but as to his longer life, which the prayers of pious people requested, the need of the Church required, the date of nature could have permitted, but the pleasure of God (to which all must submit) denied: otherwise he would have been most instrumental to the compofure of Church differences, the deserved opinion of whose goodness had peaceable possession in the hearts of the Presbyterian party. I observed at his Funeral that the prime persons of all persuasions were present, whose judgments going several wayes, met all in a general grief for his decease.

## ΕΠΙΤΑΦΙΟΝ.

## P. M. S.

*Augustinus Solito Virtutum exemplar*

*Si tibi tuisque imitandum velis,*

*Mox Moriture Lector:*

*Subtus positas ne pigeat contemplari*

**EXUVIAS**

**RADULPHI BRUNRICI. S.T.D.**

*IPSWICI, peramani Icenorum oppidi,*

*Parentibus honestis, Tantoq; Filio beatis,*  
*orti.*

*Infantum terrestri orbum celestis tenerius fovit Pater:*

*Piaq; literatura pene admiraculum imbutum,*

*Per omnes Academiarum gradus educum,*

*Ad Aule Catharinae praefecturam,*

*Ad Sæpius repetitam Procan. Cantab. dignitatem  
Ad Exoniensis Episcopatus Honorem*

*Caroli Regis favore evexit :*

*Quem afflictissimum fidelitate inconcussa coluit  
Vir undiq; egregius : Doctior an melior Dubites ;*

*Fama per omnem ætatem immaculata,  
imo splendida & magnifica.*

*Moyse. & olim per biennium, at ætas :*

*Nec conjugii spector, nec calibatus impar.*

*Severus ubiq; castitatis exactor ;*

*Tam vultus, quam vita majestate venerandus :*

*Quod enim vultu promissit optimum, vita præstitit :*

*iacita Sermonum, urbana morum sanctitate*

*Non jucundus minus, quam utilis.*

*Supercilii non ficti, non elati, non efferi ;*

*Humillima granditate cuncta gerens.*

*Credas nec conscio tantas cumulasse----dotes*

*Naturam prodigam, benignamq; gratiam :*

*Adeo omne tulit punctum ; idq; levissima invidia.*

*In Concionibus sacris frequens dominator :*

*In disputationibus Scholasticis semper Triumphator ;*

*Barnabas idem & Boanerges :*

*Tam pugno, quam palma nobilis :*

*Suavi terrore, & venerando amore ubiq; pollens,*

*Beata uberrimi ingenii facundia,*

*Honorum omnium votis et expectationi*

*nunquam non satisfecit.*

*Quadratus undiq; Deo, Ecclesiæ, sibi Constans :*

*A mobili et rotunda ævi figura penitus abhorrens*

*Scenter, sapienter et semper bonus :*

*Reformata olim in Anglia Religionis, prisce Doctrinæ,*

*Liturgiæ, Regiminis, Ecclesiæ integræ,*

*contra veteratores et Novatores omnes*

*æquanimus, ac acerrimus vindex.*

*Sero nimis (pro temporum morbis et remediis)*

*Episcopali sublimitate meritissime auctum,*

*Bellorum et Schismatum late flagrantium incendia*

*Optimum Antistitem, una cum Coepiscopis omnibus*

*(viris ut plurimum in noxiis et eximiis)*

*Tota Ecclesiæ, Rege, Repub.) mox deturbarunt ;*

*Deturbatum facultatibus pene omnibus Spoliarunt.*

*Facturam ingenti ut decuit, animo tulit :*

*de Sacrilegis non Spoliis Sollicitus,*

*Quæ non minus carere, quam reſſenti didicerat.*

*Tandem, ipsa obscuritate illustrior factus,*

*Generosæ Templariorum Societatis amore allectus,*

*Concionatoris Honorarii munus ibidem suscepit ;*

*Nec diu (proh dolor) sustinuit.*

*Quum enim Testamentum condiderat,*

*Quale primævi solebant Episcopi,*

H h h

Gratia



*Gratiarum in Deum, Benignitatē in amicos,  
Charitatis in omnes copia refectum,  
Anno Aetatis Sexagesimo septimo,  
Iniqui, inquieti, ingrati seculi mores,  
Jamque merito recrudescētis belli minas  
Letus fefellit :*

*Et ad meliorem Dominum  
πληροῦς Christiana plenus,  
Optata desideria beatas  
Libens migravit,  
Decemb. 7. 1659.*

*Hæc vero venerandi Præsumptis ramenta aurea,  
Amplissimique viri parva compendia.  
L. M. C. I. G. S. T. D.*

*Magnalia ejus, quæ nec marmor breve,  
Nec Tabula proluxa, nec mens mortalis Capiet,  
Beata Aternitati  
Silentio consecrandæ ----.*

Βιὸς Ἰστορησθέν & γέρον' Ἰπταφίον.

## ΕΠΙΝΙΚΙΟΝ.

*Itē nunc ἡρώων, vestros recensere greges ;  
(Multis Sectarum maculis variegata pecora)  
Si quos inter vestros Gigantum fraterculos  
(Vilis plebecula vilis mancipia)  
Pares simelesve invenistis Heroas  
Primævis nuperisque nostris Episcopis :  
Vsserium (volo) Mortonium, Potterum,  
Davenantium, Hallum, Prideauxium,  
Westfieldium, Winneffum, Brunricum,  
Alios, meliori seculo & Fato Dignos ;  
Extra iræ invidiaque vestre aleam nunc positos ;  
Heu tandem pudibundi vobiscum recolite,  
Aurca quæ in ferrum mutastis secula ; quando  
Nec merita præmiis de erant, nec premiāmeritis :  
Quantum a bellis, a mendicitate, a miseriis,  
A Rixis, ab hodiernis vulgi ludibriis,  
Tranquilla & Beata ista distabant tempora ;  
Quæ, molles nimis, nec ferre, nec frui potuistis,  
Iti, afflicti, prostrati phryges tandem sapite ;  
Deumque venerat, non æquumque Authorem  
Moribus Catholicis & antiquis colite,  
Ut quantum a Papæ tyrannide, & plebis avaritia differat  
Primæva & Paterna Episcoparum Prælatura  
Sine fuco sciant, fruanturque posteri,  
BRUNRICI memores Præfusi Angelici.*



THE

# Life and Death

OF

Dr. JOSEPH HALL,  
Bishop of Norwich.



HIS Reverend Person (who hath written most passages of this his life) being (a) born at *Ashby-de-la-zouch* in *Leicester-shire*, of honest and well-allowed Parents (his Father being chief Officer of that place under *Henry* Earl of *Huntington*, the Lord of it) was so inured to seriousness and devotion by his religious Mother, so improved in learning by his careful School-masters, and so promising in parts to the more nice observers of him, that in the fifteenth year of his age, his Master and one Mr. (b) *Pelset*, eminent in those parts, agreed together, to persuade his Father charged with eleven Children besides, to a nearer and an easier way of his education than *Cambridge*, whereto he was destined, (being devoted from his infancy to that sacred Calling) under the last of these Gentlemen, who upon an essay of his fitness for the use of his Studies, undertook he should in seven years be as compleat an Artist, Linguist, and Divine, as any University man, his Indentures being Prepared, his Time being Set, and his Suits Addressed, for the pleasing, but fatal project, as it fell out to him that succeeded, when it pleased God (to whose providence the pious youth solemnly resigned himself in this affair) that Mr. Nath. (c) *Silby*, Fellow of *Emanuel* Colledge, conceiving a good opinion of his aptness and learning, and hearing the late projected diversion, set before his elder Brothers eyes, then accidentally at *Cambridge*, the excellency of an Academical life, with so much advantage, that falling on his Knees to his Father, he rise not till promising the Sale of some of his own Inheritance, towards the charge, he brought the good man to a passionate resolution, for the University.

Where with Mr. *Henry Cholmely* (for many years Partners of one Lesson, and for as many of one Bed,) he spent two years at his Fathers sole charge, and four years with his Uncle *Sleigh* of *Darbies* assistance (who would by no means suffer him, so much against his own will at two years end, to be Master of that School, whereof he had been so lately Scholar) when being Master of Arts, and mentioned by his friend *Cholmelys* Father to the good Earl of *H.*

H h 2

who

(a) July 1,  
1574.

(b) Newly  
came from  
*Cambridge*,  
to be Lecturer  
of that place.

(c) Who was  
born at the  
same time with  
him.

who well esteemed the Fathers service, and heard as well of the Sons hopefulness; wherefore he demanded, not without some concern, why he was not preferred in that Colledge, where he was so much applauded; and being told his Tutor, a person well known to his Lordship, filled up the place of that County, he perswaded him to a resignation of his Fellowship, for an honorable Relation to his Family, and the assurance of his favour, to whose place (notwithstanding Mr. *Halls* deprecation of the choice to Dr. *Chadderton*, upon the suddain news of the Earls death, arrived the second day of their strict Election (saying ingeniously that his youth was exposed to lesse needs, and more opportunities of provision, than his Tutors more reduced years) he was admitted (the twenty third year of his age) into a society, newly its self admitted to the University (writes) he which if it hath any equals, I dare say hath no superiors for good Order, studious Carriage, strict Government, austere Piety, where he spent six or seven years more, with such contentment, as the rest of his life hath in vain striven to yield; his exercises being plausible, especially his Position (for which he was first noted in the University) that *Mundus Senescit*, a Position, saith my Author, that was its own confutation, the ingenuity thereof, arguing rather an increase than a decay of parts in this latter age. His Rhetorique Lecture thronged, till sensible of his too long diversion from his destined Calling, he entred not without fear the Sacred Orders; wherein solemn his Performances in the University-Churches, and useful his Instructions in the Neighbor-Villages, when Judge *Popham* intrusted with the well-endowed School of (a) *Tiverton* in *Devon*, upon Dr. *Chaddertons* motion, whom he consulted, offered him not so much the pains, as the government of it; for the acceptance whereof, he with the Doctor attended the Judge at *London*, when a Messenger in the Street, delivered him the good Lady *Druryes* Letter, with a tender of the Rectory of her *Halsted* in *Suffolk*, which (telling Dr. *Chadderton*, that God pulled him by the Sleeve to the East directly, to that Calling whereto he was destined, and must go indirectly to by the West; and satisfying the Judge with the recommendation of Mr. *Cholmeley* to that employment) he accepted chearfully, and (an Atheist, one *Lilly*, that estranged him from his Patron and Neighbors, being removed by the Pestilence at *London*, whither he went to do ill offices between Mr. *Hall* and his Patron, in answer, as he observes, to his Prayers to God to stop his proceedings) enjoyed comfortably for two years, when having repaired his House; and being by his affairs inclined to a Married state, as he walked from Church, with a reverend Neighbor (b) Minister, he saw a comely and modest (c) Gentlewoman, at the Door of that House where they were invited to a Wedding-dinner; and asking his worthy Friend, whether he knew her? was told by him, he had bespoke her for his Wife, as upon due prosecution of the unexpected providence she was for forty nine years after; the first two years whereof, upon his noble friend Sir *Edmund Bacon*s importunity, he attended him to the *spaw* in *Ardenna*, out of his Curiosity to

(a) Founded  
by Master  
Blundel.

(b) Master  
Grandidge.  
(c) Daughter  
to Master  
George  
Winniffe of  
Brettenham.



to make an ocular inspection into the State of the Romish Church, with the allowance of his nearest friends, under the protection of the Earl of Hertford, then Ambassador to Arch-Duke Albert at Brussels, having provided for his charge.

Landing at Calais, after some crosse winds at Sea, and passing, not without horror, Graveling, Dunkirk, (those late dreadful prisons of the English) Winoxberge, Tpre, Gaunt and Courtray, to Brussels; the first observable he met with, was an English Inns of Court Gentleman, run out of his Estate, Religion, and Country, and turned Bigot and Physician; Immediately, at first meeting, ravishing the learned Knight with *Lipsius Apricollis* his Relations of the Lady of (a) *Zichems* Miracles, till Mr. Hall appeared in a habit more suitable to his danger than his Calling, and asked what difference there was between that Ladies Miracles, and *Vespasians Vestals* Charms? especially, since in both, it it seems the Patients observed the like Magical times (b) and washings. Whereupon, the Gentleman surprized, and disavowing that learning, referred him to their Divines, the most eminent whereof was *Costerus*, who having invited him to the Colledge, at the Gate whereof the party saluted him with a *Deo gratias*, lost time in a designed discourse of the unity of the Church, out of which no Salvation; till he satisfied him, he came not thither, with any doubt of his own Profession, but for the fame of his Learning, and a particular account of the aforesaid Miracles; in order to which, a weak discourse of Divine and Diabolical Miracles, a cholerick invective against our Church for want of Miracles, with many other incident particulars; which Mr. Hall modestly, yet effectually refuted that Father *Baldwyn*, who sat at the end of the Table, as sorry a Gentleman of his Country (for all the while he was accosted agreeably to his Habit with a *Dominatio Vestra*) should depart without further satisfaction, offered him another Conference next morning, which upon Sir Edmund Bacon's intimation of the danger of it, he excused as bootlesse, both sides being so thoroughly settled.

Thence, not without a great deliverance from Free-booters, a suspicious Convoy and Night, they passed by the way of *Namur* and *Leige* to the *Spaw*, where finishing a second part of Meditations, to the first he had published, just upon his travels, in his return up the *Mosa*, reconciling our reverent posture at the Eucharist, to our denial of Transubstantiation, and answering some furious Invectives against our Church, with an intimation of the Laws, disabling him to return upon theirs. He incensed a Sorbonist (c) Prior so far, that Sir Edmund Bacon winked upon him to withdraw; and in his way to Brussels, describing our Churches and Baptism to some *Italians*, who thought we had neither in elegant Latine bewrayed him so well, that he was charged as a Spy, until he told them he was only an attendant of Sir Edmund Bacon, Grand-child to the famous Lord Chancellor of that name in England, travelling under the Protection of our late Ambassador, whom he waited on (not without danger at Antwerp upon a Procession-day, had not a tall *Brabanter* shadowed him) along the fair River *Schield* by *Flushing*, where the curiosity of

(a) O. Sherpenevill, i. e. Shorp-hill.

(b) At Fiddes's washing in salt & Well.

(c) Of the Carmelites.

visiting

visiting an ancient Colleague at *Middleburgh*, parted him from his Company, whom the Tide would not stay for, and stayed him in a long expectation of an inconvenient and tempestuous passage.

But ten pounds of his small maintenance being detained, a year and a half after his useful extravagancies, he arose suddenly out of Bed and went to *London* (upon the Overture of a Preachers place at *St. Edmunds-bury*) to perswade his Patron to reason, who complemented him out of so ungainful a change, and commending his Sermon at *London* to my Lord *Denny* (who had a great kindness for him for those little Books sake he writ, as he said, to buy Books) wished him to wait upon him as he did (when upon Mr. *Gurney* the Earl of *Essex* his Tutors motion, he had preached so successfully the Sunday at the Princes (b) Court (where his meditations were very acceptable) and on the Tuesday following by the Princes order, that he gave him his hand, and commanded him his service; and when his Patron, who knowing he would be taken up, wished him now at home, gave him an harsh answer about Ministers rate of Competencies) with welcome, and terms as noble as the mover for the acceptance of *Waltham*, wherein, and the Princes service; he settled himself with much comfort and no less respect: his Highness by his Governor Sir *Thomas Challoner*, offering him honorable Preferment for constant residence at Court, and his Lord no less advantageous for his stay at *Waltham*, where his little (c) Catechism did much good, his three exactly Penned Sermons a week more: and his select prayer, (without which he never performed any exercise from the thirteenth year of his age to his daying day) most of all.

During the two and twenty years he continued at *Waltham*, four eminent Services he went through.

1. The recovery of *Wolverhampton* Church (to which belonged a Dean and eight Prebendaries) swallowed up by a wilful Recusant in a pretended Fee-farm for ever, where being collated Prebend by the Dean of *Windsor* upon his Masters Letter, he discovered counterfeited Seals, Rasures, Interpolations, and Misdates of unjustifiable evidence, whereupon the Lord *Elsmere* awarded the Estate to the Church, until revictd by Common-Law; the Adversary Sir *Walter Leveson* offered him 40 l. per annum; A special Verdict at Kings-Bench being declared for them: upon the renewal of the Suit (his Colleague, in whose name it ran being dead) the Fore-man of the Jury who vowed to carry it for Sir *Walter*, the very day before the tryal, fell mad: His Majesty having upon his Petition prevented the Projectors of concealment, which a word that fell from Sir *Walter* intimated) Sir *Walter* offered, first to cast up his Fee-farm for a Lease. Secondly, to make each Prebends place (d) 30 l. per annum, which Composition being furthered by (e) *Spalato*, and only deferred by two scrupulous Prebends till Sir *Walters* death, the Lord Treasurer confirmed only with some abatement in consideration of the Orphans condition, and the Prebend resigned by the publick-spirited Doctor resigned to one Mr.

(b) At Richmond.

(c) Delivered without book with the same exallness they were Penned.

(d) Ten pound more being allowed Doctor Hall for his pains.

(e) John Dean of Windsor, and so Patron of the Church.

Mr. Lee, who should reside there and instruct that great and long neglected people.

2. The attendance in my Lord Viscount *Doncaster*, afterward the Earl of *Carlisle* most splendid Embassie in *France*, whence returning with much ado after a hard journey by Land, in Company with his dear *Du Moulin*, and an harder by Sea, he was collated to the Long-promised Deanery of *Worcester*, which yet the excellent Dr. *Field* Dean of *Glocester*, was so sure of in the Doctors absence, that he had brought Furniture for that spacious house.

3. His Majesties service in *Scotland*, which he performed with that applause for his Demeanor and Doctrine from Priests and people, that at his return with the Earl of *Carlisle* before the King (upon supposition that the Country Divines would supply the Stage-courses) some envious persons suggested to his Majesty his compliance with that prejudicate people, whereupon he was after a gracious acknowledgement of his service, called to a mild account; his Royal Master not more freely professing what informations had been given against him, than his own full satisfaction with his sincere and just answer, as whose excellent wisdom well saw that such winning carriage of his could be no hindrance to his great designs, and required him to declare his judgment in the five points in (f) answer to a Letter of Mr. *W. Strouther* of *Scotland*, that the King understood was privately sent to him, which was read in the Universities of that Nation with effects there, and approbation from his Majesty beyond his hopes.

4. The reason why those (g) five points becoming troublesome and dangerous in the Low-Countries, his Majesty advising and furnishing a Synod there, sent him as one of the four *Brittish* Divines to *Dort*, where his weak body agreeing not with the unquietness of those Garrisoned Towns, after some pathetick Speeches and motions for accommodation: after the expedient (called *Sinentia* 4. *Theol. Brit.*) for reconciliation and the Elegant Latine Sermon (the night before he preached which he was wonderfully refreshed and enlivened beyond what he had been a moneth before) for Peace he retired first to my Lord Ambassador *Carletons* at the *Hague*, and with his Majesties leave Dr. *Goad* being substituted in his place to *England*, taking his farewell of the Synod in these words.

*Non facile vero mecum in gratiam redierit Cadaverosa hæc volēs quam agre usq; circum gesto quæ mihi hujus conventus celebritatem toties inviderit, jamq; prorsus invitissimum a vobis Importune avocat & divellit neq; enim ullus est sub cælo locus, eq; calis æmulus, & in quo tentorium mihi figi malverim, cujusq; adeo gestiet mihi animus meminisse. Beatos vero vos quibus hoc frui datur, non dignus eram ego (ut fidelissimi Romani querimoniam imitari liceat) qui & Christi & ecclesiæ suæ nomine sanctam hanc provinciam diutius sustinerem, illud vero dū dīxerim nempe audito quod res erat, non alia me quam adversissima hic usum valetudine, serenissimus rex meus misertus miselli famuli sui revocat me domum quippo quod cineres meos, aut sandapylam nihil vobis prodesse no-rit, succentariavitq; mihi virum e suis selectissimum, quantum Theolo-*

gum

(1) Which was Printed since in his remains, p 306.

(2) Of Predication and Reprobation of the Latitude of Christs death, of the power of mans free-will, before and after his conversion, and of the Effects perseverance in grace.



gum. De me profecto (mero jam flicernio) quicquid fiat viderit ille Deus meus, cujus ego totes sum: vobis quidem ita feliciter prosperum est ut sit cur infirmitati meae haud parum gratulemini cum huiusmodi instructissimo succedaneo ceterum hunc vestrum beaverit. Neque tamen committam si Deus mihi vitam & vires indulserit ut & Corpore simul & animo abesse videar. Interea sane huic Synodo, ubicunque terrarum sim & vobis consiliis conatibusque meis quibuscunque res vestras me pro virili sedulo ac serio promoturum sancte voveo. Interim vobis omnibus ac singulis Honoratissimi Domini Legati, Reverendissime praeses, gravissimi assessores, scribe doctissimi, symmyste Colendissimi tibi que venerandissima Synodus universa agro animo ac corpore aeternum valedico. Rogo vos omnes obnixius ut precibus vestris imbecillum reducem facere, comitari, prosequi velitis.

See his Letter at large in the Author of the Church History, protesting against the assertion.

Though yet surviving all his Colleagues, and living to see them and the whole Synod charged with a pre-engagement by Oath to Vote down the Remonstrants, and living likewise to vindicate them (with the States and Princes that deputed them,) who had deserved well of him, the President and Assistants waiting upon him by publick Vote: the Deputies of the States by Daniel Henßius, with acknowledgement of his service in a Golden Medal, containing the Pourtrait of the Synod.

These were his publick employments, neither were his private less eminent.

1. His *Theses* at Cambridge, when Batchelor and Doctor of Divinity, as seasonably chosen, as prudently asserted against the Adversaries of our Doctrine, and of our Discipline.

2. His Meditations and Sermons plausible at the Princes Court that failed, and at the Earl of Carlises that stood by him.

3. His Letters and Resolutions (that settled so many eminent Persons, and obliged more) solid and witty.

(a) See his Remains.

4. His accorded (a) truths (upon the Dutch quarrel which we composed there, raised here after Mr. Mountagues Books, which expressed Overall, rather than Arminius, and the sidings in Press, Pulpits, and Parliaments thereupon) out of Bishop Overall and our Divines at Dorts propositions, shewing that these parties mistaked rather than mis-believed; so reasonable that being presented to his Majesty Charles I. by Dr. Young, (the worthy Dean of Winchester) with a Petition to confine the Debates thereof in their University, and silence them in the Church; Mr. Mountague offered to subscribe them on the one hand, and most Anti-monstrants English, Scottish, and French, on the other.

5. His prudent assertion, That (when as the Papists urge us where our Church was before Luther? and we produce witnesses of it in every age with some disadvantage, since our Church is not another from theirs, but the same more Reformed.) the Church of Rome is an ancient and true Church, only it hath new Errors; an assertion, which with his former expedient, exposed him so far to the zeal of narrow-sighted men, that an Apologetical advertisement, a rational reconciler backed by Bishop Mortor, Bishop Davenant, Dr. Prideaux, and Dr. Primrose's unquestionable testimony,

testimony, and his own moderation in silencing all the Writers of both sides (as there were indeed to lay hold of any Controvertie in order to the publick disturbance) were little enough to allay the jealousie of his Lukewarmness and abatement of former zeal (when alas! he was only grown older, and so wiser!) especially since it was but a little before that he was made Bishop of Exeter (having refused *Glocester*) where Providence settled him. 1. By the delay of the Duke of *Buckingham's* Letter, which coming two hours sooner had defeated him. 2. By the unthought of Addition of the R. of *St. Breock* to a poor Bishoprick. 3. By a prudent resolution put into his heart notwithstanding the spies laid upon him, the jealousie entertained of him: The expostulating Letters, and wary Cautions sent to him, his contests with Lords: his three purgations of himself from some envious suggestions upon his knees before his Majesty, in so much that he declared that he would be a Bishop no longer, while so liable to misinformations, to follow those courses which might most conduce to the peace and happiness of his new and divided charge, winning the misguided, (a) encouraging the painful, and corresponding so fairly withall his numerous Clergy, who submitted to all anciently received Orders, but two that fled from censure.

6. His successful Letter to the House of Commons about their delay (b) of supply and misapprehensions.

7. His happy unanimity within his charge, till the last year he was there when some factious Neighbor unkindly undermined him in the choice of Convocation-men, for the Convocation 1639. only desiring to recommend grave persons to their Election, leaving them to their freedom of choice, and they polling to his face for persons he heard not of, though he carryed it; and at his return home was nobly welcomed by hundreds of the Diocesse, which that year by his Majesties special favor he exchanged for that of *Norwich*, which his prudent management of the former of *Exeter* (wherein he miscarried only in some inadverted expressions, which yet he submitted to the Churches censure: and in an over-credulous Charity, whereby yet he designed the Kingdoms peace:) First, his motion to the Archbishop for a General Counsel of his Majesties three Kingdoms to shame the Scottish insolence, and the English pretences against Episcopacy: and when that was not judged expedient, his second for the Archbishop of *Armagh*, Bishops of *Kilmore*, *Down* and *Conner* in *Ireland*: the Bishops of *Durham*, *Salisbury*, and his own in *England*, with three more of *Scotland*, and the Professors of Divinity of the respective Universities judgment in that point; and when that was not convenient, considering the variety of mens apprehensions, his chearful undertaking of the Treatise called *Episcopacy by Divine Right*, upon my Lord of *Canterburies* noble motion, and one *G. Grabam* a Bishop in *Scotland*, most ignoble (c) Recantation, referring the fifteen heads of his discourse to my Lords examination, who altered some of them to more expressiveness and advantage; (d) and perused each head when finished and compleated, with the irrefragable propositions deserved.

Iii

But

(a) By his own  
power and dis-  
cretion

(b) By his own  
power and dis-  
cretion

(c) By his own  
power and dis-  
cretion

(d) By his own  
power and dis-  
cretion

(e) By his own  
power and dis-  
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(f) By his own  
power and dis-  
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(g) By his own  
power and dis-  
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(h) By his own  
power and dis-  
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(i) By his own  
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(j) By his own  
power and dis-  
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(k) By his own  
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(l) By his own  
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(m) By his own  
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(n) By his own  
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(p) By his own  
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(q) By his own  
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(r) By his own  
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(s) By his own  
power and dis-  
cretion

(t) By his own  
power and dis-  
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(u) By his own  
power and dis-  
cretion

(v) By his own  
power and dis-  
cretion

(w) By his own  
power and dis-  
cretion

(x) By his own  
power and dis-  
cretion

(y) By his own  
power and dis-  
cretion

(z) By his own  
power and dis-  
cretion

But the Plot against Episcopacy being too strong for any remedy, this good man was one of those Charged in the House of Lords, and a strong Demurrer stopping that proceeding, one of those endangered by the Rabble hardly escaping, who one night vowed their ruin from the House, under the Earl of *Manchester*'s protection, having in vain moved both Houses for assistance: One of them that protested against all Acts done in the House, during that violence, in pursuance of their own right, and the trust reposed in them by his Majesty; and that being not, as was intended, proposed either to his Majesties Secretary, to himself, or the Lord Keeper to be weighed; but hastily read in the House, apprehensive enough of misconstruction. He (being able to do no good in the Subcommittee for Reformation in the *Jerusalem Chamber* with 11 of his Brethren, Jan. 30. late in a bitter frosty night was Voted to the *Tower*, after a Charge of High-treason (for owning his Parliamentary right) received upon his Knees, where Preaching in his course with his Brethren, and Meditating, he heard cheartfully of the Bonfires, Ringing in the City, upon their Imprisonment: he looked unconcernedly on the aspersions cast on them here, and in Foreign parts in Pamphlets, and other methods; he suffered patiently the Dooms prepared for them, he Pleaded resolutely several times at the Bar. The pretended Allegations brought against them, being admitted to Bail by (a) the Lords, he went patiently again to the *Tower* upon the Motion of the Commons; and being Released upon 50000*l.* Bond, retired to *Norwich* (his and his Brethrens Votes being Nulled in Parliament) where being Sequestred to his very Cloaths, he laying down mony for his Goods, and for his Books, his Arrearages being stopped, his Pallace rifled in *Norwich*, his Temporal Estate in *Norfolk*, *Suffolk*, *Essex* was Confiscated, the 400*l.* per annum, Ordered by the Houses as each Bishops competency, was (b) stopped, the Synodals were kept back, Ordination was restrained: (The very Mayor of *Norwich*, and his Brethren, summoning the grave Bishop before them, an unheard of peremptorinesse, for ordaining in his Chappel, contrary to the Covenant.) And when they allowed him but a fifth part, Assessments were demanded for all; extremities none could bear, but he who exercised moderation and patience, as exemplarily as he recommended them to others pathetically and eloquently, who often passionately complained of the sacrilegious outrages upon the Church, but was silent in those unjust ones on himself; who in the midst of his miseries provided for the Churches Comfort, by his *Treatises of Consolation*; for its Peace, by the *Peace-maker*, *Pax Terris*, and *Modest offer*; for its Instruction, by his frequent Sermons, as often as he was allowed; for its Poor, by a Weekly Contribution to distressed Widows to his death, and a good sum in the Place where he was born, and the City where he died after it; for its Professors, by holy admonitions, counsels, and resolutions; for its Enemies, by dealing with some of them so effectually, that they repented, and one among the rest, a great Commissioner, and Justice of Peace, I mean Esquire *Lucas*, who, though a man of a great

(a) Upon the  
Earl of Essex  
in motion.

(b) By Wild  
and Corbet.



great Estate, received Orders at his hands, and recompenced his injuries to the Church as Committee-man, by being a faithful Minister of it to this day; and when he could not prevail with men, especially, about the horrid Murder of his Gracious Sovereign, he wrestled with God (according to his Intimation in his *Mourners of Zion*, to all other Members of our Church) in a Weekly Fast with his Family to his death, the approaches to which, was as his whole life, solemn, staid, composed, and active, both in Prie and Pulpit (his intellectuals and sensualls, the effect of his temperance, being fresh to the last) till the Stone and Stangury wasted his natural strength, and his (a) Physicians Arts; and he afer his fatherly reception of many persons of honor, learning, and piety, who came to crave his dying Prayers and Benedictions; one whereof (a Noble Votary) he saluted with the words of an ancient Votary (*Uide hominem mox pulverem futurum.*) After many holy prayers, exhortations, and discourses, he rouzed up his dying spirits, to a heavenly Confession of his Faith, wherein his Speech failed him; and with some Struglings of Nature, with the Agonies of Death, he quietly, gradually, and even insensibly gave up the Ghost. (Having (b) Preached to two Synods, reconciled six Controversies (for which he had Letters of Thanks from Forreigners of all sides) Served two Princes, and as many Kings, Sate in three Parliaments, kept the Pulpit for fifty three years, managed one Deanery and two Bishopricks, written forty six Excellent Treaties, teen his and the Churches enemies, made as odious at last as they were popular at first; directed the most hopeful Members of the Church in courses that might uphold it) 1636. And of his Age eighty two years, leaving behind him three Monuments of himself.

(a) The excel-  
lent Disser-  
Bishop of  
Norwich.

(b) With C.  
Jamb Noe.

1. His excellent Children, in some of whom we yet see and enjoy him.

2. His incomparable Writings, of which it was said, by one that called him *The English Seneca*, That he was not unhappy at Controversies, more happy at Comments, very good in Characters, better in his Sermons, best of all in his Meditations; now Collected in three Volumes with his Remains.

And 3. In his inimitable Virtues so humble, that he would readily hear the youngest at *Norwich*; so meek, that he was never transported, but at three things. 1. *Grehams* horrid Apostacy. 2. The infamous Sacriledge at *Norwich*. And 3. The Kings unparalleled Murder: So religious, that every thing he saw, did, or suffered, exercised his habitual devotion; so innocent, that (c) Musick, Mathematick, and Fishing, were all his Recreations; so temperate, that one plain meal in thirty hours was his diet; so generally accomplished that he was an excellent Poet, Orator, Historian, Linguist, Antiquary, Philosopher, School Divine, Casuist, and what not: no part of Learning but adorns some or other of his Works, in a most eminent manner; I cannot express him more properly than his worthy Sons, Heirs to his worth, and to his modesty, intimate him with *Pericles*.

(c) Which he  
called his abet  
soul.

Thucides.

ἡ γὰρ ἀρετὴ ἀνθρώπων οὐκ ἐστὶν ἄλλοις ἢ ἑαυτοῖς ὁμιλῶσα.  
Ἀδελφεὶς ἀρετῆς καὶ ἀρετῆς ὁ ἀρετῆς ὁμιλῶσα.

Eonapius.  
Lixius.  
Halycarnas-  
seus.

To Socrates. *πρῶτον ἀγαθὸς ἦν.*

To Pythagoras. *Ejus singula sententiarum frustra gemmas habent.*

To Homer. *ἔστι πρὸς τοὺς ποιητὰς, καὶ πρὸς τοὺς ἑταίρους καὶ πρὸς τοὺς φίλους.*

To Demosthenes. *Ζήλων πρῶτος ἐστὶν ὁ ποιητὴς ἐξ ὧν.*

To Seneca. *Plus aliquid semper dicit, quam dicit.*

To Ignatius. *ὁ ἅγιος Σίμων ὁ Θεολόγος.* So called for his Piety.

To Athanasius, who for his Strenuousness in Disputation was called *ἀντιπαρ.*

To Chrysostome, who was said to be, *Theatrum quoddam Divinae eloquentiae, in quo Deus abunde videri voluit, quid posset vitae sanctitatis, cum vi dicendi conjuncta.*

To Clemens Alex. *Inter eloquentes summe doctus, inter doctos summe eloquens.*

To Saint Basil the Great, upon whom Nazianzen bestowed this Epitaph.

*Ερως εἰς λόγον, ἀρετὴν εἰς ἔργον.*

*Sermo tuus tonitru, vitaque fulgar erat.*

Cauffinus.

To Saint Jerom. *Blandum facundiae nomen, & summus in omnibus artifex.*

St Jerom.

To Hilary. *Lucifer Ecclesiarum, pretiosus lapis, pulchro sermone universa loquitur, & si semina aliqua secus viam cecidisse potuissent, tamen ab eo messis exorta est magna.*

To St. Cyprian (who had the name of Cicero Christianus.) *Discerni nequeas utrumne gratior in eloquendo, an facilius in explicando, an potentior in persuadendo fuerit.*

Heinsius.

To Saint Bernard. *Cujus ego meditationes vinum Paradisi ambrosiam animarum, pabulum Angelicum, medullam pietatis vocare soleo.*

He was one that taught this Church the Art of Divine Meditation, one that always made it his business to see and search into the things of God, with a zealous diligence, rather than a bold curiosity.

*Antiqua probitate, & simplicitate virum, & cruditis pietate, & per eruditionis laude Antecellentem, ita secundas doctrinae ferentem, ut pietatis primas obtineret.* Those that were most eminent for learning, he excelled in piety; and those that were most famous for piety, he excelled in learning; this High-priests Breast was so richly adorned with the glorious *Urim*, and with the more precious Jewel of the *Thummim*.

The Church fared the better for his wrestling Prayers, and the State for his Holy Vows. One he was of a serene, mild, and calm aspect, as smooth as his wit and tongue; though living long, but once a Child in understanding, though always so in humility and innocence, whereby he suppld those adversaries into a moderation, that could not be persuaded to a conversion; they observing his industry neither ceasing nor abating with his preferments, valuing his time as much, and giving account of it as well as any man, not to his dying day waving any pains agreeable to his Calling, till forbidden by men, or disenabled by God; when it was observed, that he was as diligent a Hearer, as he had been a Preacher.

He

He would not be Buried in the Church, but he Lives in it by his great Charity, allowing a weekly Contribution to the poor among whom he lived, out of his little remainder, which he observed, like the Widows Barrel of Meal, and Cruse of Oyl, to increase by being dispersed, leaving 30*l.* a peice to the Widows of the Town where he was born, and the City where he died.

2. His Moderation, *which is known unto all men.*

3. His Children, of whom I may say, as St. Ambrose doth of Theodosius: *Non totus recessit, reliquit nobis Liberos, in quibus cum debemus agnoscere, et in quibus cum cernimus, et tenemus.*

4. His Works which praise him, as much as all men praise them, and to which we may affix *Nazianzen's* Character of *Basil's* Works.

Επι τῇ τῶ πατρὶς τῷ ἀρχιεπί τῶ ἀειμνήστῳ ἱερέϊ περὶ πλείονος ἢ περὶ αὐτοῦ.

Obiit Sept. 8. }  
Sepultus 29. } 1656.

*Tunc Ecclesie militantis Angelus adjunxit  
latus triumphantis choro,*

*& caelestem adauxit constellationem,*

*gloriæ Album pro Episcopali*

*pulla. Induens victricem palmam*

*Pro extorto pastorali pædo*

*Istam Coronam fideream,*

*pro tenui decussa Cydari.*

*Cælo quod meditabatur, & Deo fruens*

*qui omnia quibus degebat loca*

*piis cogitatibus cælum fecit.*

*Cujus scripti quæ venusta Lumina !*

*qualesque nervi !*

*Cujusque vitæ quam concinna pietas !*





THE

## Life and Death

OF

Mr. WILLIAM CARTWRIGHT.

**N**OT only all the Wisdom, but all the Wit of the Age (wherein both Wit and Wisdom were at a fatal height) attended that Cause that commanded not only the Arms of the most Valiant, but the Parts of the most Learned; these deserving the Bayes for the vast reason they urged in his Majesties behalf, as the other the Laurel for the great things they under-went for his Majesties person, among whom Mr. William Cartwright, Son of Tho. Cartwright of Burford in the County of Oxford, born Aug. 15. 1615. bred at the Kings School in Westminster, under Dr. Osbaston; and in Christ-Church in Oxford, under Mr. Terrent, deserves to be as well known to Posterity, as he was admired in his own time, whose very Recreations hath above fifty of the choicest Pens to applaud them; his high abilities were accompanied with so much candor and sweetness, that they made him equally loved, and admired; his vertuous modesty attaining the greatest honor by avoiding all.

His soul naturally great and capable, had, he said, three advantages to fill it; great spirited Tutors, choice Books, and select Company; it was his usual saying, That it was his happiness that he neither heard nor read any thing vulgar, weak, or raw, till his minde was fixed to notions exact as reason, and as high as fancy. Its a great care due to our first years, That generous thoughts be instilled into us; imitation and observation raised his parts, and an humor of expressing every excellent Piece he saw, and indeed each brave notion he met with (and he was an exact Collector) whereby he translated not only brave mens thoughts to his own words, but their very Heart and Genius to his own constitution made up of strong Sence, compact Learning, clean, sharp, full, and sure Wit; brave passions, even and high Language; in fine, a great fansie, with as great judgment, that could do and be what it would: no man can tell (as Aristotle said of Aeschon the Poet) what this prodigious man could not do.

None humored things and persons out of his own observation more properly. So much valued at Court for his (a) Poetry, that the King and Queen enquired very anxiously of his health in his last sickness; admirable his performances, wherein (as my Lord of Monmouth Charactereth them) was wit for youth, and wisdom for the wise.

(a) Especially in his admir'd, the Royal Slave, in Play and his Prophecy, made 1636, to entertain the King and Queen at Christ-Church in Ox'n, when Doctor Hoppus, Cartwright paid visit, and me Munday.

So admired in *Christ-Church* for his easie, natural, proper, and clear Oratory, especially his Lectures on the Passions, which in his Descriptions seem but varietated reason; those wild beasts being tuned and compos'd to tameness and order, by his sweet and harmonious language: that Dr. Fell said, *Cartwright was the utmost men could come to.*

So thronged in the Metaphysick School (where no performance ever like his, and his learned Predecessor Mr. *Tho. Barlow* of *Queens*) when *Aristotle* ran as smooth as *Virgil*, and his Philosophy melting as his Plays, and his Lectures on that obscure Book which *Aristotle* made not to be (a) understood as clear as his Poems; the abstractions refined, what was rugged for many ages, lost its horror and pleas'd, and the thornes of Philosophy turned Roses by him, that the Theatre was thin to his School, and Comedy was not half so good entertainment as his Philosophy.

So ravishing by the comeliness of his presence (for his body was as handsome as his soul) and the beauties of his discourse in his Sermons made up of learned and holy extasies, that (by a strength mixed with sweetness, vigorous and fair) he winged up his hearers hearts to the same height with his own, express'd strict vertue into the greatest pleasure, strow'd the streight way to ease and delight; chained up all thoughts to his, ravishing with a Masculine vigor his hearers, not only by way of perswasion, but command.

He speaks, and streight our thoughts, are his, not ours,  
Whats in our souls his Verse controuls.

We quit our minds, and he commands our powers,

He shuffles souls with us,  
And frames us thus, or thus;

We change our humors, as his discourse doth flowerr.

In fine, to have a person compleat in the circle both of Arts, and Vertues.

Whose universal Genius did know  
The whole worlds posture, and mixt Idiom too,  
But these as modern faculties, his soul  
Reared higher up, learnt only to controul;  
In abler Works, and Tongues yet more refin'd  
Thou wed'st thy self, till they grew to thy mind  
They were so wrapt about thee, none could tell!  
A difference, but that Cartwright did excell.

So just a Poet that *Ben. Johnson* our ablest Judge and Professor of Poetry, said with some Passion; *My Son Cartwright writes all like a man.* (What had *Ben.* said, had he read his own Eternity in that lasting Elegy given him by Mr. *Cartwright*, or that other by his good friend Mr. *Robert Waring*, neither of which pieces are easily to be imitated) dropping not a line against the Laws either of Art or Vertue; the best times best, ready and clear to teach and please: in whom Poetry now expiring (as dying things contract all

(a) See *Adversus*  
by *John* of *Sto-*  
nia. *Plutarch*  
in *Alex.* See  
Dr. *Bashurst*  
of *Trin. Col.*  
*Oxens Verses*  
upon him.

Dr. *Main* upon  
him.

Mr. *Severne*  
upon him.

Dr. *Towers*  
upon him.

Sir Edward  
Deering on  
his Poems.  
Sir John Pet-  
rus upon his  
Poetry.

all their strength and vigor to one great action) collected all its  
rich Beanties, Wit, Art, Judgement, into one rich soul

*That fill'd the Stage, the Schools, and Pulpit too,  
An universal Wit  
All things, and men, could fit,  
So shap'd for ev'ry one,  
As born for that alone:  
Not as where Growth, Sense, Reason, one controuls,  
But as if he had had three rational souls;  
He wrote so brave a Verse that none knew which  
Is best, the Art, or Wit, its all so rich.  
His fancies are all New,  
His Language choice and true,  
The whole Contexture wrought  
Above our reach or thought.  
Dramatick, Lyrick, and Heroick, thou  
Knew'st when to vary shapes, and where, and how.*

Confined neither to one shape, nor to one language, being as  
Elegant in Latine, Greek, French, and Italian, as in English sense  
and reason, speak all Languages. To have the same person cast  
his net, and catch souls as well in the Pulpit as the Stage; and as  
well in the Schools as in both.

Dr. Fell now  
Dean of Christ  
Church Oxon.  
upon him.

*Where language he to sence did reconcile,  
Reducing reason into square and file;  
Whose stubborn knots retain'd their strength, though spread  
And moulded in a soft, and even thread,  
When that his Voice did charm th' attentive throng,  
And every ear was hook'd unto his tongue.  
The numerous praefs closing their souls in one,  
Stood all transform'd into his passion.*

To see all Learning (like unpolished Jewels framed into Fi-  
gures) smoothed into pleasure; and a Miracle of Industry and  
Wit sitting sixteen hours a day at all manner of knowledge, and by  
the happy Alchymis of wit, turning the Axioms of *Aristotle*, the  
Problems of *Euclide*, the summes of *Aquinas*, the Code of *Justinian*,  
the Contexture of History, the learning of *Rabbines*, the Mytholo-  
gy of Gentilism, the Fathers, Councils, Martyrologyes, and Li-  
turgicks, and Christians; the Poetry, Oratory, and Criticism of the  
world into a good Man, a great Schollar, a most ingenious Poet  
and Orator, and an excellent Preacher, in whom hallowed fancies  
and reason grew Visions, and holy passions Raptures and Extasies,  
and all this at thirty years of age. When he dyed Proctor of the  
University, 1643. of a Malignant Fever then raging in that Garri-  
son, and heart-grief expressing its self thus: I see the seeds of mi-  
series that will continue an age; and a blot upon our Nation and  
Religion that will last with the world.

Dr.



Dr. Lluelin on the Death of Mr. W. Cartwright.

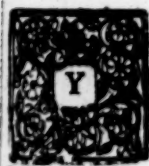
**T**hey that have known thee well, & search'd thy parts  
Through all the Chain of Arts,  
Thy apprehension quick as active light,  
Clear Judgment without night:  
Thy fanſie free, yet never wild, or mad  
With wings to fly, and none to gadde;  
Thy Language ſtill in Rich, yet comely Dreſſe  
Not to expoſe thy minde, but to expreſſe.  
They that have known thee thus, ſigh and confeſs,  
They wiſh they'd known thee ſtill, or known thee leſs.  
To theſe the wealth and beauties of thy minde,  
Be other Vertues joyn'd,  
Thy modeſt ſoul ſtrongly confirm'd, and hard,  
Ne're beckned from its guard;  
But bravely ſtood miſt all the baits of Praise,  
Deeming that Muſick treacherous Lays.  
Thoſe put that Rate and Price upon thy breath,  
Great Charles enquires thy health, the Clouds thy death:  
For nobler Trophies can no Aſhes call,  
Kings greet thy ſafety, Thunder ſpeaks thy fall.

THE

Life and Death

OF

Mr. DUDLEY DIGGES,



**Y**ounger Son of Sir Dudley Digges, Maſter of the Rolls, and Fellow of All-ſouls in Oxford; whoſe pregnant ſoul (inured from its Childhood to great and rich thoughts) by an innate habit of obſerving (it was his friend Mr. (a) Maſters of New Colledge that (vaſt Scholar, general Artiſt and Linguist, and) ſoring Wit, rule to Pupils look on nothing without an obſervation) a great Memory raiſed by meditation, method, exerciſe, and diſcourſe, he reading few things that he did not caſt into ſome choice thoughts, which he ſet down in writing or expreſſed in converſe. He finding that true which the Rabby propounds as experimental; he learned much of his Maſters or Books, by taking in their notions; more of his (b) Fellows and Companions by ſtrengthening his notions with theirs, and twiſting rays by a fanſie corrected in its luxuriſances.

K k k

a while

(a) He has tranſlated Cleavelands Poems of the Rebel Scour, into a good Latine, and is a good Engliſh, as did others into G. &c. published by Dr. Langbain.  
(b) There was a knot of the choicest Oxford ſtudents always together, in Mr. Sugge, Mr. Cartwright, Mr. Maſters, Mr. Beckenhead, Mr. Scroville, Mr. Waring, Mr. Newman.

a while by others judgement (the Beaumont to this Fletcher.)

*Whose thoughts and his thoughts dresse appear'd both such,  
That 'twas his happy fault to do too much.*

And when by marking the arguments & reasons of their alteration, why that phrase least proper, this passage more cautious and advised, he was able to make his own by his own; which let it smile, but not giggle, inflamed by that only way to be excellent, *imitation*; (When the great soul of the Author, lies upon the capable soul of the Reader, as *Elisha* body upon the Child, phancy upon phancy, reason upon his reason, till he be warmed and quickened into the same great accomplishments, by an *exact* and *unerring* reason, that apprehended things in the same order and coherence they subsist, whose *Idea* answered the order of the world, as near (abating humane frailties) as that did the first *Idea*; his regular thoughts, sober nature, made accurate by art, not gadding confusedly to divers objects, but proceeding rationally from one to another: By a *methodical study of choice and useful learning*, overcame the Intelligible World, as soon as *Alexander* did the Real, that is, at thirty; the product whereof (besides University performances, crowned with University applause; *That he did best there, where all do well.*) Performances wherein words had the life and air of things; where humors appeared as lively in his expression, as they did abroad in others actions; yea, common things grew proper in his Charms, rather than Speeches, wherein his thoughts were so ordered, so expressed, as if he did not discourse, but see; words and things falling into their order, so naturally and easily, as nothing fell amiss; as if the Scholar, as well as the Wiseman, were all things.

That life, that *Venus* of all things which we conceive or shew, proportioned. Decency was not found scattered in him here or there, but like the soul wholly every where; exercises wherein he spake not only phancy to please, but reason to convince; vexing and filing the roughest subject, by the Chemistry and heat of a great spirit into comeliness; not pouring in the Ore or Grosse, but in fair Coin, and choice distillations, dispensing his learning, well skilled when to spare, and when to entertain. He gave the right blush and colour unto things, low without creeping, high without loss of wings smooth, yet not weak, and by a through care, big without swelling, without Painting fair. I say, besides Academical exercises, the onely issue of this noble Gentlemans great parts, and unwearied Studies, was a subtle and solid Treatise, in the beginning of our Civil Wars, of the difference between King and Parliament; so full, that they who have since handled that Controversie, have written *plura non plus*, yea *aliter*, rather than *alia*, of that subject.

A choice Feaver, called a New Disease in Oxford Garrison, seizing on him, and other persons of pure spirits, and nobly tempered bodies, 1643. prevented him in those great services he was qualified for in his generation, which indeed deserved him not, being likely to have turned him out of the University, by a Malignant Visitation,

Vifitation, if he had not been called out of the world by a Malignant disease. Of him and of the forefaid,

1. Mr *Masters* of *New Colledge*.

2. Mr. *Sugge*, the excellent Philofopher of *Wadham Colledge*, that lived to be Expelled the University, by thofe that had no regard either to the greateft learning, or the sweeteft natures; and dying juft when reftored again to it.

3. Mr. *Robert Waring* of *Chrift-Church*, well known by his Poetry in Latine and Englifh, better by his Oratory; a Specimen whereof you have in as an ingenious a little Piece, as this age hath feen; I mean *Effigies Amoris*, made up of learning and phanfie, what charms, and what convinceth; and beft of all for his fidelit, chufing rather to retire to *Shropfhire*, and bury his vaft parts in the Solitudes of a Country Life, than fo much as fee the force offered the University, which he had heard was offered the whole Kingdom, going away 1647. when Proctor, with the Keys of the University, rather than he would deliver them to Ufurpers.

4. Dr. *Barten Holiday*, known well by his Plays, the marriage of the Arts, &c. His Lectures on Moral Philofophy, his well languaged Sermons, his admirable Translation of *Persius*, a new thing (to ufe his own words) *Persius Underftood*; adding in his elegant way, *To have committed no fault in my Translation, had been to translate my felf, and put off Man*: Dying Arch-deacon of *Oxford*, 1663; Forced to praftife Phyfick in the sad times, wherein he corresponded with Dr. (a) *Creed* of *St. Johns*, whose life is in his Epitaph at *Chrift-Church* in *Oxford*.

(a) In whose Epitaph he writ againft James which made him U. of Jor.

Hic fubtus jacent tantillaviri magni reliquia,

*Gulielmi Creed* qui Coll. D. *Johannis*

*Batiffæ* Alumnus olim & focius, *Academiae*

Dein (b) Procurator S. S. Theol. Doctor. &

(non ambitu fed fuo merito) Profeflor

Regius; hujus *Ecclefia* Canonicus: Archidiaconus

*Wiltonia*, & *Ecclefia* *Sarum* Residentarius.

honores non quaefitos, fed oblatos ultro

modeste tulit, prudenter gellit, vivus

*Academiae*, & *Ecclefia* ornamentum:

mortuus utriusque trifte defiderium

Fatis ceflit Anno *Ætatis XLVII*.

*XIV. Cal. Aug. A. D. 1663.*

(b) 1641. when the University of Oxford took the Pillars and Abbey of Shropshire to be done at their charge.

*Doctor Morris*, who lives in this Character on his Tomb at *Chrift-Church* aforefaid;

*Exuvia Instructiffimi viri Jo. Morris* S. Th.

Doctoris sereniffimo Regi *Carolo*, a Sacris

*Ecclefia* hujus Cathedralis Prebendarii, Linguae

S. S. in hac *Academia* Regii Profefloris. Qui

ne funere ipfius ipfa conderetur Lingua

Hebraica, in illam Candidatos annuis.

Instigavit Impenfis; *Bibliothecam* ipfius ædis

K k k 2

Curavit,



Curavit, Illam etiam omnium animarum Heb.  
Suppellestile in perpetuum augere: Casarea  
Ejus precibus excitata munificentia prælecturam  
Hebræam hæc præbendâ ornavit. Demum  
Post fidele servitium Deo, Ecclesiæ, Regi, Academia,  
Huic ædi peractum, regnum cum Christo est Auspica-  
tus Die Regis *Caroli* Inaugurali nempe *Martii*  
25. A. D. 1648. Ætatis suæ 53.

(a) He bestow  
ed his Books  
upon the Li-  
brary of  
Christ-  
Church.

6. Mr. (a) *Burton*, the Author of the *Anatomy of Melancholy*, a Book as full of all variety of learning as himself, wherein Gentlemen, that have lost time, and are put upon an aftergame of learning, pick many choice things to furnish them for discourse or writing. Who as he lived a conceited life (un-regarded and un-regarding the world) a meer Scholar, who meeting with the Earl of *Dorset*, asked his Name, and when he heard it was *Dorset*, called him Mr. *Dorset*, discoursed for an hour together) so he hath at *Christ-Church*, where he was Student forty years, this conceited *Epitaph*.

Paucis notus, Paucioribus ignotus  
Hic Jacet Democritus Junior,  
Cui vitam pariter, & mortem  
Dedit melancholia.

7. Dr. *Watts* of *Lincoln Colledge*, a good Linguist and Philosopher, that translated several of my Lord *Bacon's* Books, with as much vigor, as the honorable Author writ them; one so intent on his Soul, that he minded not he had a Body.

(b) And his  
friend a v.  
Eogan. Au-  
thor of Homer  
Hebraison.

8. Modest Mr. (b) *Sparks* of *Corpus Christi*, well skilled in the Tongues and Fathers, better known Abroad than at Home, an hour of whose discourse in his Chamber, was more useful than a days Study in the choicest Library, who died 1656.

9. Mr. *Childmead*, a choice Mathematician, a good Linguist, and a quaint Orator; his parts kept unknit by more ingenious exercises.

10. Mr. *Mede* and Mr. *Powell* of *Christ-Church*, killed in his Majesties Service, being of the Regiment of Scholars, who put the Buff upon their Gowns, under the Earl of *Dover*; the last of whom would say, *That he could never read or hear a dull discourse*, but it disordered him; saying (c) as *Tully*, in the case of deriding ridiculous *Hircus*, *Dum illum lego, pene factus sum ille*.

(c) Dum In-  
famos Imita-  
tur vallis  
vibius quod  
assimulabat  
cum vivum  
redegit. *Cæ-  
sod. l. 11.  
c. 13. Cic.  
epist. l. 2. c. 9.*  
(d) Who hath  
written an ex-  
cellent account of  
the Creeds of  
the Catholick  
Church.

11. Mr. *Taylor* of *Magdalen Colledge*, when turned out in the late times, was Chaplain to the Lord *Weinman* of *Thame Parke*, after Dr. *Ward*, now Lord Bishop of *Exeter*, and Mr. *Ashwell*; (d) and when restored, chosen by the Fellows for President of that Colledge, where he had been so usefully a Fellow and a Tutor (but superior power guiding that choice, as it happened very well another way) he was entertained Chaplain to the Right Honourable *Thomas* Earl of *Southampton*, Lord High-Treasurer of *England*, by whom he was preferred Rector of the great Parish of *St. Andrews Holborn*, where he was buried 1665.

12. Dr.

12. Dr. Meredith, Fellow of *All-Souls*, Chaplain to the Earl of *Newburgh*, Chancellor of the *Dutchy of Lancaster*, who bestowed on him an Hospital in *Leicester-shire*, belonging to that *Dutchy*, out of which, and his Fellowship, he was turned, 1647. and restored to both 1660. when he succeeded Dr. Sheldon now Lord Arch-bishop of *Canterbury*, in the Wardenship of the Colledge, as he did Dr. Monke in the Provostship of *Eaton*, an excellent Companion where-ever he was entertained in the time of the Troubles, when he was every where welcome, so good his nature; and where ever he entertained since for then, he made excellent persons as welcome, as they had done him; of a noble spirit in his Magnificent Treatments to the Rich, and Liberal Erogations to the Poor, weekly while he lived, and yearly when he died, 1665.

13. Dr. Peter Turner of *Merton Colledge*, active in composing the new Statutes of the University of *Oxford*, and most elegant in expressing them, and the excellent Preface to them.

14. John Graves, the excellent Mathematician, Linguist, and Traveller, of the same House, as famous for his discourse of *Pyramids*, as the Kings of *Aegypt* thought to make themselves by building them (Brother to the reverend Dr. Graves, a very sober person, a general Scholar, and an exact Linguist, sometimes Scholar of the *Charter house*, and Fellow of *Corpus Christi Colledge* in *Oxford*, and now Prebend of *Peterburgh*;) whom I will wrap up in the same character, wherein I finde another very learned Linguist and Critick, (a) Mr. H. Jacob of *Merton Colledge*, express his great friend Mr. H. Briggs in.

Βιγγιόδης ζωὴν, γαίης, καὶ σύνθετον ἄστρον  
 Ἐκλείων φρονέων, καὶ πολεμαίων ὄλος.  
 Ἦν ἔτι τεχνέσι (μάλ' αὖ γὰρ πλεονέχων αὐτοφάνης τις)  
 Πράξεας ἔμμελεθ', φρονιδας ἔρανθ'  
 Πάυσε δὲ μὴν τεχνὸς ὅδ' αὐτὴ μοῖρα δαύνειθ'  
 Ἀστρονομίῃ ψυχὴ σῶμα γεμετρεῖ.

Thus Translated by Mr. H. Briched of *All-Souls*.

Circutor terræ, stellisque Coambulo; ejus,  
 Ad sphaeram Cerebri movit uterque Polus  
 Vixisti mathesin, quadrans ad peiora voces,  
 Normatus factis fiderensque fide,  
 Nec moritur studium, vel in ipsa morte, sepultus  
 Commetire solum corpore, mente polum.

15. Master Francis Newman, Fellow of *All-Souls*, a Person of great parts, and a good carriage, who coming by *White-hall* when the King was put to death, he laid the horrid fact so to heart, that coming home to Master Heywoods house at *Westminster*, whose Sister he had married, he fell into such an agony, that going up immediately into his Chamber, he told his friends about him (though he was then as well as ever he was in his life) that he should never stir out of that Chamber alive, as his heart breaking under the great weight of his grief for the horror of

(a) Out of whose Papers it is thought many learned discourses have been compiled, excellent for Latin, Grecian, and Eastern learning.

of the act its self and his thoughts, (for he was a fore-seeing man of the sadness of the consequence of it) he did not, dying 1649.

All hopeful persons that had the happiness to know what was excellent, and best abilities to attain it, lighting each others Torch, and warming one another as embers by converse. Of whom one of their acquaintance leaves this Memorial to Posterity.

Si nostri memor Gens posterorum  
 haud ulla magis virtute gloriaq; censeo volo  
 quam quod altum Masterum; suavissime strenuum Diggesium  
 mellissimum *Waringum* cui communium locorum  
 methodus & Index rerum pariter & verbo-  
 rum optima, ubiq; eruditum *Stotevill, Chidmea,*  
*Mede, (a) Powellor,* utrosq; fratres: stupendum  
*Gregorium,* modestum *Sparke, (b) Rouse, Bogan,*  
*Wats, Taylerum,* Acutissimum *Sugge,* magnificum *Meredith*  
 maximum *Turnerum,* Gravium, *Newman,*  
*Sanderum* prudentissime Doctum;  
 sæculi sui & gloriam, & pudorem amore pro  
 secutus sum sumo; (in illustri *Oxon.* Ingeniorum  
 Olim minimus) amore sancto nulla  
 quem sequens dies expunget ævo, dum decus suum  
 Piis constabit & literis honos  
 atas virtutum ferox! Aurei propago sæcli!  
 Orta cælo pectora!  
 O dulce mentium contubernium!  
 Illi enim non erant fluxa quos tuentibus  
 figura monstrat, quosq; contrectat manus:  
 erant illi animarum Igneus vigor  
 Quæ quasi separatæ corporis e contagione nil traxere  
 O quibus nomen obtigit Livore majus  
 & senecta temporum, exorsq; Lethi  
 O cultos mihi & semper colendos antiqua fide  
 sublime Cælo latus efferam caput  
 si me benignus Eruditorum Chorus  
 Consentiensq; post-humæ gentis favor  
 tali coronæ accensere ultimum velit.

H. G. D. H. A.

(a) Another  
 Mr. Powel of  
 Christ  
 Church, a  
 neat Orator,  
 who presented  
 his present  
 Majesty and  
 the Duke of  
 York, at the  
 Convocation,  
 1643.  
 (b) Of Mer-  
 ton, who when  
 undergraduate  
 was Master of  
 all that learn-  
 ing that is  
 crowded in  
 Archæologia  
 Antica, where-  
 of he was Au-  
 thor.



THE

# Life and Death

Of the Right Honorable,

HENRY SPENCER,

*Earl of Sunderland.*

His Noble Person, whose Ancestor when created Baron of *Wormeleighton* in *Warwick-shire* *primo Jacobi*, as he said, for the report of his being the greatest Moneyed man in *England*, was the fifth Knight of his Family, in an immediate succession descended from the *Spencers* Earls of *Gloucester* and *Winchester*, was himself, when made Earl for his great merit, in Court and Camp, 19 *Car. 1.* 1643. the thirty ninth Gentleman bearing arms successively in his house, being allied as it appeared then to all the Nobility that time at Court, but Duke *Hamilton*.

A taunt a Boy gave him when a Child, proved a sober Precept to him when a Man; and the bare being upbraided that he would be a wicked and an useles Nobleman, obliged him ever after to approve himself otherwise: When *Monicaes* St. *Augustines* Mothers Companion called her *toff-pot* in her anger, it gave her occasion to be sober and temperate all her life. Bitter Jeers sometimes makes wholsom Physick, when God sanctifieth malice to do the office of good will. Mr. *Perkins* having taken so much liberty in his younger years, as cost him many a sigh in his reduced age, heard a Tutor in the next Chamber to him chiding a Pupil thus, *What, will you be such a Rake-bell as Perkins?* and immediately upon it was reclaimed, and the Quick-silver of his extravagant studies and courses, fixed to a very great improvement.

Three dayes were very lucky to him, *May 6.* *July 11.* and *September 19.* and two unlucky, *Sept. 20.* and *Jan. 6.* Great men have their great days, it was the (a) sixth of *April* whereon *Alexander* was born, the sixth of *April* that he conquered *Darius*, the sixth of *April* that he won a battel at Sea, and a sixth of *April* that he dyed on. On the thirtieth of *September* *Pompey* the Great was born, on the thirtieth of *September* he triumphed for his *Asian* Conquest, and on the thirtieth of *September* he dyed on. On the nineteenth of *August* *Augustus* was adopted, on the nineteenth of *August* he began his Consulship, on the nineteenth of *August* he Conquered the *triumviri*, and on the nineteenth of *August* he dyed. The sixth of

(a) And the very same day was seven times ominous to the Emperour Caligula

January

January was five times auspicious to Charles Duke of Anjou; the 24. of February four times happy to Charles the Fifth, as the twelfth of May was to Charles the Eighth; and to say no more, the third of September hath been observable to England 1650. at Dunbar, 1651. at Worcester, 1658. at Whitehall, and 1666. at London. He had a Tutor crooked with age, that streightened the manners of his youth, arming him against those Customs (that are not knocked but serued into the soul) inuring him to good discourse and company; habituating him to temperance and good order, whence he had the advantage of others, not only in health, but in time and business: and diverting him with safe, cheap, but manly and generous Recreations. The result of which Education, was a knowing and a staid nature that made him a Lamb, when pleased; a Lion, when angry; daring in the highest tumults, 1640. and 1641. to give the best Counsel, and to oppose the worst; advising those that complained that his Majesty was gone away, to lure him home by their loving behaviour, and not do as those troublesome women, who by their hideous out-cries drive their wandering Husbands further off. And when the House of Lords became the House of Commons, by vile compliances with tumults; when the Lords to climb up to the peoples favour, trampled on one another, the rabble bringing tales, and they belief; he, though secure in his person, yet not safe in his relation and allegiance at Westminster, follows his Sovereigns fortunes, as his Predecessors had done his Ancestors; it was the first Lord Spencer of Wormleighton that in Parliament to another Lord, who told him (as they were discoursing of their Ancestors service to the Crown) *That at that time his Fore-fathers were keeping (a) sheep; returned, That if they then kept sheep, yours were then plotting of Treason:* He pitied not, but reproved them that bemoaned his Majesties distance, and whereas they expected to be commended for their patience under so great a punishment, he condemned them for deserving it, often urging that of Seneca, Epist. 80. *Nihil rex male parentibus majus minari potest, quam ut abeat de regno.* The last words he spoke in the Parliament House at Westminster were these; *We had been satisfied long ere this, if we did not ask things that deny themselves, and some men had not shuffled Demands into our Propositions, on purpose that we may have no satisfaction:* He brought 15000 l. and 1200 men to his Majesties relief, and the Earl of Northampton, his Countey-mans assistance; adding to his Estate and Friends, his Counsel and personal service, wherein in dispute about a rising ground in the first Newbery fight, not far from his Majesty, he fell. First, a good Patriot upon all other occasions (as one of them at Westminster observed) promoting the Trade, Manufactures, and Priviledges of this Countrey, and now standing by his Majesty, as he evidently saw him stand for his Kingdom, saying (by a foresight and Prospect he had of things suitable to the eminence of his place) that one seven years (Truth is the Daughter of Time) would shew that the King was the true Common-wealths-man. Secondly, a true Nobleman that was vertuous, because it became him, as well

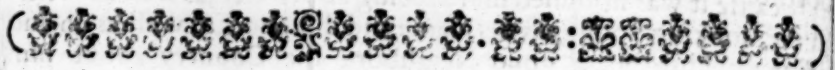
(a) The best  
Sheep in Eng-  
land are in  
Warwick-  
shire and the  
best there are in  
Wormleigh-  
ton, the Seat  
of the Lord.

as because it was enjoined him : being above vice, as well as without it, looking upon it as his shame and dishonor, as well as sin and offence. Thirdly, a good Neighbor, the Country about him when he had occasion to make use of it, being his friends that loved, rather than slaves that feared him. Fourthly, a discreet Landlord, finding wayes to improve his Land, rather than rack his Tenants. Fifthly, a noble House-keeper, to whom that ingenuity that he was Master of *himself*, was welcome in others. Sixthly, an honest Patron, seldom furnishing a Church with an Incumbent, till he had consulted the Colledge he had been of, and the Bishop he lived under. Seventhly, an exemplary Master of a Family, observing exactly the excellent Rules he so strictly enjoined, consecrating his house to a Temple, where he ordered his followers to wrestle with God in Prayer, while he wrestled with the Enemy in fight ; whence those holy thoughts that went as harbingers of his soul to heaven, whereof he had a glimpse before he died, through the chinks of a wounded body, when those noble persons, *Sept. 20. 1642.* closed his eyes, that through weeping had hardly any left themselves ; leaving behind him a noble Lord, of whom *Dr. Pierce* that had the tuition of him, gave this Character, That his choice endowments of nature, having been happily seasoned and crowned with grace, gave him at once such a willingness and aptness to be taught, as reconciled his greatest pains with ease and pleasure ; and made the Education of his dear Lord not so much his employment, as his Recreation and Reward. And a noble Lady not to be mentioned without the highest honor in this Catalogue of Sufferers, to so many of whom her House was a Sanctuary, her Interest a Protection, her Estate a Maintenance, and the Livings in her gift a Preferment ; among whom the foresaid excellent person acknowledged to her all the visible contentment of his suffering years, a good portion, and (a) a good people, which he enjoyed by her favor, and kept by her interest and power.

(a) At *Brington* in *Northamptonshire*.

Bene est, ab unde est, nunc fat est  
etiam & perduellionibus  
totus in uno cadit exercitus Hero.  
Compendia fati ! *Sunderlandius,*  
*Caernarvon, Falklandius,*  
quos nec tota plebs redimat  
gloriæ triumviros ipso  
casu triumphantes  
quod sic moriendo, mori nesciant  
dum sit hominibus virtus  
aut virtuti historia  
quæ sit temporum testis & hominum.





THE

# Life and Death

Of the Right Honorable

ROBERT PIERE-POINT,  
Earl of Kingston.

(a) When they  
were first d in  
Hurst-Pierre-  
point in Suffolk.



IS Ancestors came in with the (a) Conqueror, to settle the Monarchy of this kingdom, and he went out of the world maintaining it with his Interest; which was so great, that the Faction pretended his Concurrence with them, a passage which puts me in minde of the great power of his Predecessors, one of whom in *Edward* the first Kings time, hath this *Memorandum* of Record.

*Memorandum,*

THAT *Henry de Piere-point*, on Munday, the day after the *Ossaves* of *St. Michael*, came into the Chancery at *Lincoln*, and said publicly, that he had lost his Seal, and protested, that if any Instrument were found Sealed with that Seal, after that time, the same should be of no value or effect.

Indeed it was his great Services when Sheriff 13. *Jacobi*, and greater when Justice of Peace, (and King *James* in a Speech in Star-Chamber, valueth a Justice of Peace as much as one of his Privy-Council, as it is as much to see Laws and Order kept, as to make them; and to keep the peace in each part of the kingdom, as to advice about the peace of the whole) composing differences by his skill in Law, suppressing disorders by his great reputation, and promoting the good of his Country, by his large prudence, and deep insight into things; that as he was honoured with King *Charles* the first his Writ, to be Baron in Parliament (a favour his Ancestor *Robert de Piere-point* had in *Edward* the thirds time, but did not enjoy, being summoned a Baron in Parliament, and dying before he Sate therein) by the Title of Baron *Piere-point*, and Viscount *Newark*, and afterwards 4. *Caroli primi*, Earl of *Kingston*, for his moderate opinions between the extremes then prevailing in Parliaments, which he was able to accommodate, as to State Affairs, as an experienced man; and as to Church Affairs, as a Christian, and a great Scholar. Whence he would commend a general learning to young Noblemen, upon this ground, because the great variety of Debates that came before them, wherein the unlearned Gentry, either

either rashly offer dangerous proposals to impose on others, or sloathfully rest in a tame yea and nay, being easily imposed on by others. The effect whereof we found both in his and his hopeful Son, the now Illustrious Marquess of *Dorchester* learned and rational Defences of the Spiritual Function, and Temporal Honors, and Employments of Bishops, 1641. which though they could not convert any of the obstinate Anti-episcopal men (not a speech to satisfy their reason, but a grant to gratify their interest must effect that) yet confirmed they the wavering Episcopal party. When it came to passe in the Civil Wars of *England*, as it had done in those of *Rome*, that the Seditious (*Erutus* and *Cassius*) were followed by the lower sort of the people, *Ex subditis Romanorum* (saith *Dion*) while *Cæsars* Army consisted, *Ex Romanis nobilibus & fortibus*.

This honorable Person, and his Eldest Son, attended his Majesty, the Father with the Sword, and the Son with the Pen, more fatal to the Faction than the Sword; and therefore the first men excepted out of Pardon, were such excellent Pen-men, as the Lords Viscount *Newark* and *Faulkland*.

Sir *Edward Hyde*, Sir *Edward Nicholas*, and Mr. *Endimion Porter*; the quickness of whose honorable Declarations and Replies amazed the Conspiracy, as the smartness of them betrayed and defeated it; their writings being like truth, naturally clear; and the Rebels like error, forced and obscure.

He brought to his Majesty 4000 men, of whose number 2000 were able and willing to serve him with their Persons, and the rest with their Armes, and Money, to the value of 24000*l.* and having the care of the Country, with his near Relation the Duke of *Newcastle*, he vigorously opposed the legitimate Commission of Array, to the by-blow of the Militia, till he was surprized at *Gainborough* by the Lord *Willoughby of Parrham*, and being looked upon as a person of great concernment to the Kings affaires (the Country calling him usually the good Earl of *Kingston*) sent towards *Hull* in a Pinnace, which Sir *Charles Cavendish*, who knew well the value of that noble person, as well as the enemy, pursued, demanding the Earl, and when refused, shooting at the Pinnace with a Drake, that unfortunately killed him and his servant, placed a mark to his friends shot, who when they took the Vessel, put all the Company to the Sword, a just, though not a valuable sacrifice to so noble a Ghost; which King *Charles* the I. would have ransomed at as high a rate, as his Ancestor *Robert Peire-point* was redeemed in *Edward* the III. time, who cost that King, when taken at *Lewis*, 700 mark, the Ransom (as money went in those days) of a Prince, rather than a Subject.

Robertus Baro Peire-point, & Comes Kinstonix quem amici servando occiderunt: ab ubi non mors? Si cecus amor ipso infestus odio, amix more affectu necat, & amplexibus strangulat.



THE

## Life and Death

OF

Dr. THOMAS MORTON,  
Bishop of Duresm.



HE was of the same original and stock with that Eminent Prelate, and wise States-man, *John Morton*, Lord Chancellor and Arch-bishop of *Canterbury* (by whose contrivance and management the Houses of *Tork* and *Lancaster* (a) were united) as appeareth by his Coat-Armor, and (b) Pedigree. He was born in the ancient and famous City of *Tork*, *March 20. 1564.* his Parents were of good repute. Mr. *Richard Morton*, a well known *Mercer*, and Mrs. *Elizabeth Leedale* (by whom the *Valvasours* and *Langdales* acknowledge themselves to be of his Kindred,) by whose care he was brought up in *Piety* and *Learning*; first at *Tork*, under Mr. *Pullen*, and afterwards at (c) *Hallifax*, under Mr. *Maud* (of whom he always spake with great reverence, as a grave Man, and a good Scholar) and from thence, 1582. went to the University of *Cambridge*, at the eighteenth year of his age, and there was admitted into *St. Johns Colledge*, under Dr. *Whitacre*, wherein were so many eminent Scholars at that time, as he was wont to say, *It seemed to be a whole University of its self.* His Tutor was Mr. *Anthony Higgon*, afterwards Dean of *Rippon*, who left him to the care of Mr. *Hen. Nelson*, Rector of *Hougham* in *Lincolnshire*, who lived to see his Pupil pass through all the other Dignities he had in the Church, till he came to be Bishop of *Duresm*, and a good many years after.

Being chosen Scholar of *Constables Foundation*, 1584. In the year 1590. he took his Degree of Master of Arts, having performed all his Exercises with great approbation and applause. Afterwards he continued his Studies in the Colledge at his Fathers charge for above two years. *March 17. 1592.* he was admitted (d) Fellow, meerly for his worth, against eight Competitors for the place; which he was wont to recount with greater contentment to himself, than his advancement to any Dignity he ever enjoyed in the Church. About the same time he was chosen *Logick Lecturer* for the University, which place he discharged with much art and diligence, as appears by his Lectures found among his Papers fairly written.

In

(a) For he it was that managed Henry the seventh's escape, and marriage with Elizabeth, daughter to Edward the fourth

(b) R. Morton of Dorsetshire, descended from one of the Executors of the afore-said Cardinal, enquiring this Bishop out upon the Printing of his first Book, and claiming kindred with him, though he was so modest as not to look upon his Pedigree when once presented, though fairly rewarding the man that brought it.

(c) *John de Guy Faux* was his School-fellow.

(d) Into Dr. Keylons Foundation.



In the same year he was admitted to the Order of Deacon, and the next after, of Priesthood. Having received his Commission from God and the Church, he was very ready to assist others in the way of charity; but not too forward to take upon him the particular care of souls. And accordingly we finde him for the space of five years after this, continuing in the Colledge, prosecuting his own private Study, and reading to such Scholars as were committed to his Care and Tuition.

Anno 1598. He took his Degree of Bachelor of Divinity, and about the same year, being Presented, Instituted, and Inducted to the Rectory of *Long-Marston*, four miles distant from his native City of *York*, he betook himself wholly to the cure of Souls there committed to him, which he discharged with great care and diligence; and yet he did not intermit his higher studies, the general good of the Church, while he attended it. To that end he had always kept some person to be his Assistant, whom he knew to (a) be pious and learned. And this assistance was more necessary, because his great parts and worth would not suffer him to enjoy his privacy in a Country cure. For first, he was made choice of by the Earl of *Huntington*, then Lord President of the North, to be his Chaplain, for his dexterity and acuteness, in disputing with the Romish Recusants; for it was Queen *Elizabeths* expresse command to that Lord, to convince them by arguments rather than suppress them by force; and this She expressed (as his Lordship was wont to say) in the words of the Prophet, *Nolo mortem peccatoris*. But the Earl dying presently after, he returned to his privacy at *Marston*, where he continued not long, before the Lord *Sheffield* (who succeeded as Lord President) commanded him to hold a publick Conference before his Lordship, and the Council, at the Mannor-house in *York*, with two (b) Romish Recusants, then Prisoners in the Castle; which he performed with great satisfaction to the Auditory, among whom were many of the chief Gentry and Clergy of *Yorkshire*.

Anno 1602. Began the great Plague at *York*, at which time he carried himself with much *Heroical Charity*. For the Poor being removed to the Pest-house, he made it his frequent use to visit them with food, both for their *Bodies* and *Souls*. His chief Errand was to comfort them, pray for them, and with them; and to make his coming more acceptable, he carried with him a Sack of *Provision* usually for them that wanted it. And because he would not have any body to run any hazard thereby but himself, he seldom suffered any of his Servants to come near him, but saddled and unsaddled his own Horse, and had a private door made on purpose into his House and Chamber.

In the year following, he with Dr. *Cracanthorp*, attended the Queens Embassador, the Lord *Emre*, into *Germany* and *Denmark*, being desirous to improve himself by seeing forraign Kingdoms, Churches, and Universities. In this Voyage he improved his time so well, partly in furnishing his *Library* with Books at *Frankfort* and elsewhere,

(a) Generally  
his own Pupils,  
as Mr. Jo.  
Pierce, Pre-  
bendary of  
Leichfield,  
and Mr. Level  
of Durham.

(b) Master  
Young a  
Priest and Mr.  
Stillington a  
Layman.

(g) Particularly Father Mulhufinus, who gave him a book of his own with this Inscription. Pro domino Mortono Nich. Serarius Rector of the College at Mentz, who mentioneth him civilly in a book he writ against Joseph Scaliger Becanus, the two last desiring his prayers at parting, ex animo, though their Church thought him an heretick, though Becanus galled by Arguments, slighted his Devotions.

elsewhere, but chiefly in his conversation with (g) Learned men, and his forraign Observations, that he always highly valued that opportunity. At his return he was solicited by Roger Earl of Rutland to be his Domestical Chaplain; which proffer he was more willing to accept for the privacy he hoped to enjoy in a place where he was not known, for making use of the *Treasure of Books* he had got in his Travels, and rather, because he was brought so much nearer London than before, whither he must have many occasions to go, for the putting forth of such Books as he had a design to write. For it was not long after that he printed his first part of *Apologia Catholica*. About which time the Arch-bishop of York, Toby Matthews (that most exquisite Preacher) conferr'd upon him a Prebend in that Metropolitcal Church.

Anno. 1606. He took the Degree of Doctor in Divinity, with the great approbation of both Professors in Divinity, Dr. John Overall that profound Scholar, and Dr. Thomas Playford that acute Disputant and accurate Preacher, who were both of them very competent Judges of mens abilities. And about the same time he was sworn Chaplain in Ordinary to King James, and by him made Dean of Gloucester, and assumed by the Lord President of Wales for one of his Majesties Council for the Marches. In his first journey to Gloucester, he went by Oxford at the Act-time, where he was incorporated and admitted to the same Degree that he had in Cambridge, where also he was much taken with the exercises of Mr. Daniel Featly then a proceeder, and carryed great Friendship to him ever after. At which time he fell into acquaintance with that famous Dr. John (h) King then Dean of Christ Church, afterwards Bishop of London, which afterwards grew so intimate, that the Bishop made choice of him to perform the last offices to him both at his Death and Burial.

(h) As he did with Dr. Reynolds of Christ Church College, and Dr. Airey of Queens. (i) Where he grew intimately acquainted with Doctor Lake, then Master of St. Crosses, Dr. Hammer Warden of Winchester, and Sibrandus Lubbertus Professor at Francker in West-Friezland, who dedicated to him his

Anno. 1609. He succeeded Dr. George Abbot in the Deanery (i) of Winchester. Then Bishop Bilson conferred on him, the Rectory of Alesford; in the next year a Parliament being held, he preached the Sermon to the Convocation upon *Matth. 5. 13. Vos estis sal terra*, with general applause, and should have been Prolocutor, but in modesty declined it, and preferring a Friend of his to it. In his abode at London he took his Lodging at Dean Overalls, who gave him the opportunity of a very early acquaintance with the Learned Isaac Casaubon, then newly come out of France, and entertained by the Dean. The love thus begun was never intermitted in their lives, nor obliterated by death, as appeareth by Casaubons (k) Monument in Westminster-Abby set up at the Charge of Morton.

and Sibrandus Lubbertus Professor at Francker in West-Friezland, who dedicated to him his book against the 99. Errors of Vorstius.

(k) The Inscription written by Dr. Tho. Goad Rector of Hadley in Suffolk.

About

## Dr. Thomas Morton, Bishop of Dureslin.

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About the same time he had acquaintance with several eminent foreign Scholars and Divines; as namely, *Scultetus* Chaplain to the Elector Palatine (1) *Diodati*, *Du Moulin*; whose worth is very well known by their Learned works in Print.

(1) *Diodati* was Professor at Geneva.

*va*, and *Du Moulin* Preacher at Charentown, by an Artifice one of those that bindeed, and those that to serve their Friends, promoted him; to use his own words, from a Pleasant Dale to a Black hole.

While he continued in *Winchester*, a certain great Person passionately told the King, that *Dr. Morton* had spoiled one of the best Deaneries in England. It concerned the Dean to vindicate his good name from that foul and unjust aspersion; And therefore acquainted his Brethren of the Chapter with it, they were very forward to give a Testimonial under their Hands and Seals, That he had been one of the best Deans that ever had been at *Winchester* in their times, and some of them were very ancient.

Anno. 1616. July 7. He was (m) Consecrated Bishop of *Chester*: while necessities were prepared for his journey thither, he retired himself to *Clay Hall* in *Effex*, upon the earnest invitation of his Noble Friend *Sir Christopher Hatton*, and there fell sick of a dangerous Fever, but being happily recovered, presently put himself upon his journey towards his great Work, and was met on the borders of his Diocese, and brought into the City of *Chester* by such a great number of Knights, and other the best Gentlemen of the Country, besides the Clergy, as may give a lasting testimony to their honor, as well as his, in shewing such a Religious respect to their Bishop.

(m) So really aid be nolle Episcopari, that though elected 1615. he was not consecrated till 1616. at Lambeth, very solemnly by reason of the Mar-

quis of *Humbley* Absolution performed there at the same time before three Archbishops, twelve Bishops English and Scots, thirty Noblemen, eighty Gentlemen of great Quality; *Prince Radzivils* Son, and another Nobleman of Poland receiving the Sacrament of the Lords Supper at the same time.

When he was settled (in his Bishoprick and Rectory of *Stowford*, which he had to keep Hospitality in that Hospitable County) he found all the inconveniencies which he fore-saw, and some also which he could not fore-see at so great a distance; for beside the great number of *Romish Recusants*, which hath alwayes been observed in this Diocese, he found another sort of Recusants (better known by the name of *Non-Conformists*) who though they were not so many in number as the other, yet had so much perverseness and obstinacy with them, as made them equal, or rather superior in relation to the trouble he had with them. To reduce these (n) *Recusants* to their obedience to the Church, God blessed him with great success, to the great (o) content of his Majesty.

(n) Using a fatherly mildness together with

Strength of argument, as appears by the Conference he had with the *Non-conformists*, since published and called, *The Defence of three Innocent Ceremonies*.

(o) As appears by the gracious testimony given him in his Majesties Declaration 1618. in these words. There is now no little amendment in those Counties (meaning *Cheshire* and *Lancashire*) which is no small content to us. The Declaration I mean, is that about Sports on the Lords-day which he made some opposition to a while, and when he was over-ruled, he drew upon *R. James* his order and with Bishop Andrews his advice, the six limitation, to the Liberty granted in that Declaration, which was the best way to bring the people of that Countrey to Conformity.

Anno



Anno 1618. March 6. At the motion of that great Pattern of Episcopal perfection, Dr. *Andrews*, then Bishop of *Eli* (who was never known to do the like for any other, and yet did this without his seeking or knowledge, that he might have him his nearer Neighbor, as he said, of the same Province with himself,) he was translated to the See of *Coventry* and *Litchfield*, (void by the Translation of his old friend) Bishop *Overal* to *Norwich*. And here his trouble was not so great as at *Chester*, though his Diocese was larger; because the common sort of people were better principled by the care and vigilance of his Predecessor. But yet he abated nothing of his former pains and industry, both in Writing, Preaching, and (p) Conferring with them that were not wilfully obstinate in his Diocese, besides Visitations and exact Confirmations.

(p) Particularly with  
Spalato his

friend, whom he dissuaded by Writing and Conference from his return to Rome, telling him the entertainment he found there. *Leich, tibi in animo convertere Papam. Spal. an Diabolus est qui non possit converti Lich. nectus Deus qui convertas nostri concilium Tridentinum Spal. novi nec credunt Plut.*

Among the works of Charity performed by this Bishop while he was at that See, memorable is the Education he bestowed upon one *George Canner*, (who like another *Didimus* of *Alexandria*, or *Fisher* of *Westminster*, was born blind.) This youth he brought up first at School, and afterwards sent him to *Cambridge*, where he maintained him, and his Uncle, to look to him at *St. Johns College*. After he had the Degree of Bachelor of Arts, he sent for him to his own Family, and instructed him in the whole body of Divinity, and then admitted him into Sacred Orders, placed him in a Cure in *Stafford-shire*, which Cure the blind man discharged diligently and laudably, being a very good Preacher, and being able also to perform the whole office of the Church as it is appointed in the Book of Common-Prayer, only by the strength of his admirable Memory.

(q) Before this time he discovered a Boy of Bilson suborned to act the Demoniack by those that would have had the honor to dispossesse him, with much pains, wisdom,

Anno (q) 1632. He was translated to the See of *Duresm* (void by the death of Bishop *Homson*) a place of great Trust and Honor, as well as of greater Emolument. For, besides the Spiritual and Ecclesiastical Affairs (as before) he had now the care and management of all the Temporal Affairs within the County *Palatine* of *Duresm*, by virtue of the *Palatinate* annexed for many hundred years to the Episcopal See, in so much that it passed a Maxim there: (r) *Quicquid potest Rex extra Episcopatum, potest Episcopus intra*. And in the same he carried himself with so much Justice and Equity for ten years together, before these late Troubles put a disturbance in the exercise of his Government, that no complaint was made against him to the Parliament, except onely the case

of a Woman's life, that the Boy accused for bewitching him, for whose sake he prevailed with the Judges at one Assize to have the over-sight of the Boy at his House Eccleshall Castle till the next.

(r) Having power to dispose of all Judges, Registers, Clerks, to make Sheriffs, Escheaters, Fendaries, Coroners, Justices of Peace, Deputy Lieutenants, Colonels, &c.

of Mr. (s) *Smart*, which yet had no relation to the County *Palatine*, neither could the Charge be made good against him, who was but one of the High-Commission. How great his fatherly care was for the Spiritual care of the Bishoprick, will appear by his pious endeavors in settling *Augmentations* upon the smaller Benefices; he had given a good example long before, while he was Bishop of *Lichfield*, in abating a good part of his Fine to increase the portion of the Vicar of *Picheley* in *Northampton-shire*, as you may see in Mr. *Stephens* his Preface to Sir *Henry Spelman's* Book: and now in a Work of so much importance, he applied himself for Counsel to three of the most Learned in the Laws, Lord Keeper *Coventry*, Mr. *Noy*, Sir *Henry Martin*, who all concurred, that the Bishops Authority over Churches appropriate, was neither taken away, nor any way infringed, but that he may now appoint a competent Augmentation: having thus fully informed himself of his just power in a matter of so high Concernment, for the advancement of Christian Religion, and the good of Souls, he resolved to put it in practice as far as God should enable him, and trust God with the event.

and the Tenant. 2. In *Wracks*, *Deadlands*, and *Wardships*, so tender, that he took only such a summe as preserved the Right of his Successors, rather than increased his Revenue.

He began at home with the Parish of *Bishop-Aukland*. Here he augmented the stipend of the Mother Church, from 16 l. per annum, to fourscore; and the Chappels belonging, from six pounds per annum, to thirty; intending to extend the like Episcopal care in some proportion over all the rest of his Diocese: but so Pious, Heroical a Work, became Abortive by the *Scotch Invasion*, &c.

We are now come to the precipice of this Reverend Bishops outward splendor, though neither his glory nor happiness incurred the least diminution by his future sufferings. For he was never more happy in his own thoughts, nor more glorious in the eyes of all good men, then in being exercised in those troubles, whereof the continual series of publick Affairs afforded him a perpetual opportunity from this time, till his death.

In one of the Tumults after the beginning of the Long-Parliament, this Reverend Bishop was in hazard of his life by the multitude that were beckened thither by the Contrivers of our late Miseries; whereof some cried, *Pull him out of his Coach* others; *may, he is a good man*; others, *but for all that, he is a Bishop*. And he hath often said, he believed he should not have escaped alive, if a Leading-man among the *Rabble* had not cried out, *Let him go and hang himself*.

Upon this and the like Violations of the Liberty and Freedom, essential to all the Members of Parliament, when the twelve Bishops (whereof this was one) Remonstrated the just Fears they were in, and protested their dissent from all Laws which should be enacted till they might attend the service of the House with Freedom and Safety, as any one Peer unjustly detained

M m m

from

(s) Who sued him for false Imprisonment ungratefully, and to no purpose, who was known moderate in his whole Government. 1. In his Fines, leaving it to four Gentlemen of the Neighborhood, to make a moderate composition between him

an inconsiderable

(t) Though they were never brought to any trial, only their absence made use of to Force them out of the Parliament, and to Secure their Estates real and personal.

(v) This was the pretended occasion, but the more real was his refusing to give up to the House of Commons, the Seat of the Bishoprick of Durham, appealing in that Case to the Lords-house. 1. Because it was his own Seat, and not the Bishopricks. 2. Because of the several Patents and Estates that depended upon it. 3. And because of the person that intrusted him with it.

(w) Here insert we a slander cast upon this Reverend Prelate, in a Book called, *The Nature of Catholick Faith and Heresie*; that in a Speech against a Book brought in against the succession of Protestant Bishops by some Presbyterian Lords, he should say, The Protestant Bishops were Consecrated at the Naggs-head in Cheap-side: The untruth of which story, both of the Book and of the Speech, is not only by a Protestation, under the Hand of the Bishop before a publick Notary, in the ninth year of his age, July 17. 1657. declared against, but under the hands of seven, that is all the Bishops, and fifteen of the Temporal Lords then Sitting in the Parliament, 1640. together with the Clerks of Parliament, then being attested July 19. 1658. which Protestation and chief Attestations, are entred into the Archbishopps of Canterburys Register Office, as a lasting Testimony of the truth therein asserted.

When the House of Commons had Voted for the Dissolving of Bishopricks, some prevailed for a Vote of *Yearly Allowance* to present Bishops during their lives. Our Bishop had 800*l.* a greater sum than any other, *per annum*, Voted to him; but while he was able to subsist without it, he never troubled himself in seeking after it: but being pressed by necessities, having procured a Copy of the Vote, found it to contain that such a sum should be paid, but no mention, either by whom or whence. And by that time that he could procure the Explanation of the Orders, not to make the Pension payable out of the Revenues of his own Bishoprick, all the

from Sitting, may; they were all Charged with (t) High-Treason by the House of Commons, and Committed to Prison with the Bishop of Coventry and Leichfield, at the Usher of the Black-robe house, when the other ten went to the Tower. Our Bishop being after four months discharged from this his first Imprisonment, returned to his Lodgings in Duresm-house, and there attended his Devotions and Studies, till such time as his adversaries thought fit to give him another occasion to exercise his patience under a second Captivity, upon occasion of (v) Baptizing a Child of the Earl of Rutlands, according to the Orders of the Church; and in custody he remained six months before he could obtain his enlargement. After this he staid in (w) Duresm-house till he was thrown out thence by the Souldiers that came to Garrison it, a little before that horrid Fact was committed upon the Person of our late Gracious King; and after that, being importuned by his honourable friend, the Earl, and Countess of Rutland, he became part of their care and family at Excceter-house\* for some short time; but being loath to live at the charge of others, while he was able to subsist of himself, and thinking the air of the Country might better suit with his declining years, he betook himself to sojourn, first with Captain Saunders in Hartfordshire, and after with Mr. Thomas Rotham in Bedfordshire, till by the great civility, and earnest importunity of that noble young Baronet, Sir Henry Telverton, he went with him to his house at East-Manduit in Northamptonshire, where he found all the tender respect and care from the whole family, which a Father could expect from his Children, till after a few months he rendred up his happy soul, into the hands of his heavenly Father.



the Lands and Revenues of it were sold, or divided among themselves; only by the importunity of his friends, he obtained an Order to have 1000*l.* out of their *Treasury* at *Goldsmiths-hall*, with the which he paid his debts, and purchased to himself an Annuity of (w) 200*l.* per annum, during his life, upon which he subsisted ever since.

(w) Of the  
Lanc. Savile  
in the mini-

ity of her Son Sir George, who when he came to years, consumed and paid it gradually at the time and place appointed, offering the payment of the quarter current at his death, if there had not been enough left to defray the charge of his burial.

No considerable Legacies could be expected in the Will of a person deceased, who made his own hands his *Executors* while he lived; like his great Kinsman Archbishop Morton in *Antiq. Brit.* who chose rather to enrich his Kindred in his life time, than at his death. Our Bishop had so much left him at his death, that he gave 4*0l.* to one of his servants who then attended him (having provided formerly for others) he left 10*l.* to the poor of the Parish, and his Chalice, with a Patin double gilt, to the Noble Baronet, in whose Family he died, for the use of his Chappel; the rest (deducting some small remembrances) he ordered for his burial, which was also sufficient for a Monument, though farre below his worth, yet suitable to his great modesty.

The chief Legacy of his Will must not be omitted, the testimony he gave, by a kind of Encyclical Epistle to the Catholick Faith he died in, for the common good of souls in the Church of England, particularly in his own Diocess, it may be seen in the Funeral Sermon, where he concludeth thus; *My earnest exhortation to them is, that they would still continue their former love (notwithstanding all temptations to the contrary) both to (x) the Doctrine, (y) Discipline, and Government, and Form of Worship, in this poor afflicted Church; which, if I did not believe to be the securest way for the salvation of souls, I had not ventured my own upon the same bottom.*

(x) Owning  
the 3. ancient  
Creeds,  
the 4. first  
general  
Councils,  
with the  
Scripture,  
nothing for  
a free gen-  
eral Council.

(y) Episcopacy he believed was instituted by the Apostles, and approved by Christ in the Revelations, as he did the succession of the English Bishops; wishing the differences between us and Rome ended, by the practice the first 500. years of Christianity: Priority of Order being all that the Fathers allowed the Bishop of Rome.

He thought there might be Ordinations without Bishops where they might not be had, not where they might. He said that where-ever there is a Church, there must of necessity be a Form of Worship, and laws was he thought the best for decency, and for Edification and Devotion: This was annexed in a Codicil to his Will, April, 15. 1658.

His high esteem of the Sacred Liturgy of the Church of England attended him, he ordering it, which he called the best Funeral Sermon, at his Burial (as I may say) to his Grave. Great Fervor and Devotion he shewed in the Church-prayers; yea, so great, that he seldom answered with a single Amen. At Prayers he never kneel'd upon a Cushion, and always prayed upon his Knees, till he was confined to his Death-bed, and even would never lye with his Cap on his Head, if either he prayed himself, or others prayed by him, while he had strength to pull it off with his own hands. Great Consolation he took in the Church-preparations for his Long Home.

viz. in profession of his Faith, and Charity, and Repentance, in receiving the benefit of Absolution, and the Viaticum of the holy Eucharist.

His rule for diet was, that we should observe none at all. He lived a great number of years, and very few husbanded their time better, for he was never idle with his good will. He was often at his Devotion and Study before four of the clock, even after he had lived above fourscore years; and yet very seldom went to Bed till after ten; and then had always a Servant to read some book to him, till such time as sleep did surprize him.

And so had he always, when he travelled in his Coach, that his Journey might not be too great a hindrance to his Study. He used to lye on a straw-bed, till he was above fourscore, and the Cramp hindered him.

He led his life in a holy and chaste Celibate, dying of an Hernia or Rupture. The issue of his brain was numerons (besides (x) M.SS.) above twenty (a) several Volumes in Print. *Legenda Scripsit Scribenda fecit.*

(2) M. S.

1. Tractatus de ex-

terno Judice Infallibili. 2. De Justificatione: Grand Imposture, Latine. 3. Arminian Controversie. 4. Another Edition of Apologia Catholica. 5. Answer to J. S. Anti-mortonus. 6. Of prayer in an unknown Tongue. 7. Of Pædo-baptism against Tombes, which Bishop Brownrigg advised him not to publish, because the controversie was gone too far. 8. The Conference at York. 9. Confutation of R.C.

(a) 1. Apologia Cath. p. 1, 2, 1605, 1606. Quarto. 2. Romish Positions and Practices about Conspiracies and Rebelions, 1605. Quarto. 3. With an Answer to the Reply to it, Quarto. 4. The Preamble to an Encounter, and the Encounter it self with Mr. Parsons, about his Treatise of Mitigation, 1608, 1609. Quarto, whereupon they say Mr. Parsons repented attributing equivocation to our Saviour. 5. Catholick Appeal for Protestants, against Brexleys Apology, whose Testimonies Mr. James examined, 1609. Fol. never answered. 6. An Answer to the exception of Theophilus Higgons, 1601. Quarto. 7. A Defence of the 3. Innocent Ceremonies, 1619. Quarto, defended against Dr. Ames, by Dr. John Bruges, 1631. 8. Causa Regia against Bellarmine, De Officio Principis Christiani, 1620. Quarto. 9. The grand Imposture of the new Church of Rome, 1628. Quarto. 10. Of the Institution of the Sacrament, Folio. English two Editions, 1635. Latine, 1640. 11. With a Discharge of five Imputations of Mis-allegations, 1633. Octavo. 12. Antidotum adversus Ecclesiæ R. de merito condigno venenum, 1637. Quarto. 13. Replica five refutatio confutationis C. R. 1638. Quarto. 14. Three Sermons, 1. Of Subjection, at New-castle, on Rom. 13. 1. 1639. 2. Of Resurrection, 1641. at Spittle. 3. Of Contentions, on 1 Cor. 11. 16. at St. Pauls, 1642. 15. Confessions and Proofs of Protestant Divines, 1644. Quarto, about Episcopacy. 16. Of Gods Providence, called Ezekiels Wheel, 1653.

To add somewhat of his Character.

1. His Patience. In the greatest tryal of his temper that he had; the News of the Vote, That the Revenues of the Church were to be sold, he only said: *The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord;* which he repeated three times over to the Company that he was in, and presently retired himself to his prayers.

2. His Hospitality. He entertained the King and his Court, and (at least) the chief Officers of his Army all at one time in the first Expedition toward Scotland, which (in that place of great cheapness) cost him 1500*l.* in one day. There seldom came any Scholar to him, Forraign or English, whom he did not liberally entertain and dismiss with a considerable sum of money.

3. His Beneficence. He built a Free-school at Bishops-Aukland, and

and endowed it with 24*l.* per annum, which is more than he ever (*a*) purchased to himself, for that was just nothing; besides that, he maintained several at his own charge in the Colledge. He gave many excellent Books to the Colledge where he had his Education, to the value of 4. or 500*l.* with an intention at last to bestow 100*l.* per annum, during his life (had not the times disabled him) to buy Books of special worth, and not for superfluity.

(b) Whereof one Loc of a good memory was one, & amongst whose Names conformity he writ a large Letter to the Colledge.

4. His *Alms-giving*. While he was suffered to enjoy his Estate, he had his *Badg-men* and *Livery* at a constant Table, besides what he gave at his Gate, and upon other occasions; nay, so constant was he in this duty, even when he had so much left, as to afford Bread for his own Mouth, that he had always a certain number of poor impotent persons in a constant Pension, that came Weekly to him for their Allowance, when he was not able to go himself among them to give it; and this will be abundantly testified by the poor in all places where of late he hath lived.

5. His *Devotion*. He would often forgo, or at least much moderate his one Meal a day, often deny himself some part of that small pittance allowed for sleep, to rise of his Bed, and to spend in Prayer, as the Attendance in his Chamber witness.

6. His *Prudence*, in the moderation of his Passions, wherein all moral virtues are knit together, by which he was a pattern to his people of good works, and an unblameable life, *Tit. 2. 7.*

7. His *Mind* above the *World*, and its filthy lucre.

8. His *Vote* in *Parliament*, &c. according to Conscience, and not either Interest or Humor.

9. His *Great Moderation* in the *Quin quar ticular* Controversie, about which he would declare nothing.

13. His grave and sober Speech, his sweet and grave Countenance, his decent Habit, his upright and sprightly Motion, a vigorous Youth in old age.

11. His *Temperance*, using Wine only at Meals, unless it were for his stomach sake, and his often infirmities.

12. The Excellent Government of his Family, into which several Persons of Quality, as the Sons of the Earl of *Lindsey*, the Lord *Fairfax* (whose Son Sir *Charles* was his Gentleman-Usher) desired to be admitted for Education.

13. His *Industry*, so great, as if his labours were (as it is said of his Kinsman, Arch-bishop *Morton*) his *Recreation*; and his Motto *Severus* his (who died at *Tork*, where this Bishop was born,) *Laboremus* for *Julius Maximinus*, *Quo major eo laboriosior*.

14. His *Acquaintance*, the most grave and learned men of our own and forreign Churches, *Spanhemius*, *Rivet*, *Willins*, &c.

15. His *Retainers* and *Chaplains*, the most Eminent men in either University, and Bishop *Brownrig* was one of them, made by him Arch-deacon of *Coventry*, and Prebendary of *Durham*; the last of which preferments he held in *Commendam*, with his Bishoprick, till he died.

16. His aptness to teach by every thing he did, like *Socrates*, whom he resembled in another particular, in that he usually confuted his Adversaries always out of something they granted.

17. His





THE

# Life and Death

OF

Dr. THOMAS COMBER,  
Dean of Carlisle.

**D**OCTOR *Thomas Comber*, Son of *Comber Clarendaux* King of Armes, was born at *Shermanbury* in *Sussex*, on *New-year-day*, and Baptized on the day of *Epiphany*, 1575. the twelfth Child of his Father, as *Bellarmino*, *Baronius*, *Scul-tetus*, and many eminent men were, who were the vigorous off-spring of their decayed Parents.

His first Education was at *Morsham* in the same County, under a *pastor* rather a *pastor* who studying his meek, but active temper, as much as he did his Books; rather mildly led, than severely drive him; to whom a frown was as bad as correction, and a correction as bad as death, whose great industry, and happy memory taking in all the learning instilled into him, and retaining all he had taken in (twice reading sufficing him to gain any piece of an Author, at eight years of age) furnished him with so much skill in Greek and Latine Poetry, History, and Oratory, as with Mr. *Nich-burns* his exemplary Tutors improvement of him in Hebrew, Syriack, Arabick, besides Logick, Ethicks, and a smattering in the Mathematicks, recommended him, after three years continuance in *Trinity Colledge Cambridge*, where he was admitted to Dr. *Nevill*, then intent upon planting a good Nursery in that Colledge (knowing that learning propagates by example, and one good Scholar begets another, as one lights his Candle at the Candle of his Neighbour) to be Scholar and Fellow of the Royal Foundation.

Where his proficiency was the effect - 1. Of *St. Bernards* method, which was written upon many of his Books; *ut Legeret. Intelligendi, fecit cupiditas, ut Intelligeret oratio Impetravit; ut Impetraret quid nisi vite sanctitas provenerit; sic cupiat, sic orat, sic & vivat, qui se proficere desiderat.* 2. The industry he commended to others in these Instructions, *ut qui se in idola sua non Idlenesi as the common, fewer that takes in all temptation: employ your selves well, or you will be employed ill.* 3. And the good example of other Students, and he would use often that of *Seneca*, *& magnum est quod a sapiente viro vel tacente proficis;* and the accomplished man now dexterous in Hebrew, Arabick, Coptick, Samaritane, Syriack, Chaldee, Persian, Greek, Latine, French, Spanish, and Italian, and well versed in

in the Greek and Latine Fathers, Schoolmen, Councils, and Modern Writers. (Great Abilities very much sweetned by his great Modesty and Humility) appeared first an excellent Tutor, bringing up his Pupils rather as Friends and Companions, than Scholars; stealing his vast Learning to them by Discourse and Converse, rather than inculcating it by Set-Lectures; and training them up to vertue and knowledge, by his example more effectually, than others did by Precepts, giving this reason for it afterwards to other Tutors, *That young men admitted to the Company of those that were their Seniors, would be decoyed into excellency, being ashamed to speak or do any thing below the Company they kept.*

And then a melting Preacher, preaching as much by his silent and grave Gesture, composd to a smiling sweetness, as by his learned and honest Sermons; *ὁ ἁγίου πνεύματος ἡγεμὼν καὶ ἡγεμὼν τῆς ἐκκλησίας.* After that, having filled his own Country with his hopes and name, he travelled three years secured from the Vices of foraign Nations, by his chaste gravity, and sage prudence; and very capable of their vertues by exact Observations, and good Company, being all the while he was in France at the house of the Judicious, Learned, and Religious Monsieur Moulin, the Buckler of the Protestant profession. Frequent Disputes (at which he was so much of *Chrysippus* his faculty, [*in disputando pressus, concisus & subactus*]) that he was imployed at the command of our late famous King, to Dispute at St. Andrews in Scotland in publick with the Divines there, who admired him much for his solid quickness and various Learning:) Holy Conference, the fruit whereof was the conversion of several Jews (the good effect of Oriental Learning) and particularly, one *Bardeſus* by name, whom he convinced that it was impossible to maintain the truth of the Old Testament, but by allowing the New and friendly Communications; an instance whereof we have in the honorable mention the Learned *Morinus* (*in animad. in censuram exercit. eccles. in Pentat. Samarit. p. 419.*) makes of this worthy Doctor, *hæc verba Alimpræterea Codex (Samaritanus) celebratur, & dicitur esse Archiepiscopi Armachani, & ab eo e Palestina in Hiberniam exportatus, qui Leidenſibus Academicis nonnullo tempore fuit commodatus. Ipsum Codicem vir Clarissimus Thomas Comberus Anglus quem honoris & officii reddendi causa nomino, cum textu Judaico verbum e verbo imo literam cum litera maxima diligentia et indefesso Labore comparavit, differentiasq; omnes juxta capitum & versuum ordinem digestas ad me misit humanissime & officiosissime.*

Being exquisitely accomplished by these methods, he was preferred by the Archbishop of Canterbury, Chaplain to his Majesty; and by his Majesty Master of the Colledge whereof he had been so worthy a Fellow; where he, wrapped up in his studies, took only these cares upon himself. 1. That a good understanding should be kept among the Fellows, preventing by his lenity and moderation, justice and prudence, all Divisions; and suppressing by his Authority, all Parties and Factions. 2. That Elections should be sincere, respecting worth in the meanest person, and not gratifying unworthiness in the richest; usually answering powerful intercessors and



and importunate friends thus. 'Sirs, perswade your Gardiner upon your importunity to plant a withered and hopeless Herb or Tree, if I should commit an error in the first Election, the error will continue in the whole Foundation. I had rather maintain a Child of weak parts any where else, than admit him to *Trinity*; the example will do much more harm to the College, than the Preferment can do to the Child. 3. That young mens studies should be methodical and useful, examining privately their Proficiencies, and looking publicly to their Exercises, taking care to dispose of them all, according to their respective capacities.

Anno 1631. He was Vice-chancellor of the University, where he was very strict in observing the Statutes, very watchful over the publick performances; the *jocose*, that they should not be too loose or abusive; the *serious*, that they should not be too perfunctory, and the Religious (whether Sermons, Prayers, or Disputations) that they should not be (what they were but too apt to be) too Factionous; witness the dangerous Position of Mr. Bernard Lecturer of St. Sepulchres at St. Maries, which he speedily reported to Archbishop Laud, and vigorously prosecuted in the High-commission: The Articles were these (for otherwise he often absented himself from the Consistory when they made a man an offender for a word.)

1. That Gods Ordinances blended with the Innovations of men, cease to be Gods Ordinances. 2. That it is impossible to be saved in the Church of *Rome*, without repentance for being of it. 3. That reason is not limited to the Royal blood; and that he is a Traytor against a Nation, that depriveth it of its Ordinances, &c. 4. That those who shamefully symbolize with the Church of *Rome*, as some among us do in Pelagian Errors, and Superstitious Ceremonies, are to be prayed either to their Conversion, or to their Confusion.

But a while after these and other Principles which he thought fit to punish, others thought fit to practice, whereupon having in vain strived against the stream of a popular inundation, now overflowing its banks by Letters to his friends, by publick Petitions, and by supplies to his Majesty, (the honorable Sir Charles Wheeler then Fellow of his house, managing the design for carrying the Plate of the University to the King at York, conceiving it unfitting that they should have superfluities to spare, while his Majesty wanted necessities to spend) and not knowing indeed in those times when the Countess of Rivers house at Long-Melford, was plundered to the value of 20000 l. where to deposite their Plate better than in his Majesties hand, Heir to his Ancestors the Founders Paramount of all houses, this worthy Doctor was the better fitted to suffer comfortably, because he had acted in all his capacities (as Master of the Colledge, Dean of Carlisle, and Rector of *Worpesden* in *Surrey*) so conscientiously, as he did, when for (a) refusing the Covenant, and contributing to the Rebellion, he was imprisoned, plundered, and deprived of all his Preferments. 1642. Possessing his meek and

(a) with him suffered the Reverend and stupendously learned Mr. Thordike, Dr. Crawley of Agmontham, Dr. Cowley, Dr. Salinan, Dr. Sheerow, the own last bred at the charter-house, the last Author of the silver book called White Salt, and of the Popes infallibility; a very learned, sober, and charitable man in the two last times, and because he had so lost his own, would not accept of his Fellowship in the best times; eminent for gathering Quakers to *Bishop* Waltons Bible, and another loyal and worthy degen-

calm soul in *patience, humility, and faith*, (which were a part of his Grace before and after his Meals) (*ταπεινότητι καὶ ἐν πίστει καὶ ὑπομονῇ*) submitting to Providence, and kissing the Rod, without any other reflexion on the instruments of his sufferings, than *God forgive them*; weeping indeed sometimes, [*Ἀγῶνι ἰδὲ ἁρπάζει*] so melting is the good mans disposition for the horror of the sins they went on in, but taking the spoiling of his goods joyfully. Oh his frequent Ejaculations in English, Greek, and Latine! his clear Prospect into the late Revolutions and Restorations! his extraordinary Comforts in the worst time, his constant Almsgiving and Charity, his Fast and Letanies! the tenderness of his heart melting at several passages of Scripture his dear Comfort read to him! often saying, *Happy are they that believe, and not see!* oh his constancy to friends, and love even to enemies, preferring many of his Predecessors Servants meerly because of the pick between them two, being kind to them, only because their Master was unkind to him. The calmness of his spirit under the rack of his torment, answering those that asked him how he did constantly, *Very well, I thank God*; so great the peace of a good man, that melted his own will into the will of God; O with what flaming Devotion, and holy Reverence, he received his *Viatikum*, the Seal of his Pardon, that *Ἀδελφὸν ἁγιστάριον*, the Sacrament of the Lords Supper, a little before his death, when in a cold frosty morning he took off all his Caps, and sate upon his Bed bare-headed in honor of the Lord Jesus there Crucified before him; immediately after crying *Nunc Dimittis*, and desiring to be dissolved, and to be with Christ; only he sent, just as he was a dying, to his dear Consorts ancient Parents, and an aged friend in the Town, to prepare for death, telling them and his loving Wife, that he should be loath to be happy without them; suggesting to her likewise, that when she saw him close his eyes, she should not be troubled, but conceive that he was fallen asleep. He was buried, I think, in *Trinity Colledge Chappel*, *March 29. 1653.* the Reverend Dr. *Boreman* Rector of *St. Giles in the Fields*, Preaching his Funeral Sermon, to whom I owe this faithful account of this blessed man, as I do the following Epitaph to the Reverend Dr. *Duport*, Dean of *Peterburgh*.

*Epitaphium*

*Reverendissimi, Doctissimiq; Domini Doctoris Combar, &c. qui devotam Deo animam reddidit, Feb. 28. 1653.*

*Postquam annos 78. (plus minus) cum celebritate nominis compleverat.*

**C**Os *prisca pietatis atq; lima,*  
*Sincera, solida, sed acre*  
*Novæ hujus Legodædalæ, sonora,*  
*fucata, meretriciæ flagellum:*  
*Atlas Religionis Orthodoxæ,*  
*Tibicen fidei, Columna veri,*  
*falsi malleus, hæresin retundens*  
*Retundens quoq; schisma hypocritarum.*

*Doctrina*

*Doctrinae Jubar, eruditionis*  
*fundus, Fax, Crtica, politiorum*  
*fons linguarum, Idiomatumq; nidus,*  
*Cunctas tam bene continens loquelas*  
*loquelas veteres, et eruditas*  
*eos quotquot habet, quot occidensq;*  
*Nido scilicet (Adde quas ad unguem*  
*modernas tenuit) Cubabat isto*  
*Chaldaeus, Syrus, Aethiops, Arabsq;*  
*Hebraeus, Samarita, Persa, Coptus,*  
*Flumen nectaris, Ingeni Scatebra,*  
*Theauri sed et Ausoni, Pelasgi.*  
*Penus flos latialis umbra Tulli,*  
*Athenae meræ, & Attici Leporis*  
*Favus, mellis Aymethi Alveare*  
*Torrens eloquii, medulla suadae*  
*Dicendi venereſque, Gratiaque*  
*Sagax arbiter elegantiarum*  
*Legendi sine fine Diplas Atrox,*  
*Librorum Helluo, literarum Abyssus*  
*Aevi surculus aurei renascens*  
*morum stella nitens in his tenebris*  
*exemplar probitatis, atq; gemma*  
*in hoc stercoræ temporum refulgens*  
*candor, simplicitasq; comitasq;*  
*et mista gravitas suavitate,*  
*Frons jucunda, decor verendus oris*  
*Jecur Pelle carens, cor absq; suco*  
*Ingens pectoris Integri serenum*  
*musarum meliorum amor, voluptas,*  
*et gentis decus, et dolor togata,*  
*hoc uno pariter (faceſſe livor)*  
*Quo Combare jaces) jacenti Sepulchro.*





THE

# Life and Death

OF

Dr. SAMUEL COLLINS,

*Regius Professor of Divinity at Cambridge.*



When I observe one Star exactly in the Firmament, others at first sight not so discernable, offer themselves to my observation; taking the character of the foregoing eminent Light in the University of Cambridge; others that shined equally with him in the same Orb, and suffered as eminent an Eclipse, appeared; as  
 1. Dr. Samuel Collins (Son of Mr. Baldwin Collins, called for his piety, pains, and bountiful Almes-giving, by Queen Elizabeth, Father Collins) was born, August 5. (a day observable to him in many passages of his life) 1570. at Eaton, where he was bred; and whence, after nine years study under a severe School-Master (whom yet sensible, how seasonably that severity fixed his too nimble nature, thanked that School-Master as publicly, as his predecessor Dr. Whitacre, who when his Tutor took his Doctors Degree under him, thanked him publicly, for giving him frequent Correction) with an admirable proficiency, by reason (as he would say himself) of emulation and ambition, that provoked him to learn; by the example of some leading Boys, that his Master kept in each Form to draw on the rest; and to use his own word, *to Co-extend their souls*; by a natural Memory improved by Art, taught him by his Father, and by his great phancy, which helped him to a deep notion, and lively similitude of things, and so to a more retentive memory of them.

A natural eloquence and facetiousness, symbolizing with, and so more tenacious of any Elegancy he ever met with, in any Poet or Orator; especially, in his beloved Ovid and Pindar, Tully or Isocrates, and the modern Ciceronians, as Longolius, Bembus, Politian, &c. Some pieces of whom he read yearly to his dying day, giving this reason for it to the young men, whom he advised to do the like, *Isdem nutrimur, ex quibus constamus*, those Authors enlarge and quicken our parts, that first moulded and formed them; and a decaying soul like a decaying body, should go to its native air, and congenial author, to recover its self. He was chosen Fellow by Dr. Roger Goad, who upon his smart Translation of a piece in Horace, at the Election (and by the way, he would say, he improved himself

himself much by translating himself, taking notice how others translated one Language into another, and observing the Idiotisms and proper Elegancies of each Author and Language) clapping his Hand on his Head, and against six eminent Competitors, saying, *This is my Child, that if he lives* (wise men dwell next door to Prophets) *shall be my Heir and Successor* ; As he was 1615. being chosen Provost, and 1621. Regius Professor of Divinity, having deserved well of the Church, both by his excellent discourse against the Papists, and his accurate Sermon 1608. at St. Paul's about the Non-conformists, upon 1 Tim. 6. 3, 4, 5. Of the former of whom he converted seven, and of the latter sixteen, by reason of his admirable wit and memory, which he would say, *Was a man's learning* (for *quantum memini, tantum scio*) he was the most fluent Latinist of our age ; Disputants encountering the torrent of his eloquence, with no better success, than *Caligula's* Souldiers did, upon his Command with the Tide ; as clear, as fluent, not desiring to be thought deep, because muddy and dark : Not at all affected with the endless disputes of our Times, which any *Sciolist* may move, but the best Scholars cannot end, about Predestination, and the other busie Articles, determining one day on the one side in those points, and the next day on the other, as the Disputants put up their Positions ; telling his amazed Auditors, that both sides in those intricate Disputes, however aggravated by zeal and ignorance, were, if rightly understood, agreeable with the Analogy of Faith. He would neither multiply needless Controversies, nor compound necessary ones, being resolute and stable in Fundamentals, those his fixed Poles and Axeltree about which he moved, while they stood immovaeble ; not tossed to and fro, with *pro* and *con*, upon the sea of Controversies, as some others, so long, as the very ground seemed to move to him, and his judgment grow sceptical and unstable, in the most settled points of Divinity, though he brought some controversies near together, as those mountains in *Wales*, whose hanging tops come so close together, that Shepherds on the tops of several Hills may audibly talk together.

Being no curious searcher of nice Questions, no cunning Sector, (as *Antonius Pius*, who had that name for his desire to Study, and examine the least differences) remembring very well that Captain *Martin Forbisher* fetched from the farthest Northern Countries a ships lading of Mineral Stones (as he thought) which afterwards were cast out to mend the High-ways.

He defeated as well as escaped the arguments brought against him, not only putting by the thrust but breaking the weapon ; knowing well otherwise, that though he might shut the Opponents mouth, he might open the difficulty the wider in the hearts of the hearers ; but he either fairly resolved the doubt, or shewed the falleness of the argument, by beggering the Opponent to maintain such a fruitful generation of absurdities, as his argument had begotten ; or lastly, retorts it back upon him again. The first way unties the knot, the second cuts it asunder, and the third whips

whips the Opponent with the knot himself tied. He always commended a clear Answerer above a cunning Opposer, because the latter takes advantage of mans ignorance, which is ten times more than his knowledge.

He knew that all arguments for errors were resolved into a fallacy, and therefore he used every time to urge a new fallacy, that the young Divines might be used to answer them; so dissembling himself, truths foe to be her better friend, with *Joseph*, having sufficiently sifted the matter in a disguise, he discovered himself; *I am Joseph your Brother.*

As his Latine was pure and elegant, making a smooth way over the *Alps* of Philosophy, and School divinity (using only such Thread-bare School-terms, as were *Standers*, fixed to the Controversie, to take off the covert fallacy might have under the Nap of flourishing Language) so was his English plain when he came to Preach, especially to a plain Auditory, with the *Paracletians* extracting Oyl out of the driest and hardest bodies; knotty Timber being unfit to build with, he edified his people with profitable and plain matter. His three Spurs to virtue, were *Satyr*, *Sarcasm*, or *Irony*, and *Panegyrick*; by the two first shaming the ill-inclined, and by the last encouraging the well-disposed: It was observed of him, that as his Tickets, giving notice of his Reading on the School-doors, for forty years were never two together alike, without some considerable difference in the Critical Language thereof; so his Reparties were never upon two men the same, nor twice alike upon one man. He escaped being Bishop of *Bristol*, which some Courtier, who would prefer him downward, procured him out of spight, by his Friends: He (a) kept his Chair, when turned out of his other preferments, out of necessity by his Foes; who had made the times such, that it was easie to finde new Masters, and new Preachers, but not so new Professors. Intreating them, after he had complemented them out of a long time, to consider of the Covenant, to take his Preferments if they would, for he would never take their Covenant; being so happy in his Panegyrick, wherein only he over-did; that he flattered two of the Committee into Proselytes to his persecuted Opinion, right like the Primitive Martyrs, that smiled their very Persecutors into a Conversion, to undergo that very Martyrdom for afflicted Christianity, that they were ready to inflict. He died about 1651. being a Person of small stature, and therefore the more vigorously actuated by his great soul, whose faculties, like Beams contracted, are the more active and strong; leaving *Esquire Collins*, his accomplished Son (a worthy Member of the present Parliament) Heir to his Eloquence, as he was at last (after some difficulties occasioned by those Trustees that made an advantage of the Doctors wary and politick settlement in regard of these times) of his Estate. Indeed, as much exceeding his Father in English, as his Father did others in Latine.

(a) with him were turned out Doctor Charles Mason, the excellent Doctor Jo: Pearson, Mag. Prof. of Divinity in Cantab. Mr. of Trin. Coll. and Archdeacon of Surrey.



*Samuel Collins* (a) *Ætonepsis* Eloquentiæ, & Græcæ, & Latinæ Facile princeps, qui SS. Theol. Doctor. idem, & Professor, & concionibus, & prælectionibus dominatus est 50. plus minus annis; Cathedræ & pulpiti Imperator; & vere Regus Moderator; unicus Episcopatus vindex, qui noluit Episcopari. *Erasmus* alter redendo plus potuit quam *Lutheri*, & zelotæ alii Romachando.

(a) *Sabher* *et*  
*in* *sub*  
*et*



THE

# Life and Death

OF

Dr. WILLIAM BEAL.



Pyramides are measured by their shadows, and this worthy Person is known to me only by an Inscription, designed by a (b) Relation of his upon his Grave-stone.

(b) *Mr. G. B.*

Dr. William Beal, bred in *Pembroke-hall* under Dr. *Jerome Beal*, and Master of *St. Johns* in *Cambridge*, Chaplain to King *Charles* the First, who said publickly of him in *Saint Johns Colledge*, after he had asked how he did? 'That he had a kindness for him for his Integrity: Adding graciously, that where he once loved, and took a good opinion, he was seldom moved from it: He wished, as his Predecessor *Whitacre*, he had lost Learning, as he had got in after-supper Studies, on condition, he might gain so much strength, as he had lost thereby: And with the same Dr. *Whitacre* found the inconvenience of being imposed upon a Colledge whereof he was no Member; that he would say, 'A Society will hardly be ruled by a Governor, but on the same terms the *Welch* would be governed by their King, that is, if he were born amongst them, and spoke their Language: Besides that, it is a great discouragement to a Society, for the Members of it not to be sure in their turns of their own preferments. In his choice of Scholars he pitched upon Parts without good Manners, rather than good Manners without good Parts; because Civility might, but Abilities could not be counterfeited: God only can descry a good heart, but Men may discover a good head, and Discipline might correct the loose (whose very looseness in youth was to him an argument of their proficiency in their riper years, when wildness would become activity) into temperance and sobriety, whereas nothing could make the Duncce a Scholar. There was no Election in the House without his Presence, no Admission without his Examination, and no Audit or Progress without his own account; who aimed at three things.

1. The

1. The Decency and Advancement of the Colledge.
2. The Incouragement of Tenants, and the Improvement of their Woods and Lands.
3. The Inuring of Scholars to Discipline in their young days, that being accustomed to the yoke in their youth, they might not start in their elder years.

For being active in gathering the University Plate for his Majesty, he was, with the excellent Dr. Stern, now Lord Archbishop of York, sent, surrounded in their respective Colledges, carried to London in triumph, in which persecution there was this circumstance remarkable: That though there was an express Order from the Lords, for their Imprisonment in the Tower, which met them at Tottenham high-Cross (wherein, notwithstanding there was no Crime expressed) yet they were led Captive through Bartholomew-Fare, and so as far as Temple-bar, and back through the City into the Tower, on purpose that they might be hooted at, or stoned; and so for three years together hurried from Prison to Prison (after they were Plundered and (a) Sequestred, two words that signified an undoing) without any Legal Charge against them, or Tryal of them; it being supposed surely that they would be famished at Land, and designed that they should be stifled, when kept ten days under Deck at Sea, or all failing, to be sent as Galli-slaves to Argiers, till this worthy person was exchanged, and had liberty to go to Oxford to serve his Majesty there, as he had done here, by a good Example, constant Fasts and Prayers, exact Intelligence, convincing and comfortable Sermons, as he did all the while he lived; till his heart broke to see (what he always feared, and endeavoured in vain to perswade the moderate part of the other side of) his Majesty murdered, and he died suddainly with these words in his mouth, which the standers by understood, with reference to the state of the publick, as well as the condition of his own private person. *I believe the Resurrection.*

(a) With him were Sequestred that incomparable Preacher, and sweet-natured man Dr. Lake of Bishopsgate London, the worthy and beloved Bishop Morgan of Bangor, the excellent Dr. Boteler of the North.

**N**Or am I stir'd, that thy Pale Ashes have  
 No fair Inscription: such distempers flow  
 From poor Lay-thoughts, whose blindness cannot know,  
 That to discerning Spirits Graves can be,  
 But a large Womb to Immortality:  
 And a fair vertuous Name, can stand alone,  
 Erase to the Tomb, and Marble to the Stone.

THE



THE

# Life and Death

OF

Dr. RICHARD HOLDSWORTH.



Divine, (and to confute the common slander fastened upon Ministers Sons) a Divines Son, *Richard Holdsworth*, the Son of *Richard Holdsworth*, born at Newcastle upon Tyne (where his Father was an eminent Preacher, and bred there under Mr. *William Pearson* (to

whom he was committed, the youngest of his dying Fathers Sons, at seven years of age) an exact Preacher in the same place. He came very young to *St. Johns Colledge* in *Cambridge*, with very pregnant hopes, and went away young with very great accomplishments; (the ornament of that Society, whereof he was a Member; and the great Vote of it, insomuch, that they endeavoured to chuse him Master.) First, to be Chaplain to Sir *Henry Herbert*, Chief Justice of the Common-Pleas, where he was very honorably treated, and thence to be Minister of *St. Peters in the Voe*, *London* (which he had in exchange for another Living, whereto an honorable Patron presented him, and where from a reverend Prelate, that was loath to loose him in the Country) dissuaded him, in the West-riding of *Yorkshire*, the Scene of his renowned performances while he was alive, and the Grave of his virgin body, when dead. There he filled not the Peoples ears with empty noise, but ravished their Hearts with solid truths; here the Church rung not with the Preachers raving, but with the Hearers groans; the Walls, Pillars, and Windows dropping with the Auditors sweat and tears extorted from them, not by a furious thundering, but by a zealous and hearty Eloquence, which awed Impiety, comforted the Religious, was the delight of good Men, and a pleasant song even to Hypocrites; being followed by all sort of people (who delighted in him, not as *St. John Baptists* Hearers did, *perit*, for a time) till the Civil Wars, when the times turning, and he standing still, the People in the late Tumults, like those at Sea, thought he, who was as immoveable as the earth, moved and altered; and they, whose Heads turned like Folks-heads at Sea, thought themselves the same.

Once he was Preaching to them, upon the Acclamation made to *Herod* and the Consequence of it, in *Asterers-Chappel*; and they Hummed him so, that they could not hear him; he cried out to them several times, *I pray remember the Text*; to teach them to have

O o o

no



no mans person in admiration. Another time they thronged to hear his Sermon, and he dismissed them with the Prayers and a Homily of the Church (Reading both in his Surplice) to inform them, that he preferred the publick Offices before his private Abilities; which though more fluent than any Gifted-man about Town, tied himself to one sober Form of Prayer, and to one grave Method of Preaching.

The Plague in 1625. when he first came to *Broad-street*, could not drive him from his dear Flock; though another Murrain 1640. among the Flock its self (I mean the late Heresies and Schisms) did.

But one Stage was not equal to so great Abilities, that could fill both the Chair at *Gresham-Colledge*, on the one side of *Broad-street*, in as great confluence of Scholars and Divines, as he did the Pulpit on the other side with a great throng of Citizens. His learned labours returning upon him with fresh applauses each week in both places, a specimen of the last whereof we have in his learned Lectures, published (a) by the reverend, learned, and good-natured Dr. *Richard Pearson*, lately of *St. Irides London* (who having power to Print them from one of the Doctors Overseers, Bishop *Brownrig*, as he had, with much ado obtained leave of the modest Doctor himself (who never Printed any thing, but one single Sermon, and that not till a third Command from his Majesty (who otherwise was very conscientiously observant of his least Order) that Pamphlet, called by the Transcriber, *The Valley of Vision*; a Valley indeed, not for the fruitfulness, but for the lowness (especially if compared to the pretended Authors high parts) but little vision) Printed them with that care, that became an ingenious man, who revered the memory of the Author, who was by Relation his Uncle, in Affection his Father, in Favours his Patron, in his Academical Studies his Tutor, and in his Ecclesiastical his Compass.

Entring on his Lectures 1630. with great expectation, and continuing them for eight years above it, his own Colledge *St. Johns* Voted him Master; (and when the perverseness of some, and the prevalency of others, defeated the Colledge of that Vote, the honor whereof his own modesty declined) *Emmanuel Colledge* gained him at once, the most obliging, and the most resolute Master, that ever was in that House, old Dr. *Chadderton*, that had resigned to *Preston*, and survived two Masters, saying, *That he was the only Master that ever he saw in that House*; and he carrying it so civilly towards the old Doctor, that he did nothing, and went no whither about Colledge Affairs, without Father *Chadderton* on his right hand, telling him, *That as long as he lived he should be Master in the House, though he himself was forced to be Master of the House*.

Until opposing the torrent of the late Civil Wars, as Vice-chancellor for three years together, by Preaching Loyal Sermons at *St. Maries*, by Licensing his Majesties Declarations to the Press, by discountenancing evil Principles, and propagating good ones, by forwarding Supplies to the King to suppress the Rebellion, and by denying any to the Faction to maintain it, he was advised to withdraw himself from that Tumult, which it was in vain to contend with;

(a) Printed by  
Mr. William  
Welis, and  
Mr. Scot, at  
the Princes-  
Armes in  
Little Brit-  
tain.

with 3; as he did, first to the Country, and then to *London* (the best Hiding-place in the kingdom) where being concealed a while, God Almighty thinking it not fit, that so great a virtue should, in a time when there was so much need of it, be hid, and drawing it out to be as exemplary in its sufferings, as it had been in its other performances, he fell by accident, as he walked an evening, into their hands whom he desired to avoid; for being known by a Captain of one of those Guards that Watched each Street and Corner, he was brought before a Close-Committee, and Committed by them, first to *Ely-house* (this prophane War turning Noblemens Palaces into Prisons, as it did afterwards Gods Houses into Stables) and afterwards, to increase the charge, as well as the severity of his Imprisonment, to lessen both his Liberty and Estate, to the *Tower*, which he called *Dauids Tower* for four years together, where Archbishop *Land* sent particularly to this excellent person for his Prayers a little before his death; and whence, not without a great sum of money, and as great intercession of friends, on condition not to stir above twenty miles out of the City, to enjoy only his choice Library, that escaped their fury, and his Parish in the City, his Colledge in the University, and a good Parsonage bestowed upon him by the Earl of *Rutland*, being kept from him, the Title of *Margaret Professor* (but the bare Title without the Profits and Emoluments of the Place) to which the unanimous consent of the University Voted him, in the face of his enemies, in his absence, and in his affliction.

Neither lasted these Injoyments long, for not being able to forbear *the Men*, (so sacred to him was his Majesties Cause and Person, when they had the Impudence to Vote no more Addresses to the King) for a smart Sermon against them, he is put, as well as his Master, into *safe Custody* by the Juncto; who Declared, That either he must be forbid the Pulpit, or they must forbear their Seats; he being able, they said, to overthrow in an hour, what they had been carrying on several years. But he continued performing Divine Service, and Preaching as long as he had liberty, thought-full of mens souls, and his charge of them; regardless of his own person, and the calamities of that: He was more afraid of *St. Pauls, Who is me, if I Preach not the Gospel*, than of *St. Pauls Chain*, or of *St. Peters Bonds*. The Life he lost, he found; and the more he despised Liberty, the more he enjoyed it: Abroad he comes, the King writes for him, and his other Chaplains, to come to him to *Holdenby*, and is refused; but at *Hampton-Court* the reasonable request was granted there, he that would not accept of the Bishoprick of *Bristol*, because he might with the more advantage, being no Bishop, defend Episcopacy, accepted of the Deanery of *Worcester*; a bare Title without profit, to shew he waved not that Bishoprick for its little Revenue (saying (as some said of him) that he would not take a *Bristol-stone*) when he took a dignity with none.

At *Hampton-Court* he made bold to ask his Majesty, *Whether he thought himself safe with those men?* (meaning *Cromwell*, &c.) and was answered by his Majesty, *Yes, if they have any souls* & The

Monsters of Men having with Hands on their Breasts, and Eyes lift up to Heaven, pawned their Souls and their Posterity upon his Restauration.

As he had attended his Majesty at Hampton-Court to comfort him, so with several other Divines he waited on him at the Treaty in the Isle of Wight to assist and serve him, in offering expedients for moderation, till all moderate men were hurried to Prisons, and the most innocent Majesty to the Block; whose Murther affected him so much, that he was never well after, either in body or mind.

O what Fasts, what Watchings, what Tears, that unheard of Villany cost the good man, till a Black Jaundice prevailed over his whole body; and thence an humor, that could neither be dispelled nor mitigated, settled into a Swelling about his Throat, which with a slow Ague, arising from the Inflammation of the foresaid Tumor, let out his sick soul, that could say, *The hand of God was light upon him, and that he had never tasted a sweeter Cup.*

January 1648. He saw his Royal Master dying a Martyr, and August 1649. saw him dying a Confessor; weeping for Charles the First, and expecting Charles the Second; lamenting the present, and hoping for the ancient state of things in Church and State: Insomuch, that when some comforted him, *That he should be taken away from the evil to come: No no,* answered he, somewhat more vehemently than ordinary, *I fore-see, I fore-see from the good things to come.* He departed, praying for those things we now enjoy; wishing well to all men, and desired of most.

Being a man of a neat personage, convenient stature, a comely aspect, grave manners, a fluent wit, a short anger, an even and constant zeal, an unblameable life, a noble and a charitable heart, exact performances, that trembled at the *Supra-lapsarian* Opinions, defined Presbytery, a *vast Schism* in the Church, bequeathed his Estate to pious uses, and his Books to the Colledge, by the hands of his three honorable Executors, Sir Robert Abdy, Sir Thomas Rich, and Bishop Brownrig, who ordered his Funeral with great solemnity (Dr. Jefferies of Pembroke Preaching at it, on *Psal.* 102. 11.) and erected him this Monument with great respect.

P. M. S.

Richardus Holdsworth S. Th. Doctor  
*verbi divini præco omnium attestatione eximius*

*S. Scripturæ in Collegio Greshamensi*

*Per multos annos Interpres celeberrimus*

*Collegii Emanuelis in Academia Cantabrigiensi*

*Præfectus Integerrimus*

*Ejusdem Academiae per tres annos continuos*

*Procancellarius exoptatissimus*

*Ad Cathedram Theologicam*

*Per D. N. Margaretam Richmondiæ Comitissam institutam*

*& per mortem summi Theologi Doctoris Wardi*

*Nuper destitutam;*

*unanimes Theologorum suffragio Evocatus*

Archidiaconus



*Archidiaconus Huntingdoniensis :  
& Ecclesię Wigorniensis Decanus mentissimus  
sanctę doctrine in Ecclesia Anglicana stabilitę  
Cordatus assertor.*

*Divitiarum pius contemptor  
Eleemosynarum quotidianus Largitor  
Toto vitę instituto sanctus & severus,  
ex morbo tandem*

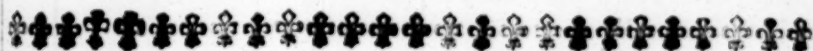
*quem assiduus studendi,  
& concionandi Laboribus contraxit  
Eger decubuit, & in hac Ecclesia  
Quam per 27 annos Religiosissime administravit  
Mortalitatis exuvias*

*In spe beatę resurrectionis  
Pie deposuit.*

*Mensis sextilis die 22.*

*Anno { Domini M. DC. XLIX.  
Ætatis suę LVIII.*

*Mementote prępositorum vestrorum qui vobis locuti sunt  
verbum Dei, quorum imitamini fidem, contemplantes  
quis fuerit exitus ipsorum, Heb. 13. 7.*



T H E

# Life and Death

O F

Dr. EDWARD MARTIN,  
Dean of Ely.

**D**Octor *Edw. Martin*, who had six Ancestors in a direct line, learned before him, & six Libraries bequeathed to him, though inclined to any thing more than learning; Yet, as he would say, *was he Hatched a Scholar, as Chickens are at Gran-Cairo*, by the very heat of the Family he was related to; his parts, as his nature, inclining to Solidity, rather than Politeness; he was for the exact Sciences, Logick and Mathematicks in his Study, as he was for strict Rules in his Conversation. His exact obedience to publick establishments in his own person, raised him to a power and trust to see them obeyed by others, being incomparably well skilled in the Canon, Civil, and Common Law, especially as far as concerned the Church in general, and in the Statutes of the University of *Cambridge* in particular; to be bred under a good Governor, is the best step to be one; he was therefore first admitted

(\*) Dr South  
on Tit. 2.  
ult.

mitted 1627. Chaplain to Bishop Land, and thence preferred Master of *Queens* Colledge, and Rector of... Government is an Art above the attainment of every ordinary Genius; and requires a wider, a larger, and a more comprehensive soul, than God hath put into every body; he would never endure men to mince and mangle that in their practice, which they swallowed whole in their Subscriptions: owning a well-regulated and resolved zeal in himself, and encouraging it in others; for (to use (a) an excellent Persons expression in a Sermon, whereof our Doctor was a Copy) not to support men in the ways of an active Conformity to the Churches rules, he knew would crack the sinews of Government by weakning the hands, and damping the spirits of the obedient. And if only scorn and rebuke shall attend men for asserting the Churches dignity, many will choose rather to neglect their duty safely and creditably, than to get a broken pate in the Churches service, only to be rewarded with that which will break their hearts too.

Although he was so resolutely honest, and upon such clear Principles conscientious, that he tired the persecutions of his enemies, and out-lived the neglect of his friends, finding the satisfaction flowing from his duty, out-ballancing the sufferings for it.

1. When Chaplain, much troubled by Arch-bishop Abbot, Sir H. Lynde, and Mr. P. 1. For Licencing a Book called, *An Historical Narration of the Judgment of some most Learned and Godly English Bishops, holy Martyrs, Confessors in Queen Maries dayes, concerning Gods Election, and the Merits of Christs death*, Novemb. 27. 1630. 2. For maintaining universal Grace and Redemption, in a Passion Sermon at St. Pauls Cross about the same time.

2. When Master of *Queens* Colledge, as much persecuted by the Faction for six or seven years from *Cambridge* to *Ely-house*, thence to Ship-board, and thence to the *Fleet*, with the same disgrace and torment I mentioned before in Dr. Beals life, for being active in sending the University Plate to the King, and in undeceiving people about the proceedings of the pretended Parliament, i. e. in sending to the King that which should have been plundered by his enemies: and preaching as much for him as others did against him; his sufferings were both the smarter and the longer, because he would not own the Usurpation so much as to Petition it for favor, being unwilling to own any power they had to Imprison him, by any address to them to Release him.

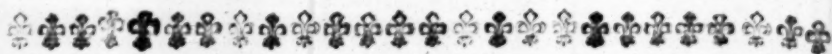
And when in a throng of other Prisoners he had his Liberty, he chose to be an exile beyond Sea at *Paris*, rather than submit to the tumult at home at *London*, or *Cambridge*. If he was too severe against the Presbyteries of the Reformed Churches, which they set up out of necessity, it was out of just indignation against the Presbytery of *England*, which set up it self out of Schism. And when he thought it unlawful for a Gentleman of the Church of *England* to marry a French Presbyterian, it was because he was transported by the oppression and out-rage of the English. But being many years beyond Sea, he neither joyned with the Calvinists,

nists, nor kept any Communion with the Papists: but confined himself to a Congregation of old English and Primitive Protestants: where by his regular Life and good Doctrine, he reduced some Recusants to, and confirmed more doubters in the Protestant Religion, so defeating the jealousies of his foes, and exceeding the expectation of his friends. Returning with his Majesty 1660. he was restored to his own Preferments, and (after Dr. Loves death, the natural Wit, and Orator, Master of *Bennet Colledge*, *Margaret Professor* after Dr. *Heldsworth*; in which place he was sure to affront any man that put up Questions against the Doctrine or Discipline of the Church of *Engl.* in the worst of times, and Dean of *Ely*) made Dean of *Ely*; in which dignity he dyed 1663. having this Memorial, That he had bred up his Colledge so well in the Principles of Religion and Loyalty, that not one there from the highest to the lowest, submitted to the Usurpers; for there, was a through Reformation, neither Master, Fellow, nor Scholar being left of the Foundation; so that according to the Laws of the Admiralty it might seem a Wreck, and forfeited in this Land-tempest for lack of a living thing therein, to preserve the propriety thereof: a severity contrary to the eternal moral of the Jewish Law provided against the Depopulation of Birds-nests, that the old and young ones should be destroyed together. The Doctors Predecessors, Dr. *Humphrey Wyndal* Master of *Queens*, and Dean of *Ely*, was, as is reported, offered by a Protestant party in *Bohemia*, to be chosen King in Queen *Elizabeths* Reign, and he refused it, alledging, *That he had rather be a Subject under Queen Elizabeth, than a forraign Prince.* And the Doctor himself was offered (as I have heard) honorable accommodations by some in the Church of *Rome*, but he accepted them not, because he said, *He had rather be a poor Son of the afflicted, but Primitive Church of England, than a Rich Member of the flourishing, but corrupt Church of Rome.*

Edvardus Martin S. Th. Dr. Cato sequioris

*seculi, qui nihil ad famam  
omnia ad conscientiam fecit  
Rigide pius vir, et severe  
Justus; sibi theatrum omnia  
ad normam exigens non  
amplius ambivit quam ut  
sibi placeret et Deo.*





THE

## Life and Death

OF

THE LORD WILLMOT,

Earl of Rochester.



He Lord *Willmot*, born on *All-Souls* day in *Ireland*, and bred Fellow of *All-Souls* in *Oxford*, received a Barony from his Ancestors, and conveyed an Earldom to his Posterity; of whom a great man said, That he was so *Great a Scholar*, that he could give the best advice; and so good a Souldier, that he could follow it the best of any man in *England*; none more valiant to return a private affront with the hazard of his own Person; (he gave a box on the ear to one of the most eminent men in this Nation) none more patient in taking a disgrace, the revenge of which might hazard the publick safety. (He suffered his Horse to be taken by the bridle, and himself to be led out of Command by a Messenger from his Majesty in the Head of 700. Horse, over whom he was Lieutenant-General, in view of the Enemy, to the great dissatisfaction of the Army, which was ready to Mutiny for the Lord *Willmot*, at that very time when they should fight the Earl of *Essex*.) He was Captain of Horse many years in the Low Countries, with great respect for his generous Courage and good Discipline; and coming thence over, was made Commissary General of Horse in the Expedition into *Scotland*. In *Holland* began that animosity between him and *Coring*, which continued in *England*.

His sobriety endeared him to every Army he came to, and therefore rendred him suspected and envied in most actions he performed. An excellent Commander of Horse, and of himself, being therefore mistrusted, because he would not swear, as if *Dam-me* had been the Oath of *Allegiance*. 1640. Aug. 28. When the Lord *Conway* let the Scots over *Tweed*, Mr. *Willmot* was the first man that made head against them, standing with a few prime Gentlemen, when the rest of the Army fled and threw down their Arms to the Enemies Horse and Cannon; so effectual, that though being overpowered he could not defeat them, yet he stunned them so, that instead of advancing with an Army, next day they submit with a Petition, exactly as Mr. *Willmot* guessed, whose opinion was, That one resolute action against the Scots should win them who are lost by favours, and gained by severities. He acted like a Statesman when Com-

missary

missary in the Expedition against the Scots, telling my Lord Conway, *That he saw his Majesty would be overcome by the English at home if he overcame not the Scots abroad*; and he spoke like a Souldier in the Parliament 1641. where whispering with the Lord Percy, and Colonel Ashburnham, as they sat together upon the Vote of 200000*l.* to be paid the Scots, with 25000*l.* advance, out of the money designed the English Army; he stepped up and told Mr. Speaker, *That if such Papers of the Scots could procure moneys, he doubted not, but the Officers of the English should soon do the like.* A wise and brave Speech, that when the Army were informed by him how the Parliament slighted them, they were ready to Rally themselves against the Parliament as soon, that Rallied the multitude against the King; he and some others putting themselves into a secret and sworn Juncto, to declare with the Army, against the rule of honours offered his Majesty, to the subversion of Government; notwithstanding all the gracious Concessions made by his Majesty for the support of it; but without success, Because, as his Lordship used to say, Treachery got easily into the Bosome of that Prince, that had nothing but Honesty in his heart. And because some were admitted into their Counsels against Mr. Wilmots advice, who never engaged in a secret design, to which there were above four together privy that knew one another.

He obstructed the Faction much in the House of Commons, and more when called to the House of Lords, stopping their Carriere with those Propositions for Accommodation, which he offered at Westminster, 1641. and to shew he was the same man, guided not by Interest but Conscience, renewed at Oxford, 1644. and making use of the sad News of the Irish Rebellion (in which affairs, having considerable concerns in that kingdom, he was always of the Committee) to prevent the English, with as much dexterity as others did to promote it.

But when (being Posted for a *straffordian*) he had no longer any power to moderate the Councils of the Faction in the City (after he had seen so many injuries and indignities offered his Royal Person, so many affronts and scorns put upon the Kingly Office, so many scandalous, seditious, and traiterous Pamphlets against the Government, together with the Combinations and Conspiracies, which the implacable malice, and insatiable ambition of some persons had contrived) he went to suppress the Rebellion in the Field; (being Voted a Traytor by those he indeavoured should not be so.) At Edge-hill he advised, that there should be a good Reserve of Horse to secure the Battel, and that the other Horse should by no advantage be drawn out of it; *There being nothing*, he said, *more dangerous than too eager a pursuit before a battel was over.* He ordered the Horse at (a) Newbery (being Lieutenant-General under Prince Rupert) in so convenient and spacious a place (Downs have been pitched upon as the most commodious Scene of a Horse Engagement) advising them by no means to be drawn into any uneven and streight places; with so strict an eye upon all advantages and (b) opportunities, and in such Ranks, that one Troop might be in *subsidiis* assistant to another, and no part stand naked,

(a) The first  
battell.

(b) Not for  
a disordered  
or occasion.

(a) when as at Edge-hill he Winged the Foot with the Horse on all sides, taking advantage both of ground and wind; like he did at Round-way-down, decaying Hazelriggs Horse to an advantage, and then beating them upon their own Foot, to the ruin both of Horse and Foot, as he did take Marleburgh.

or fall in the singleness of its own strength, but that one may second another from first to last; being aware of *Livies* charge upon *Cajus Sempronius*, (*Ugnavit incante inconsulteque non subsidis firmata acie non equite apte locato.*) the like he did at (a) *Round-way-bridge*, bringing off the Kings Rear there with three Charges through, with so much execution, as routed Sir *William Wallers* Horse and Foot, took all his Ordnances and Gunners, (among whom one *Weems* a sworn Servant to his Majesty, with the very Leather-guns his Majesty had paid for, saying, when brought before the King, Good Faith, his heart was always with his Majesty) he being hurt, and twice taken Prisoner, and twice rescued by Sir *Frederick Cornwallis*, and Sir *Robert Howard*. And of the same nature was his Relief of *Banbury*, when he surrounded the Besiegers in a Net of six miles compass, full of snares and stratagems, flanked on all hands by his well-ordered Horse.

His being punctual in his Promise, careful in his Pay and Provision for his Souldiers, tender of their Lives, disposing of them in the easiest way for service, and the safest from danger; his condescension to satisfy every particular Person, the reputation of his Integrity and Skill, the moderation of his Principles rendered him as popular in the Army and Country, as he was suspected at *Oxford*; whence, upon the breaking up of the Parliament there, he went over to the Queen in *France*, doing what he could by a generous carriage there, to credit that Cause he was not suffered to fight for. Often reflecting, when he heard of the discontents afterwards in the Kings Army, on that of *Cesar* in the first of his Commentaries, *Se scire, quibuscunque exercitus dicto audiens non fuerit, aut male re gesta fortunam defuisse, aut aliquo facinore comperto avaritiæ esse convictum.*

Its a remarkable passage, that in her Majesties Letter to the Lord *Digby*, *Paris April 7. 1645.* 'You think it strange, that *Willmot* is so well entertained here, which is done according to the orders which I have under the Kings hand and yours; its true, his good carriage here hath merited his good entertainment. Indeed his negotiations in *France & Holland* (where he was formerly very well known by the Name of *Willmot the English Gentleman*) were not less serviceable than his battels in *England*; for by virtue of them, and his correspondence with the Lord *Willoughby*, there was a considerable Fleet of the Revolted Ships, and his own, to entertain the Prince of *Wales* 1648. as their Commander in Chief, attended by my Lord, the Lord *Hopton*, &c. And when for want of pay and other miscarriages, that endeavour by Sea and Land to restore his Majesty failed, he set on foot, and by healing Propositions, brought on the *Scots* Treaty so far, as the admission of the King to the Government of that his ancient Kingdom; whither after some services done in *Ireland* (where he had great concerns, and a considerable interest) he went with his Majesty, accommodating the several differences that (b) arose among a people scrupulous and capricious enough of themselves, and distracted by the sad face of things at that time, yet no way better to be ruled in such times, than by an indulgence to them of an experi-

(b) Especially about the Covenant where with they were three or four times engaged.



ment, and trial of the folly and vanity of their own ways; and modelling and forming their Rough-hewn Armies and Designs: And despairing of any good in that Country upon those mens principles, he advised the Attempt 1651. into *England*, to draw off the Force then lying within that Nation, coming some months before in person, under the name of *Williams*, to pre-dispose his friends in *Warrington* and *Oxfordshire* (where he had married the Lady *Leigh* of *Ditchley*) and doing eminent service (though in no Command) by instructing them to secure the Passes, to keep a strict Discipline, and offering to March towards *London*: besides the great example of his personal valor in six several desperate Engagements, especially in the latter end of the *Worcester* Fight, to gain his Majesty time to retreat, with whom he went, by the conduct of a Scout he had made use of formerly, to *Escomb*; where parting not without tears, unusual to so valiant a person, my Lord assayed to go towards *London*, to meet his Majesty, according to appointment, at the *Green-dragon*, at the *Vintry* in *Thames-street*; but finding the ways strictly guarded, retired to Mr. *Whitegreaves*, Mr. *Hudleton*, and Col. *Lanes*; where after several consultations had for his Majesties safe transportation, my Lord bethought himself of one Mr. *Elden*, formerly Captain in the Kings Army, and now a Merchant in *Lynn*, that had befriended the Lord *Berkley* in the like case, with whom he had contrived the Voyage, but that the Ship-master they agreed with, tailed them; and then supporting and directing his Majesty in all emergencies with an invincible courage, his Lordship carried him up and down, through infinite windings and turnings, till happening upon a Vessel in *Erighelmsted* in *Suffex*, the Master whereof was charmed by his Lordship, under pretence of selling his Coals at the *Isle of Wight*, to carry them that way, and then (my Lord pretending that his mind altered, after a well-acted quarrel with the honest Master of the Vessel) to the Coast of *France*; where he stayed not long with his Majesty, but being Created Earl of *Rochester*, undertook a successful Embassy to the Imperial Diet at *Ratisboue*, where he procured a considerable sum of money for the present, and a very fair promise of the Emperors and the Princes assistance for the future; and in his return settled a correspondency for the like purpose in *England*; whither he ventured several times in person, particularly 1655. at *Hessam* Moor near *York*, where the appearance of Cavaleers at the day appointed not answering expectation, my Lord and Sir *Nicholas Armer* escaped from the midst of three thousand men, that had as it were inclosed them, to *Ailesbury*, and from the very hands of the Usurpers Instruments, thence into *Flanders*, where he served the King of *Spain* very happily, that he might be able to serve his Master, till he died, not long before his Majesties Restitution, like *Moses*, having after several years traversing a Wilderness, only a Prospect of *Caanan*, and the land of rest and settlement.

P. M. Baronis Willmot  
Caroli Secundi fidus Achates

Ppp 2

21

*Ut & imi servus  
Philanax, & Philo Cawlos  
Comes Regis, pariter & Regni  
Adeo officii tenax; ut ab Afflicta  
Sed iusta regis causa eum dimoveant  
Nec amicorum injuria, nec inimicorum  
Prosperum scelus; ultimi seculi Aristides.*



THE

# Life and Death

OF

## Sir BEVILE GREENVILE,

*Father of the Right Honorable, the Earl of Bathe.*



Here are two ancient Families in this Gentlemans name, the *Beviles*, that have flourished six hundred years in *Cornwall* at *Gwarnack* in his Christian Name; and the *Greenviles* that have continued in great honor at *Fediford* in *Devonshire* above five hundred years in his Surname: And there were the two eminent Virtues of those Families, in his nature (his names being to him not only significations of Honor, but intimations of Virtue, according to that admonition given by *Alexander* to one of his Followers, *Either quit your good name, or leave your bad manners*) meekness, wariness, good nature, and ingenuity, the character of the one; valor and prowess, the known honor of the other. His Ancestor Sir *R. Greenville* assisted King *William Rufus* 1113. against the *Welch* Rebels, successfully dedicating the Spoils of the war to the honor of Almighty God, in maintaining a Religious House. Sir *Bevile Greenville* attended King *Charles* the First against the *English* 1641. consecrating his services to the Glory of God, and the settlement of the Church, usually saying, That he counted it the greatest (a) honor of his Family, that one of it, meaning *Will. de Greenville*, above three hundred years before, under *Edm.* the First, was Archbishop of *Tork*, and in the Council of *Vienna*, next the Archbishop of *Triers*; being for his publick spirit and activity, especially in improving the Trade, maintaining the Priviledges, and keeping up the Discipline of his Country, called to advise with his Majesty in Parliament, about the great affairs of the kingdom, he would not continue there without him: But when he saw that he was more likely to be suppressed by his Majesties adversaries, than his Majesty was to be supported by his friendship at *Westminster*, he with-

(a) Note that one of his Sons is a sober, meek, godly, and exemplary Minister of the Church of England, who is now in the midst of *Elquire* *Buchenhall*, who used to say, what shall I say to Martin Luther, having eleven sons, if I make not one of them a Minister.

withdrew, with many more *Devonshire* and *Cornish* Gentlemen that deserved *Queen Elizabeth's* Character of these Countrymen, *That they were all born Courtiers with a becoming confidence* to give their Country, by rational Declarations, the same satisfaction about the state of affairs, that they had already in their own breast (forcing not the Country, till they had convinced and persuaded it) asserting Authority the ligament of civil society against violence, the publick interest against private designs, liberty against licentiousness and oppression, and this upon such moderate principles, to widen rather than narrow their interest, and in so civil terms, as won those generous people that were not to be forced; like compleat Orators, making happy applications to the several humors and Genius of all persons, with *Alcibiades* shifting disposition as they altered place; yea, so prudentially did they manage their expressions, that the men at *Westminster* should not despair of their compliance with them, until they were in a capacity to appear against them, when they had secured the Port-towns, the Fishing-trade for Herring and Pilchards, (a) the Mines, the Markets, for the Manufactures of that Country, Kersies, Bonelace, &c. and settled as good a correspondence between *Devonshire* and *Cornwall* by Sir Beville Greenville's advice, as was before by Sir Theo. Greenville's device, who built *Baddisford-bridge*, as Sir Beville secured it. They appear in a great body near *Pendennis*, whereof Sir Nicholas Slanning, another excellent Patriot of *Cornwall*, was Governor, and *Launston* the County-town of *Cornwall*, which Sir Beville Greenville possessed himself of.

The Body he trained to war, he disciplined to piety (piety not like the *Cornish* Diamond, counterfeit) and strictness, least as *Pilchards* in this Country, being persecuted by their fellow-fish, the *Tunny* and *Hake*, fall into the Fisher-mens Nets; so the Country-people abused by the incivilities of their friends, the Cavaliers, might be taken in the Snares of their enemies the Faction. As the *Ambergreese*, found sometimes in this Country, hath a more fragrant scent, compounded with other things, than when singly its self; so this noble Gentleman gained a greater repute, when joining counsels and endeavors with others, than when he acted alone. The neighbor Counties were on fire, these Counties look to themselves. Sir Beville wished that his Army were all of them as good as his Cause, but it is not to be expected that all should be Fish that are caught in a Drag-net; neither that all should be good and religious people, who were adventurers in an action of so large a capacity as this war was; some of the Devils Black Guard may be listed among Gods Souldiers, yet there were fewer oaths among them, than in any Army then in *England*. "They say the *Cornish* tongue affordeth but two natural oaths, or but three at the most.

The sobriety of this Army (which Sir Beville would say were greater, if *less*, some being rather a burden than strength to it) made them valiant (its the foul Gun and the guilty Conscience that recoils) as when Sir William Waller intended to break the Western Association at *Landsdown*, was beaten out of his Lines and Hedges by

(a) Sir Beville at  
Combinant n  
and 17m. for  
the meeting of  
which with  
Sea-Creats  
were used, and  
kept the Fish  
from wasting  
in the blast Sir  
Beville made  
several experi-  
ments.



by Sir *Bevill*, and not only so, but forced likewise out of an high hill, fortified on all sides, the passage up very narrow and dangerous, between a Wood, lined with Musqueteers on the one hand, and Hedges on the other, gained after four desperate Repulses by Horse, Foot, and Canon, by Sir *Bevill*, and maintained with a Stand of his own Pikes, with a gallantry and honor admired by his very enemies, until he was unfortunately slain in the Head of his Men, with the excellent Serjeant Major *Lower* at his feet, and honorable Mr. *Leake*, the Earl of *Scarsdales* Son, with his enemies Colours about his armes, to whom this mention is due, Mr. *Barker*, Lieutenant Col. *Wall*, Mr. *Bosford*, Captain *James*, and *Cholwell*, being found dead not far from him; both sides bewailing him, and the whole University of *Oxford* honoring his memory with a Book of Verses, whereof these I pitched upon for his Epitaph.

By Mr. Will.  
Cartwright.

**N**ot to be wrought by *Malice, Gain, or Pride,*  
*To a Compliance with the Triuing Side;*  
 Not to take *Armes* for *Love of change, or spight,*  
 But only to maintain afflicted *Right.*  
 Not to dye *Vainly* in pursuit of *Fame,*  
 Perverfly seeking after *Voice and Name;*  
 Is to resolve, *Fight, Dye, as Martyrs do;*  
 And thus did he, *Souldier, and Martyr too.*  
 He might (like some reserved Men of *State,*  
 Who look not to the *Cause, but to its Fate*)  
 Have stood aloof, Engaged on neither side,  
 Prepared at last to strike in with the *Tide:*  
 But well-weighed Reason told him, that when *Law*  
 Either's Renounced, or Misapplied by th' awe  
 Of false-nam'd Patriots; that when the *Right*  
 Of King and Subject is suppress'd by *Might;*  
 When all Religion either is refused  
 As meer pretence, or meerly as that used.  
 When thus the fury of *Ambition* swells,  
 Who is not active, modestly *Rebels.*  
 Whence in a just Esteem to Church and *Crown,*  
 He offered all, and nothing thought his *own:*  
 This thrust him into *Action* whole and free,  
 Knowing no Interest, but *Loyalty;*  
 Not loving *Arms as Arms, or Strife for Strife,*  
 Nor Wasteful, nor yet Sparing of his *Life.*  
 A great Exalter of himself, and then  
 By fair commands, no less of other men.  
 Courage and Judgment had their equal part,  
 Counsel was added to a generous heart;  
 Affairs were justly timed, nor did he catch  
 At an affected game of quick dispatch;  
 Things were prepar'd, Debated, and then done,  
 Not rashly Broke, or vainly Over spun;

*False*

False Periods now here by design were made,  
 As are by those that make the VVar their Trade.  
 The Building still was suited to the Ground,  
 Whence every Action issued full and round.  
 We know who blind their men with specious Lies,  
 With Revelations, and with Prophecies;  
 Who promise two things, to obtain a third,  
 And are themselves by the like Motives stir'd.  
 By no such Engine he his Soldiers draws,  
 He knew no Arts, but Courage, and the Cause;  
 With these he brought them on, as well-train'd Men,  
 And with those two he brought them off again.  
 When now th' Incens'd Legions proudly came  
 Down like a Torrent without Bank or Dam:  
 When understood Success urged on their Force,  
 That Thunder must come down to stop their Course,  
 Or Greenville must step in; then Greenville stood,  
 And with himself oppos'd, check'd the Flood.  
 Conquest or Death was all his thoughts, so Fire  
 Either O'rcomes, or doth it self Expire:  
 His Courage work't like flames, cast Heat about  
 Here, there on this, on that side none gave out:  
 Not any Pike in that renowned Stand,  
 But took new force from his inspiring Hand:  
 Souldier encourag'd Souldier, Man urg'd Man,  
 And he urg'd all; so much example can:  
 Hurt upon Hurt, Wound upon Wound did call,  
 He was the Butt, the Mark, the Aim of all:  
 His Soul this while retir'd from Cell to Cell,  
 At last flew up from all, and then he fell.  
 But the devoted Stand enraged more  
 From that his Fate, plied hotter than before;  
 And proud to fall with him, sworn not to yield,  
 Each sought an honored Grave, so gain'd the Field.  
 Thus he being fallen, his action Fought anew,  
 And the Dead Conquered, whiles the Living stow.  
 This was not Natures Courage, nor that thing  
 We Valor call, which Time and Reason bring;  
 But Diviner Fury fierce and high,  
 Valor transported into Extasie;  
 Which Angels looking on us from above,  
 Use to convey into the Souls they love.

### Doctor Lluelin.

And with this constant Principle possess't,  
 He did alone expose his single Breast  
 Against an Armies force, and bleeding lay,  
 The Great Restorer of th' declining day.

Thus

*Thus slain thy Valiant Ancestor did Lie,  
When his one Barque a Navy durst defie;  
When now encompass'd round, he Victor stood,  
And bath'd his Pinnace in his Conquering blood,  
Till all his purple Current dried and spent,  
He fell, and left the Waves his Monument.  
Where shall next famous Greenviles Ashes stand?  
Thy Grandfire fills the Sea, and thou the Land.*

And there is a third *Greenvile*, the Right Honorable *John* Earl of *Bathe*, Sir *Beviles* Son and Heir (who having gone on so honorably all the War, the Chronicle whereof swells with his name) pursuing those great Actions his Father had begun in King *Charles I.* time, that my Lord *Digby* and that King writing to the Queen about making him of the Princes Bed-Chamber, declare him then the most deserving young Gentleman in England, and waited upon King *Charles I.* so faithfully, that as he had been witness of his Majesties gracious intentions and thoughts towards his distracted Kingdoms abroad in his banishment; so he was the first Messenger between his Majesty and his Kingdoms in order to his miraculous return home, who should be the instrument of the Sons Restauration, but Sir *Bevile Greenviles* Son, who had so nobly dyed in defence of the Father. And if there be any knowledge above among the blessed of what is done here below among us: its, King *Charles* the Martyrs satisfaction, that his Son is restored to his Throne; and it adds to Sir *Bevill Greenviles* blifs, that his heir is the first messenger in the Kingdom met in Parliament, of the Gracious Letters that accomplished that Restauration.

(a) Sir Richard *Greenvile*, who went with 600 l. he had of the Parliament toward a design to Oxford.

And here will be the most proper place to mention Sir (a) *Richard Greenvile*, Sir *Beviles* Brother, who staid with the Parliament till two Treaties, and the great condescension of his Majesty brought him over first to correspondence, and when an opportunity offered its self of performing his Majesty a considerable service, by carrying over with him the Government of a very advantageous Port-Town, to actual service, contributing very much by possessing my Lord *Roberts* house, taking *Lesterman* Castle, and stopping most of the Passes which he understood very well, to the famous streight wherein the Earl of *Essex* was caught in in *Cornwall*: and a while after very active in besieging Col. *Weldens* Brigade, and the Town of *Taunton* both at one time. As he was up the fatal defeat at *Naseby* in getting together 4 or 5 thousand Reformades in the Counties of *Devonshire* and *Cornwall*, where he pursued his Majesties quarrel as long as he had either a Garrison or a Regiment, after the Treaty at *Tresilian*-bridge, made between my Lord *Hopton* and Sir *T. F.* for disbanding the Western Forces, waiting on his Majesty that now is, to *Scilly*, *Holland*, *France*, &c. where he was very instrumental in laying the model of the second, or the Presbyterian War, understanding by a long converse with the Faction, their interest and humor of most of them by Sea and Land; and that failing, he followed his Majesties fortune abroad while



while he lived, being accomplished as well with ingenious Arts, that rendred him company for a Prince in time of peace, as with those more severe, that made him serviceable to him in War; his youth and Sir Beviles being bred up in *Exeter Colledge* to all gentle habits of Learning, Vertue, and Complaisance; yet in the midst of more soft pleasures as well as harder services, his solid minde admits nothing scandalous either to his Religion or Cause, both which a vertuous suffering, pityed by mankind advancing, as well as heroick attempts commended by them; the first in the eyes of all men, deserving that success which the last wanted: to which circumspect converse he added frequent conferences to his Masters in the good opinion of those near him; and an uninterrupted correspondence in the indefatigable way of Cyphers, to keep them upright in their duty that were at distance, saving all the strange *Phænomena* of the Rebels success, and his Majesties misfortunes in intire discourses, which he kept of all transactions from first to last; besides that, he gained his Country much honor by his services to the Crowns of *France* and *Spain*, evincing that the King of great *Britain* in his very Banishment had such Attendants (his Court even then was the Scene of the most Heroick vertue in *Europe*) as could serve any Prince, and would one day restore their own: the very sight of whom, and some discourse with Sir R. Greenvile, &c. put many upon prophesying what we have lived to see particularly. The Arch-bishop of *Avignon* sent a Scheme drawn up by one *Oneal*, a great Mathematician, demonstrating that his Majesty should return 1660. to *London* with as great triumph in peace, as his blessed Father was 1641. driven out of it by tumults.

Neither did Sir *Richard* come over alone to the Kings service; for the attractive of his example brought along another eminent Parliament-man that had been very active in the West, by name Sir *George Chudleigh*, who 1643. declared, 'That Petitions of Right are commendable, and Remonstrances may be lawful; but Arms, though defensive, are ever doubtful: my Lot (saith he) fell to be cast upon the Parliaments side, by a strong opinion of the goodness of their Cause, which to my judgment then appeared to be so; Religion and the Subjects Liberty seemed to me to be in danger, but the destruction of the Kingdom cannot be the way to save it: nor can the loss of Christian Subjects, nor the Subjects loss of their Estates by Plunder and Assessement consist with Piety, nor yet with propriety: As for Religion, his Majesty (whom God long preserve) hath given us unquestionable security. I have cast my self at my Sovereigns feet, and implored his gracious pardon. I will contend no more in words or deed. And this my resolution with the indisputable grounds thereof, I thought good to declare to my Friends and Country-men, that they may understand my sitting (he means at *Oxford*;) to proceed from no compulsion. He and his Son, men of great Reputation in the West, redeeming their former miscarriage by very eminent services in Counsel and in Arms; and by this time, we

Sir George Chudleigh and his Declaration, and why he deserted the Parliament with young Mr. Chudleigh, whose return broke the Earl of Strafford.

see the reason why the men at *Westminster* who understood nothing but English, Proclaimed Sir *Richard Greenville* Traytor in three Languages, and they which hated Images hanged him in Effigie, excepting him out of *their* pardon even for that very reason, for which God took him to *his*, even because he repented.

*Euge! virtus suis firmior erroribus  
uti confrica solidiora sunt ut plurimum  
ossa! nisi errassent Heroes penitentes, fecerant minus.*

To these I may adde *Chammo Greenville* of *Pughill Cornwall*, who is 657 l. deep in their Books at *Haberdashers*, and *Goldsmiths-hall*; and *Thomas Chudley* of *Aishton Devonshire*. 430 l.



THE  
**Life and Death**  
OF  
**Sir CHARLES LUCAS.**



AD not his Ancestor Sir *Giles Lucas* appeared in the Roll of the *Essex* Gentry, made 12 Hen. 6. 1433. nor his Kinsman *Thomas Lucas* Esq; been Secretary and Counsellor to *Jasper Duke of Bedford* and Earl of *Pembroke* 1385. had there not been a succession of Knights and Squires, Sheriffs and Justices of that County for eleven Kings Reigns; had he not been Brother to the most Illustrious Princess *Margaret* Dutcheſs of *New-Castle*, a Lady admired in this Age, and to be understood in the next, which will be convinced by her that there is no Sex in the minde; and that the delicate Piece of the Creation we call Woman (having a Male-soul as well as we) was not only made for dalliance; And to the Right Honorable the (a) Lord *Lucas*, the great instance of a learned, wise, and sober Nobility, who intending with Horse and Arms to wait on his Majesty in the North, Aug. 22. 1642. was discovered, surprized, plundered to a great value, carryed to *London* and imprisoned there till he gave 40000 l. Bail to appear upon summons, and not to depart *London* without leave. One of the first that suffered for his Loyalty in his Country, and one of the forwardest (when he arrived at *Oxford*) where he was made Baron *Lucas of Shenfield*, Jan. 3. 1644. 20 Car. 1. in asserting it by sober Counsel, and by a well-guided Arms in others.

Sir *Charles Lucas* had worth enough to raise a Family himself, being

(a) whose  
Loyalty cost  
him at Gold-  
smiths Hall  
3634 l. as Sir  
Rob. Lucas  
of *Lexon*  
*Essex* did  
637. Tim.  
Lucas of *Hen-*  
*thorpe* in *Lin-*  
*coln* Esq;  
0750 l. Sir  
*Charles Lu-*  
*cis* 6508 l.  
Jo: Lucas  
of *Devon*  
0325 l.

## Sir Charles Lucas.

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being the (b) first that entred the breach at *Breda* the last Siege, when Cornet of Horse to Sir *Jo. Coniers* in the Low-Countries; where the sweet generosity of his nature to all men (his soul being universalized) especially those of his own noble disposition (there one might have seen running *εὐχόμενοι πρὸς τοὺς ὑγίαινας*, and he would ever have emptied his soul into theirs. The greatness of his spirit, whose soul came into the world (as the *Chaldee* Oracle phraseth it) *ἐνδύσας ἑαυτὸν*, cloathed with a great deal of minde, more impregnated than others with rich notions, which by way of Theory he comprehended exactly from books, and by way of practice from experience and observation, together with his prudent reach, unwearied patience, close watchfulness, settled integrity, circumspect activity, advantageous temperance, and good conversation, gained the repute of the best Commander of Horse in the world; in which capacity he had the Command of a Colonel in the *Shew*, as he called it, against *Scotland*; and of General of Horse in the real War against the English, and that in the North assisting the Earls of *Cumberland* and *Newcastle*, to form an Army where the best Horse were to be raised; from whence after some notable defeats of the Lord *Fairfax*, which some said were remembered at *Colchester*, he carryed 2000. Horse to assist his Majesty, with whom we finde him eminent both for his direction and execution about the hill near *Newbery* and *Enborn-Heath*, which he maintained with one Regiment well disposed and lined with Musqueteers, and a Drake, with small shot against the gros of *Essex* his Army, the Leading-man of which he Pistolled himself in the Head of his Troop, giving close fire himself, and commanding others to do the like. After this first battel of *Newbery*, and his recovery from his seven wounds received there, being at *Cawood Castle*, when it was assaulted, with extraordinary skill and valor he forced his way through the enemies quarters to such places as he thought convenient, with such confidence and magnanimity, that his very name became a terror in the North, raising by the very Alarm three Sieges, and reducing two strong Garrisons.

(b) and ever since he was observed to appear in the Head of the Army.

At (c) *Marston-Moor* being commanded to lead the Kings Left Wing against the Parliaments Right, consisting of *Fairfax* his Troops and *Scots*, he routed them for two miles, together with a violent Charge; and afterwards saved most of those that were saved in that fatal battel, making it his business to pick up a Regiment of Veteranes, (saying, *He must make much of a Souldier, for he was long in the making; and not one in twenty lived to it.*)

(c) where he was taken Prisoner.

At *Newark* he gave as great a proof of his good Discipline, as he did of his personal Valor; strict, though not severe in his Commands, being none of those that reckoned it the very spirit of Policy and Prudence, where men refuse to come up to Orders and Law, to make Orders and Law come down to them; and for their so doing have this infallible Recompence, that they are not at all the more loved, but much the less feared: and which is a sure consequence of it, accordingly respected. Disobedience, if complied with, is infinitely incroaching, and having gained one degree of



Liberty upon indulgence, will demand another upon claim.

Free in his rewards to persons of desert and quality; very zealous on all occasions against the Rebellion, being usually known to deliver himself in these words, *That he preferred the style of Loyalty before any Dignity earth could confer upon him.* In his Charge serious and vigilant: remiss in nothing that might expedite or improve his dispatch in Affairs of Government; as compassionate as courageous, never killing the man he durst spare, and very ready at all times to afford what himself could not receive, *Free-quarter*; to which I need adde only his brave and succesful Attempt in the famous march from *Berkley Castle* with part of his Regiment between *Slym-bridge* and *Beverston Castle*, upon Col. *Maffies Garrisons*, with his incomparable Gallantry at *Tidbury*, his brave answer at *Berkley Castle* at the refusal of two summons, viz. *That he would eat Horse-flesh first, and Mans-flesh when that was done, before he would yield.*

But having trod many uncouth parts for his Majesties restitution, and breaking his Parol with the General, upon good advice (had before to satisfie his Conscience in that point) he formed an hopeful Association among the Gentlemen of his own Country, (the beginning whereof was indeed so distracted, that he advised them to retire quietly to their own homes, until they had a fairer opportunity) who intreated him to command them (promising to live and die with him one and all) as he did, securing them on all hands by a party of choice Horse from the Incursions of the Enemy; and disposing them in Quarters most for their advantage and safety all along, till (taking the Earl of *Warwick's* House and Arms in his way) they came from *Burnt-wood* to *Colchester*, which shutting the gates against him, he reduced with his very appearance, and when the next day begirt, he entertained the Enemies whole Army with such Conduct and Resolution in the hedges, and Suburbs round the Town, that had they all sallied out as he advised them, they had (as some Prisoners acknowledged) bidden fair for the overthrow of that whole Army. But the enemy falling next day to form a Leaguer, he (considering there was no marching out of the Country about, being Champion ground, wherein for want of Horse they would be instantly cut off) Victualled and furnished the Town in spite of the Army from the (a) Stores and Countrey adjoyning; and made its ruines above belief defensible (to give time to other Countreys, while the Army was there to Associate, expecting the Northern relief) and likewise to weather the Army its self by hard duty, unseasonable weather, and continual sallies, sending out some excellent Persons to countenance the Levy of more Forces in other Countries, and keep intelligence, from whom several small parties came in through the Leaguer: and ordering all the Town Arms into the Magazine, and listing the Towns-men into Companies.

July 7. Sir Charles, and Sir George Lisle made a grand Sally, that cleared one side of the Leaguer, Streets, Hills, Hedges and all, to the

(a) Sir Charles giving out of his tenderness to his Country, special order to drive home Cattel, but known enemies.

the loss of near a thousand six hundred killed, several stealing into the Town, and many running home.

July 12. Sir Charles took care for a convenient distribution of the Provision left among the (a) Towns-people and Souldiers, and of Declarations to be sent into Kent and Essex, and to the Army, promising from his Majesty, Arrears; and Indemnity to such as laid down their Armes, or would joyn with them towards the Peace and Settlement of the Kingdom.

July 29. Sir Charles advised that the Horse should break out through the Leaguer towards the North, but in vain, the false Towns-men, that should make their way as Pioneers, deserting them.

August 17. He and the Lord Capell, in a Letter to the General, desired twenty days respite, to inform themselves about their intended Relief; and that being denied, the Relief failing, the great Northern Army beaten, their Ammunition spent to a Barrel and a half of Powder, and their Provision to two Horses and one Dog, the whole Kingdom stupid, and Sir Charles his admirable overture (after a general protestation, that they would not accept of dishonorable terms, nor desert one another) of a general Sally to perish nobly, or honorably Relieve themselves, being (when all things were ready to a minute for the executing of it) defeated, yielded; and by the Generals order retired to the Kings-head, till Sir Charles was sent for, with Sir George Lisle, Colonel Farre, and Sir Bernard Gascoine, to a Council of War, by which he was Condemned to dye immediately: Sir Charles asking (b) Ireton, By what authority? and being answered, By a Vote of a Council of War, grounded on an Order of Parliament, by which Order all that were found in Arms were to be proceeded against as Traytors: Replied, Alas! you deceive your selves, make us Traytors, you cannot, but we are Conquered, and must be what you please to make us; and desired time to prepare himself till the morrow. Which being refused, telling them he desired it not out of any desire of life, or fear of death, for (said he) I scorn to ask my my life at your hands, but settle his (c) Soul and Estate. He told them, he should be quickly ready, as after a most heavenly Prayer he was, saying, He had often looked death in the face, and now they should see he durst dye. Adding (when he had pulled down his Hat, opened his Breast, the dwelling of Courage and Loyalty, and set his Hands to his Side) I am ready for you, now Rebels do your worst; whereat, being shot in four places, he fell down immediately dead.

(a) Toward whom, as his Towns men people, Sir Charles was very tender and merciful.

(b) That brought the sad news.

(c) That he might not go out of the world with all his sins about him.



THE

## Life and Death

OF

Sir GEORGE LISLE,



IR George Lisle, an honest Bookfellers Son (great streams run sometimes from muddy Springs) that having Trailed a Pike in the *Low Countries*, by keeping good Society and improving Company, Ever (as he would say) *conversing with those most by whom he might accomplish himself best*. By generous pleasing, and naturally bounteous disposition; by his great skill (above his years) gained by observation in the modern and ancient Militia, excelling in the Command of Foot, as (a) Sir Charles Lucas did that of Horse: By the great sense he had of Honor and Justice, was admitted into *Inferior Commands in England*, where his Valor without Ostentation, his Just and Chearful Commands, without a Surly Imperiousness, rendred him so infinitely beloved and observed by his Souldiers, that with his Discipline and Courage, he led as in a Line, upon any services through the greatest danger and difficulty, that he was preferred to a *Superior*; in which capacity he had one quality of an obliging and knowing Commander, that never to the hour of his death would he Engage his Souldiers in that *Action*, wherein he would not hazard his *own person*, as at the last *Newbery Fight* (before his Majesties face, who then Knighted him for it) leading his men in his (b) *Shirt*, both that they might see his Valor, and (it being Night) discern his Person, from whom they were to receive direction and courage at *Brambledean-beath*, where he gained and kept an advantageous Hill against all *Waller's Army*, at the first *Newbery Fight*, where he Commanded the *Forelorn-hope*; at *Nazeby*, where he and the Lord *Bard* led the left-hand *Tertia* of Foot; and at the two *Garrisons* he held with the last, *surrendring* them with *Oxford*. He was approved and admired for his Judgment, Direction, Dispatches and Chearfulness, Virtues that had special influence upon every common Souldier; especially in his three great Charges (in each whereof he came to the Butt-end of the Musquet) for the first whereof, his Word was *The Crown*; for the second, *Prince Charles*; and for the third, *The Duke of York*; resolving to have gone over all his Majesties Children, as long as he had a Man to fight for them, or there was a Rebel to fight against them. Being in most of the *Sallies in Colchester*, and having three times scowred the Leaguer, with so much hazard, that he was twice taken

(a) Esteemed  
the best in Europe.

(b) Whereupon  
they reported  
in London,  
that they saw a  
white Witch  
run up and  
down in his  
Majesties Army.



taken Prisoner, but rescued he was to second Sir *Charles Lucas*, as he always desired to imitate him; saying over his Corps, *How soon is a brave spirit expired? we shall be together presently.* Dispatching some Tokens to his friends in *London*, and expostulating with them, that (e) his life should be taken away in cold-blood, when he had saved so many of theirs in hot, and praying for his Majesty and the Kingdom, he entertained grim death with a sprightly countenance, and heroick posture; saying, *Now then Rebels and Traytors do your worst.*

It will be *Embalming* enough to these deserving persons, that King *Charles the First*, upon the news of their death, wept. Monument enough, that the very Parliament was amazed at it. Epitaph enough, that a great Man, and a great Traveller too protested, *That he saw many dye, but never any with more Soulaier or Christian-like resolution.*

(e) what a Christian note did he leave in Mr. Dolmans house ear Neuberger that the poor, maimed, helpless men should be cared for.



THE

# Life and Death

OF

ARTHUR Lord CAPEL,

Father to the Right Honorable,

ARTHUR Earl of ESSEX.

**H**IS privacy before the War was passed with as much popularity in the Country, as his more publick appearance in it, was with Valor and Fidelity in the Field. In our too happy time of Peace, none more Pious, Charitable, and Munificent. In these more unhappy of our differences, none more Resolved, Loyal, and Active; the people loved him so well, that they chose him one of their Representatives; and the King esteemed him so much, that he sent for him as one of his Peers in Parliament, wherein the King and People agreed in no one thing, save a just kindness to my Lord *Capel*; who was one of those Excellent Gentlemen, whose gravity and discretion, the King said, *He hoped would allay and fix the Faction to a due temperament* (guiding some mens well-meaning zeal by such rules of *Moderation*, as are best both to preserve and restore the health of all States and Kingdoms) keeping to the dictates of his Conscience, rather than the importunities of the People, to what was just, than what was safe, save only in the Earl of *Straffords* Case, wherein he yielded to the publick necessity with his Royal Master, but repented with him too, sealing his Contrition for that miscarriage with his blood, when he was more troubled for his forced Consent to that brave Persons Death, than for loosing his own Life, which he ventured through the first

(a) In the execution whereof (said he) Divines otherwise differing among themselves, agree, as to our obedience to the Supreme Magistrate, in obedience to whom I did what against the Law of England, and the world. I am now an Englishman, a Peer of the Realm, must owe for.

(b) Which puts me in mind of one Master Whaley of Northampton, a great zealot in the Cause, who when sent in Essex his Army began to stagger, would needs send them to Mr. Dod, just as he was a dying to be rescued, what telling them, that he was not able to speak to them, and bid them look to what he had written upon the Fifth Commandment, where he had made it clear from the Word of God, that it was damnable to raise Arms upon any pretence whatsoever against a Prince in which opinion, he said, he would dye.

(c) In answer to his Prayer of Faith in his Letter to his Wife the day he died. God be unto thee better than an Husband, and so my Children better than a Father. I am sure he is able to be so, I am confident he is graciously pleased to be so.

first (a) War, and by his Engagement in the second. For after the Surrender of Oxford, he retired to his own house, but could not rest there, until the King was brought home to his, which all England endeavouring as one man, my Lord adventured himself at Colchester to extremity, yielding himself upon condition of Quarter, which he urged by the Law of Armes, *That Law that (as he said on the Scaffold) governeth the World, and against the Law of God and Man (they are his own words) for keeping the (b) Fifth Commandment*, dying on the Scaffold at Westminster, with a courage that became a clear conscience, and a resolution besiting a good Christian, expressing that judicious piety in the Chamber of Meditation at his Death, that he did in his Book of Meditations in his Life; a piety, that (as it appeared by his dismissal of his Chaplain, and the formalities of that times Devotion, before he came to the Scaffold) was rather his inward frame and habit, than outward ostentation or pomp; from the noble Sentiments whereof (as the Poet (not unhappily alluding to his Arms. *A Lion Rampant, in Field Gules, between three Crosses*) expresseth it.)

*Our Lyon-like Capel undaunted stood,  
Beset with Crosses in a Field of Blood,*

As one that affrighted death, rather than affrighted by it. It being very observable, that a learned Doctor of Physick, present at the Opening and Embalming of this Lord, and the Duke Hamilton, delivered at a publick Lecture; *That the Lord Capel's was the least heart, and the Duke the greatest that ever he saw*, agreeable to the observation in Philosophy, *that the spirits contracted within the least compass, are the cause of the greatest courage.*

Three things are considerable in this incomparable person,

1. His un-interrupted Loyalty, keeping pace with his life; for his last breath was spent in proclaiming King Charles the Second in the very face of his enemies, as known to him to be Virtuous, Noble, Gentle, Just, and a great Prince; *A perfect Englishman in his Inclination.*

2. His great merit and modesty, whereof King Charles the First writes thus to his Excellent Queen; *There is one that doth not yet pretend, that deserves as well as any, I mean Capel; Therefore I desire Thy assistance to finde out something for him before he ask.*

3. The blessing of (c) God upon his Noble but Suffering Family, who was a Husband to his excellent Widow, and a Father to his hopeful Children, whom not so much their Birth, Beauty, and Portion (though they were eminent for these) as their Virtues, Married to the best Blood and Estates in the Land, even when they and the Cause they suffered for were at the lowest. Its the happiness of good men, though themselves miserable, that their Seed shall be Mighty, and their Generation Blessed.

## Arthur Lord Capel.

A Religious man that (a) used to say (as his Tutor Dr. Pashe, under whom he was bred at Clare-hall in Cambridge) That when he had kept the Sabbath well, he found the greater blessing upon all he did afterwards; that was as good in all his private Relations, as in his several publick Capacities, especially in that of a husband; of which state he saith, That it doubled his joyes, divided his grief, and created new and unthought of contentments: A sober Gentleman that loved not to hear a man talk a greater variety of things than he could rationally discourse, and used only those Recreations of which he could give a Philosophical account how they refreshed (b) his minde, or recovered his body; so good natured, that he would have all his Servants and Dependants his Friends; none stricter in the Discipline of his Family, none more obliging in the sweetness of his converse; Who would say he observed, that the disobedience of men to us, was no other than the punishment of our disobedience to God. The meekest man living that had the art as well as the grace, by yielding to pacifie wrath. Of an happy mean and temperment between the too thin and open, and the too close, having a troublesome nature as bad as an Infection. A discreet person that would not suffer the infelicity of one of his Affairs to distemper him so, as to loose all consideration to guide him in the rest, that had always (c) a friend to advise, and an example to imitate, retaining the decency of his own natural evenness; saying, That he was a wise-man that was able to make wise-men his instruments.

A good Father, that expected so much blessing in the Education of his Children, as he made prayers for them. *Fossintine tot Lachrimarum Liberi perire*: A good Christian that set apart half an hour every day of his retirement to think of Eternity, a good temper that would (d) fairly guide and not directly contradict any man: little regarding applause, knowing (as he would say notably) that the vulgar are easily tired with constant vertue, and as easily taken with a started novelty, and living not to various opinion, or favor, but conscience and wisdom; one that hated the flatterer, who would say, struck him before, and the liar that hit him behind, both insensibly, both dangerously. A Nobleman that resolved to be happy by two things. (e) 1. A moderate using of the present, and 2. An indifferent expectation of what is to come, and thought him a great Crafts-master that could shadow the opposition that businessse have one with another; that esteemed that only his that he had Liberally or Charitably given, that observed it was not expence, but a carelesness how and what we spend that ruineth an Estate: that desired to gain respect, not by little observances, but by a constant fair carriage, that entertained reports always with Quaries, and a temperate Belief; that would say that every action of his that was unhappy, precipitated, and rash, that made his afflictions tolerable, by making his desires moderate: that used to say, that he scarce knew a man capable of a true friend. That writes of the most exalted fortune, that it hath little contentment without some popular good will, and therefore he advised the greatest

(a) He would say, if he had been asked in many days in seven he would have allowed to the justice of his state, he would have answered cheerfully to that that gave all, and shall we not keep our (b) He would say it was a great help to a good temper in business, to use much, but unconcernedly those games where in there was a most frequent opportunity of hazard.

(c) He would have no friendship with a jealous man.

(d) His saying was, that in heat of Argument, men were like those that were tied back to back, close joined, and cannot see one another.

(e) And by preventing inconveniences, with often thinking of the persons way and actions we love.



(f) One of his sayings is, that a gentle acceptance of courtesies, is as material to maintain friendly Neighborhood, as bountiful presents.

man to be careful how he gave a publick disgrace to the meanest person; He would say that there are so many circumstances in the way to an Estate or Greatness, that a peremptory man that went alone seldom attained either; that no man is so unhappy as that he must lye to live, and that there was a civil art to be free in (f) courtesie, loving in Society, and heedful in observation.

This excellent Personage declaring openly in the House of Lords, That the Kings Majesty had granted so much for the security and peace of the Kingdom, that they who asked more, intended the disturbance of it; following his Majesty to York, and with other Lords attesting the integrity of his Majesties Proceedings there in order to Peace; and promising to assist him with his Life and Fortune against all other pretended Authority, in case it came to a War, notwithstanding a summons from Westminster, to which he and others made a civil return; and an impeachment of High-Treason for going from Westminster to York at the Kings Command, whereof he took no notice, settling his Estate in Sir Edward Capell and other Trustees, who I finde compounded for 4706l. 07s. 11d. Advanced his Majesty between eight and nine hundred Horse, and 12000 l. in Money and Plate; and if he had had the happiness of being employed in his own Country, the fatal error of that time, as he was far off in the borders of Wales, we had heard more of him; however we finde him subscribing the Declarations of the Parliament at Oxford 1643. and the Messages for Peace from the Army in the field; attending his present Majesty to Cornwall, where he was hurt in two or three several Engagements, once venturing himself very far to save the Foot: managing the Correspondence between him and the Members at Westminster, in order to an accommodation with great Caution against their subtle design, who would divide the Princes Interest and his Fathers; following him to Scilly, Jersey, and the Fleet then falling to him; whence he betakes himself home to form the design 1647, 1648. that was then brewing in the three Kingdoms for the safety and liberty of the Kings Majesty, offering among others this consideration to a very eminent Person, viz. That this great truth (that the imprisoning, killing, or deposing of any Supream Governor who is Gods Minister in a Nation, is against the Will and Word of God) should be offered by the Clergy of England to be proved by Scripture; and (if not regarded) to be sealed with their blood, and with the Joynt-attestation of all Protestant Churches and Universities, as the great principle of Christian Doctrine about the Peace and Government of Kingdoms and Nations. And as he saith in his Letter, Feb. 11. 1647. thinking of little else in this world than what he should do for the preservation of his sacred Majesty (than whose sufferings there was nothing greater, he said, except his vertues) as a Christian, a Subject, an Englishman, a Nobleman, and an obliged Servant; he caused a Rumor to be spread of his design, which put the General upon calling him in from his Parole, and upon his frank appearance he was dismissed till the Parliament should send for him; so being free

free from his engagement (which was as sacred to him as his Allegiance) he went to *Colchester* with all the Horse he had, and there encouraged the Souldiers by his own example, going with an Halberd on his shoulder to the watch and guard in his turn, paying six pence or twelve pence a shot for all the Enemies Bullets the Souldiers could pick up; Charging the first day of the siege at *Head-gate* (where the Enemy was most pressing) with a Pike, till the gate could be shut; which at last was but pinned with his Cane: and after the Murther of Sir *Charles Lucas*, and Sir *George Lisle*, when *Whaley* and *Ewres* were sent to tell him and the rest of the Lords and Gentlemen, that they should have quarter as Prisoners, answering them himself, 'That since the condition of those two Gentlemen, and theirs in reference to that service, were alike, they wished they had all run one hazard; and they had thanked the General more for saving the Lives of the two Knights, whom they had already executed, than for the grant of their own.

From *Colchester*, my Lord was sent to the remotest Prison they could imagine from his own Countrey; and thence fetched up to the *Tower*, where (after a handsome escape over the water to *Lambeth* (wherein he was betrayed by the wretched Water-man that carryed him over, who discovered him by his munificence, the Gold he gave him) he spent not his time in thoughts for his own Life, but for that of his Majesties, conjuring a Lord then sitting, to second their Vote against the Ordinance for Tryal of his Majesty, with a resolute Declaration to all Kings, Princes, States, Potentates, and Nobility, to be signed by all the Lords, Judges, Lawyers, Divines, Gentry, and people of *England*; and this he pressed with most pathetick Arguments, whereof one was very remarkable, *viz.* 'That he understood by his dear-bought experience of those men of the *Enthusiasm*, that let them but meet a well-grounded and justifiable Zeal, Courage, and Resolution, greater than their misguided fury to stemme the Torrent of it, they would recollect, and as he said, observing some hesitation in their proceedings, who found it easier to Conquer a people, than to govern them against their Interest by a small part of themselves; it being easier to overthrow another Government, than to settle their own) in an excellent Letter from the *Tower*, Jan. 9. 1648. full of a Noble and Heroick Spirit, which he concludes with this expression, *That it grieved him that he could do nothing else but rub his fingers upon Paper*, an imployment that fitted not his *Genius*. Give (saith he) but the people an honorable example, they will follow you, and vindicate both you and themselves from being as such a silly Generation, that they should suffer themselves to be cozened out of their good, known, and established Laws; and in the place of them be imposed upon by Imaginations and *Dreams*: to which he added another Letter, Jan. 15. to a very great man in the Army, every line whereof runs with this vigor, against their proceedings.

Y Our Party is small and giddy, the thing its self is monstrous; the Lords and Commons under whom you fought are against you, all Princes and Protestants will abhor you, Scotland will be dis-united from England, Ireland will be lost, Trade will be stopped by all Kings and States with people of so dangerous principles: all Nations will be ready to invade us, many of the Judges to sit upon the King will leave you, the Empire of the Sea will be lost, the Nation will be infamous to Posterity, the Protestant, yea Christian Religion will receive a deadly blow to be revenged by all people that profess it: no man is sure of his life or any thing he hath, the most prudent Form of Rules the world hath known will be overthrown; a vast number of people are concerned in those Rules, no example will befriend you, all Potentates will be against you, and the Prince to be murdered so excellent and knowing in the Art of Government, so loved, revered, and desired, that of all the Princes that ever ruled the people, that were so happy in the first sixteen years of his Reign, were they to chuse, would pitch upon him; and which is more, the only person in whom his enemies may finde security, being otherwise like to be torn to pieces by their Fellow-subjects upon the least change; the express word of the great God in whose hands you are, is against you (*Prov. 8. 15. 1 Sam. 24. 5, 6. Prov. 24. 21, 22. Rom. 13. 1 Pet. 2. &c.*) the Laws of the Land, your own Judges; yea, your own Oaths, Protections, Covenants, Promises, and Pretences all along fly in your faces: the Prince, the two Dukes, and the numerous Royal issue should deter you; the Precipice of endless Wars and Desolations you are at the brink of, should affright you. Words big with his heart (which you may see at large at the end of his incomparable Book of Meditations) as appears by this close. 'I would to God my life could be a sacrifice to preserve his, could you make it an expedient to serve that end; truly I would pay you more thanks for it, than you will allow your self for all your other Merits; from those you have most obliged, and dye

*Your most Affectionate Friend.*

How readily he would have dyed for him, we may see in his chearfulness to dye with him; for being brought before an High Court of Justice (as it was called) within a moneth after, having offered brave Arguments from the Law of the Land, the Government of the Nation, the nullity of their Court, the benefit of his Peerage, and the Law that governed the world, meaning the Sword by which he was promised quarter for life; he heard the Villains ridiculous Sentence with a nobler spirit than they pronounced it; telling them, That they needed not have used those formalities to murder him. And March the ninth, the day appointed for the Assassination, having conjured his Lady in two Letters, 'That as she had always hearkned to his advice, so she would then for his sake, and for his dear Childrens sake



take especially, to moderate her sorrows and apprehensions for him; I beseech thee (*said the excellent Person*) take care of thy health, sorrow not unsoberly, unusually, but preserve thy self for the benefit of our dear Children; to whom the occasion of my death will be as much honor, as my death its self is now sadness. He kept himself in a very chearful and well-composed temper of minde, till his parting with his dear Lady, which indeed was the saddest spectacle, writes a Reverend man, that ever I beheld. In which occasion he could not chuse but confesse a little of human frailty; yet even then he did not forget both to Comfort and Counsel her, and the rest of his friends, particularly in blessing the young Lord, whom he commanded not to revenge his death, though it should be in his power, intreating the like of his Lady; adding to his Son a Legacy out of *David's Psalms*, viz. *Lord Lead me in a plain path*, for Boy (*said he*) I would have you a (a) plain honest man, and hate dissimulation.

This being over, which he said was the hardest part of his life in this world; he dealt seriously with a Reverend Minister about his heart and his sins, reflecting much upon his *Cowardly compliance* (as he called it) and *fear of a prevailing party*, his *Voting my Lord of Straffords death*, and then addressed himself to the *blest Sacrament* (as he would call it emphatically) (after a private prayer of half an hour long, in an excellent method, very apt expressions, and a most strong, hearty, and passionate affections for his Sins, for his Relations, for the King, Church, and State, and for his Enemies) with great Humility, Zeal, and Devotion, confessing himself much *better, stronger, and chearfuller* for that heavenly repast: and after that, he desired the Reverend Person that administered, to pray preparatively to his death, that in the last action he might behave himself as might be most for Gods glory, for the indearing of his dead Masters Memory, and for the advancing of his present Masters Service; and that he might avoid the saying or doing any thing which might *savor* either of *vanity* or *fulness*.

Whence ascending the Scaffold in the Pallace-yard *Westminster*, and forbidding all Effeminate tears about him, he very *Christianly* forgave his Enemies and Executioner; very resolutely declared his Faith (dying in the blessed Profession as he called it, of the Church of *England*) and his hope, professing that he loved good works well, for which he had been suspected a Papist, but his Anchor-hold, which was Jesus, *loved him, and gave himself for him*. He very *courageously* owned his late Masters Cause and Person, whom he declared there (after a consideration he had, being a very excellent Scholar,) of all the Images of Princes that ever were, that he was the most vertuous and sufficient Prince known in the world; *very heartily* prayed for the Restauration of his then Sovereign, his people, and the peoples Obedience, Peace, and Prosperity under him, and very solemnly desiring the peoples earnest, but secret prayer (with holy Ejaculations, that God Almighty would stench that issue of Blood; adding, *This will not do* the

(a) Such as all the Families were observed to be. Sir Arthur Capel being so plain a man that a Lord's man coming to his door, desired him to hold his horse until he had waited upon Sir Arthur Capel, as he did, till the Servants came out and discovered to him his error.

the business, God Almighty finde some way to do it :) And encouraging the Executioner to strike boldly, with noble expressions and a generous reward, having ordered his body to be delivered to his Servant, unstripped, he dyed with one blow, the great Pattern of true Christian Nobility, doing his Majesty much service in his exemplary life, and like Sampson, more in his Heroick death. The blood of Holy Martyrs is the seed of their Cause.

Arthurus Baro Capell

*Cui non tam hominis quam virtutis  
nomini assurgat quicquid est uspiam  
nobilioris ordinis, & exemplar  
legat potius quam Epitaphium,  
conscia simplicitas Recti, Sanctæ Inscia  
fraudis Religio; cicur  
ac laxo loro Frenabile*

*Ingenium, secunda fides, amor acer;  
& amoris omina, cor Integrum;  
syncera lingua mentis pura Interpres  
vittata Pudici sensa exprimens animi:  
Nova Gratiarum spes Capellus  
ortu, vita, obitu*

*Intra fidem, supra opinionem  
cui Primus labor Anglorum Libertatem rogare  
sed a tyrannis; frustra nimirum rogantur  
quibus aures in Oculis, manu igitur quam  
lingua facundior, ut aures audiant  
oculos terret.*

*ut Populo Imperaret Deo Paruit,  
Alterno enim sadere, Religionem Princeps  
Religio principem servat, sacra Militia  
authoratus; Primus in procinctu martem  
Laceffit; non cessurus nisi victoria*

*Receptui canat; quæ precepit Incepit ipse  
Male Imperat, qui Imperat tantum  
& præpostere pugnatur; Cum dux ab  
Agmine ducitur, non agmen a duce:  
Pro religione Pugnavit religiosus*

*Quam vel Amissam Generosos. In pectore invenisses  
miles sine militum vitiis; qui sediores  
ab intimis hostibus referunt plagas quam  
extimis Inferunt.*

*Libertatem asseruit Dominus Populo nec servitutis  
Patiente, nec Libertatis Capaci; utpote qui  
rerum Ignarus in Libertate servitium amavit  
in servitio Libertatem.*

*In star Cæli motu firmissimus; Peripateticus plane  
Heros multum sapuit errando.*

*Quanta virtute sola ferri sui acie (a) aciem universam  
sæpe tutatus primum in Adversos telum torfit,*

(a) At Torrington, where he saved the lives of above a 1000 men by a gallant retreat, which cost him several wounds

*emeritus consilio pugnavit utilis enim reguntur  
bella quam geruntur ; calamo confodiens  
hostes quibus gladio cecidit, in Pace pugnavit  
in Pugna Pacates, occumbendo vicit, vincendo  
occubuit ; Primus post obitum triumphavit  
Fortia moribundus facile dixit, vivus facilius  
fecit, omnium deniq; laudum compendium  
esto, quod fuerit omnium laudum compendium.*

Richard Capel of Buck-fastle Devon Esq; and Richard his Son,  
with 30 l. per annum settled, Compounded for 1497l. 10s. 00



THE

# Life and Death

OF

JOHN Lord BIRON,

With his four Brothers.



True English-man of a French Extract, that had all the spirit of the great Biron of France, but none of his fury ; honest Sir John Biron (as Kings called him, the Son of honest Sir John Biron, trusted with the peace of his Country Nottingham-shire, the 10th. of King Charles I. as Sheriff, and of the Kingdom the 17th. as a Commander ; he brought a great appearance to his Majesties Standard at Nottingham, and a round summe to his supply at Shrewsbury : He went off upon the Vote about the Militia of the Kingdom from Parliament ; and endeared himself by (a) bringing in the Arms and Ammunition of Nottingham-shire to the King. The States committed to him the whole care of their Ordnance and Ammunition ; and therefore his Majesty commended to him the Lieutenancy of the Tower of London ; he had declared himself so freely against the Conspiracy, that the Parliament would not be quiet till he had quitted his place to that old Low-Country Souldier, Sir John Coniers, being dismissed by his Majesty with this Character, *That he was a person against whom there could be no exceptions.*

From Nottingham-shire, he passed with some Troops to countenance the Commission of Array in other Counties, and particularly in Oxford-shire, to secure the University from the Rebels ; and the Scholars and their Plates for his Majesty, when assaulted by the Forces of Northampton, and betrayed by the Town of Brackley,

(a) And his giving the King warning to take to the Magazines of each County, he finding not two barrels of Powder in his own (so dangerously complying in some were with that enemy) at the Scots Invasion.



so that he lost his Carriages and Cabinet, he writes to Mr. Clark of Craughton, in whose Custody they were, to restore them; Which if you do (saith he) I shall represent it to his Majesty as sty as an acceptable service; if not, assure your self I shall finde a time with advantage to re-pay myself out of your Estate, and consider that as Rebellion is a weed of an hasty growth, so it will decay as suddenly; and that there will be a time for the Kings Loyal Subjects to repair their losses sustained by Rebels and Traytors. Upon the sending of which Letter to the Parliament, and their proclaiming him and his Adherents Traytors for their Allegiance to their Sovereign, he marched to Worcester, a very commodiously situated place, taking it in, and Garrisoning it, decoying thither the Lord Say, Colonel Nath. Fines, and Sandys, into a trap by a mistake of Prince Rupert, for the Earl of Essex; and gaining the first Victory and Reputation to his Majesties Side and Party, which was judged never able either to form an Army, or to aim at Victory.

(a) As he did  
at Round-  
way down.

How valiantly and warily he led on the Kings (a) Horse at the first Newbery Fight, when Col. Middleton protested there was no dealing with Biron, who would give no advantage is well known; and how prudently and industriously he pursued his Majesties Interest about Wales, where he was Field Marshall General, may be guessed by the Command given him of that Important Place, both for passage into Ireland, and W. schester, and power over the Circuit of four Counties for Contribution, where his Honorable and Obliging Deportment, his judicious Works, his frequent Sallies, his great Word, Consider (so much you know as you consider) his magnanimous performance in most Storms in Person, his great Art of keeping both Town and Garrison, contented with Cats, Dogs, yea, and those failing, with but one meal in three dayes, while there was any hope of Relief, refusing nine summons, and not answering the tenth, till his messenger returned with assurance, that there was no hope of relief, when he yielded upon the most honorable terms for himself and the whole Garrison, that were given in England, except those he afterwards gained at Caernarvon, having indured a long and gallant Siege; the benefit whereof he enjoyed, with a notable escape or two, to rally the decayed and scattered spirits of the Kingdom into further attempts for his Majesty, travelling invisibly and with incredible speed from place to place for a year together, not sleeping four nights together in a place for a year, till the fatal drowiness hanging over the Kingdom, put him upon taking his rest too, and withdrawing to France to follow his ingenious Studies, which the War had interrupted in the course, but not in the effect of them; his admirable discourse to his Mother, discovering (b) him as compleat a Scholar, as he was an accomplished Gentleman; dying oppressed with the sad thoughts of the consequence of the horrid Murder of his sacred Master about 1650. whose Monument is supported by four excellent Brothers

(b) There is  
this roll of this  
noble Name in  
Goldsmiths-  
hall. i. Rich.  
Biron Esq;  
Strelli Narini  
Esq; 128 l.  
Gilbert Vi-  
ron, New-  
sted Nat Esq;  
126 l. Ed-  
ward Biron  
Esq; 116 l.  
besides that, all  
these noble  
Brother F-  
late, were  
wholly sique-  
fired.

I. Sir Philip Biron, a Gentleman of a wide and capacious soul to grasp much, and of an enlarged heart to communicate  
it:

ly in  
gave  
ed a  
Anso  
obli

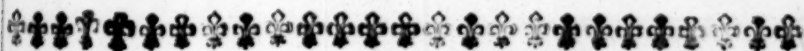
it, *ὑπὸ τῷ ἀγαπᾷ*: a *Servant of love*; a great Master of *ἡρώτικῶν τέχνην* the *Art of love*, as if, with *Socrates*, he that knew every thing, knew nothing but how to love. After many signal services in *York-shire*, in each whereof there was always observed something of a judicious stratagem, in a general Storm by the whole Parliament Army upon *York*, he was killed in the Head of his Regiment, which never went out but he would tell them, *That never brave man came to any thing that resolved not either to Conquer or perish*, July 19. 1644.

II. The Right Honorable Sir *Richard* now Lord *Biron* of *Rochdale*, succeeding his noble Brother in that honor King *Charles I.* Octob. 24. 1643. invested him with, to be Chronicled for his Government in, and many surprizes of the enemy about *Newark*.

III. Sir *Nicholas Biron*, as excellent a Commander of Foot, as Sir *John* was of Horse, one of those *εὐλαβὴς καὶ λόγιος*, the Life-guard of the world by his Piety, and by his Prudence, a person whom his late Majesty in all Engagements would have always near him.

IV. Sir *Robert Biron*, (all Colonels in his Majesties Army) this last excellent Person, higher in his relation to God by his second Birth (*contingit sanguine Calum*) than to his Noble Family by his first. All these Heroes deserving that Epitaph the great Family *De Haro* have always upon their Graves, viz.

*Regum subditi & amici.*



T H E

# Life and Death

O F

Dr. JOHN BRAMHALL,  
Lord Archbishop of Armagh, &c.



HE was bred in Cambridge, in *Sydney Colledge* under Mr. *Hulet*, a grave and a worthy man, and he shewed himself not only a fruitful Plant by his great progress in his Studies, but made him another return of gratitude, taking care to provide him a good Employment in *Ireland*, where he then began to be greatly interested. It was spoken as an honor to *Augustus Caesar*, that he gave his Tutor an honorable Funeral; and *Marcus Antonius* erected a Statue unto his; and *Gratian* the Emperor made his Master *Ausonius* to be Consul: And our worthy Primate, knowing the obligation which they pass upon us, who do *Obstetricari gravide*  
 Sff anima,

*anima*, help the parturient Soul to bring forth fruit according to its seminal powers, was careful, not only to reward the industry of such persons so useful to the Church in the cultivating *infantes plamarum*, young Plants, whose joynts are to be stretched and made streight, but to demonstrate that his Scholar knew how to value his Learning, when he knew so well how to reward the Teacher.

Having passed the course of his studies in the University, and done his Exercise with that Applause, which is usually the reward of pregnant Wits and hard, he was removed into *Tork-shire*; where first in the City of *Tork* he was an assiduous Preacher, but by the disposition of the Divine Providence, he happened to be engaged at *North-Alerton* in Disputation with three pragmatical Romish Priests of the Jesuits Order, whom he so much worsted in the Conference, and so shamefully disadvantaged by the evidence of the Truth, represented wisely and learnedly, that the famous Primate of *Tork* Arch-bishop *Matthews*, a learned and an excellent Prelate, and most worthy Preacher, hearing of that Triumph, sent for him, and made him his Chaplain; in whose service he continued until the death of the Primate, but in that time had given so much Testimony of his great Dexterity in the Conduct of Ecclesiastical and Civil Affairs, that he grew dear to his Master. In that employment he was made Prebendary of *Tork*, and then of *Rippon*; the Dean of which Church, having made him his Sub-Dean, he managed the Affairs of the Church so well, that he soon acquired a greater fame, and entred into the possession of many hearts, and admiration to those many more that knew him. There, and at his Parsonage he continued long to do the duty of a learned and good Preacher, and by his Wisdom, Eloquence, and Deportment, so gained the affections of the Nobility, Gentry, and Commons of that Country, that as at his return thither upon the Restauration of his most sacred Majesty, he knew himself obliged enough, and was so kinde as to give them a visit; so they by their coming in great numbers to meet him, their joyful Reception of him, their great careffing of him while he was there, their forward hopes to enjoy him as their Bishop, their trouble at his departure, their unwillingness to let him go away, give signal Testimonies that they were wise and kinde enough to understand and value his great worth. But while he lived there, he was like a Diamond in the dust, (or *Lucius Quintius at the plough*) his low fortune covered a most valuable person, till he came to be discovered by Sir *Thomas Wentworth* Lord President of *Tork*, whom we all knew for his great Excellencies, and his great, but glorious Misfortunes. This rare person espyed the great abilities of Dr. *Bramhall*, and made him his Chaplain, and brought him into *Ireland*, as one whom he believed would prove the most fit Instrument to serve in that design, which for two years before his Arrival here, he had greatly meditated and resolved the Reformation of Religion, and the Reparation of the broken fortunes of the Church. The Complaints were many, the Abuses great, the Causes of the Church vastly numerous,



merous, but as fast as they were brought in, so fast were they referred back by the Lord Deputy to Dr. Bramhall, who by his indefatigable pains, great sagacity, perpetual watchfulness, daily and hourly Consultations, reduced things to a more tollerable condition than they had been left in by Schismatical principles of some and unjust Prepossessions of others for many years before. For at the Reformation, the Popish Bishops and Priests seemed to conform, and did so, that keeping their Bishopricks they might enrich their kindred, and dilapidate the Revenues of the Church; which, by pretended-Offices, false Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as Poverty it self, and unfit to minister to the needs of them that served the Altar, or the noblest purposes of Religion; for Hospitality decayed, and the Bishops were easily to be oppressed by those that would, and they complained, but for a long time had no helper, till God raised that glorious Instrument the Earl of Strafford, who brought over with him as great Affections to the Church, and to all publick Interests, and as admirable abilities as ever before his time did invest and adorn any of the Kings Vicegerents: and God fitted his hand with an Instrument good, as his skill was great. For the first specimen of his Abilities and Diligence in the recovery of some lost Tythes, being represented to his late Majesty of blessed and glorious Memory, it pleased his Majesty upon the death of Bishop Downham, to advance the Doctor to the Bishoprick of Derry, which he not only adorned with an excellent spirit, and a wise Government, but did more than double the Revenue, not by taking away any thing from them to whom it was due, but by resuming something of the Churches Patrimony, which by undue means was detained in unsuiting hands; But his care was beyond his Diocesse, and his zeal broke out to warm all his Brethren; and though by reason of the favor and Piety of King James, the escheated Counties were well provided for their Tythes, yet the Bishopricks were not so well, till the Primate, then Bishop of Derry, by the favor of the Lord Lieutenant, and his own incessant and assiduous labor and wise Conduct, brought in divers Impropropriations, cancelled many unjust Alienations, and did restore them to a condition much more tollerable; for he raised them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of Prosperity: So Judas did to Christ, the expence of Oyntment; and so Dionysius told the Priest when himself stole the Golden Cloak from Apollo, and gave him one of Arcadian home-spun, that it was warmer for him in Winter, and colder in Summer. And so ever since the Church by Gods blessing, and the favor of Religious Kings and Princes, and pious Nobility, hath been endowed with fair Revenues; *inimicus homo*, the enemy hath not been wanting by pretences of Religion, to take away Gods portion from the Church, as if his word were intended as an Instrument to rob his Houses.

But when the *Israelites* were governed by a *monarch*, and God was

Trist. 24. in  
St. Marth.

their King, and *Moses* his Lieutenant, and things were of his management, he was pleased, by making great provisions for them that ministred in the service of the Tabernacle, to consign this truth for ever; That Men as they love God, at the same rate are to make provisions for his Priests. But this to no other end, than to represent upon what Religious grounds the then Bishop of *Derry* did, with so much care and assiduous labour endeavor to restore the Church of *Ireland* to that splendor and fulness, which did much conduce to the honor of God and of Religion. This wise Prelate rarely well understood it, and having the same advantage and blessing as we have now, a Gracious King and a Lieutenant, Patron of Religion and the Church, he improved the *Deposita Pietatis*, as *Origen* calls them, *The Gages of Piety*, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given, to such a comfortable competency, that though there be place for present and future piety to enlarge it, yet no man hath reason to be discouraged in his duty; insomuch, that as I have heard from a most worthy hand, that at his going into *England*, he gave account to the Archbishop of *Canterbury* of 30000*l.* a year, in the recovery of which, he was greatly and principally instrumental. But the Goods of this World are called *Waters* by *Solomon*; stollen waters are sweet, and they are too unstable to be stopp'd: Some of these Waters did run back from their Channel, and return to another Course than God and the Laws intended, yet his labours and pious Counsels were not the less acceptable to God and to good Men; and therefore by a thankful and honorable recognition, the Convocation of the Church of *Ireland* hath transmitted in Record to Posterity, their deep resentment of his singular services, and great abilities in this whole affair. And this honor will for ever remain to that Bishop of *Derry*; he had a *Zerubbabel*, who repaired the Temple, and restored its beauty; but he was the *Josuah*, the High-priest, who under him ministred this blessing to the Congregations of the Lord. But his care was not determined in the exterior part only and accessaries of Religion, he was careful, he was prosperous in the interior, to reduce that Divine and Excellent Service of our Church to publick and constant Exercise, to Unity and Devotion, and to cause the Articles of the Church of *England* to be accepted, as the rule of publick Confessions and Perswasions here, that they might be *populus unius labii*, of one Heart and of one Lip, building up our hopes of heaven upon a most holy Faith; and taking away that *Shibboleth* which made this Church lisp too undecently, or rather, in some little degree, to speak the Speech of *Ashdod*, and not the Language of *Canaan*; and the excellent and wise pains he took in this particular, no man can demonstrate or reproach, but he that is not willing to confess that the Church of *England* is the best Reformed Church in the World. God by the prosperity of his labours, and a blessed effect, gave testimony, not only of the piety and wisdom of his purposes, but that he loves to bless a wise instrument, when it is vigorously exerted in a wise and religious labour. He overcame the difficulty, in defiance of

of all such pretences as were made even from Religion it self, to obstruct the better procedure of real and material Religion. These were great things, and matter of great envy, and like the Fiery Eruptions of *Vesuvius*, might with the very Ashes of Consumption have buried another man. At first indeed, as his blessed Master, most Holy Jesus had, so he also had his *annum acceptabilem*. At first the product was nothing but great admiration at his stupendous parts, and wonder at his mighty diligence, and observation of his unusual zeal in so good and great things: But this quickly passed into the natural Daughters of Envy, Suspicion, and Detraction, the spirit of Obloquy and Slander. His zeal for recovering of the Church Revenues, was called Oppression and Rapine, Covetousness and Injustice; his care of reducing Religion to wise and justifiable Principles, was called Popery and Arminianism, and I know not what names; which signifie what the Authors are pleased to mean, and the People to construe and to hate. The intermedial prosperity of his person and fortune, which he had as an earnest of a greater reward to so well meant labours, was supposed to be the production of illiberal arts and ways of getting; and the necessary refreshment of his wearied spirits, which did not always supply all his needs, and were sometimes less than the permissions even of prudent charity, they called Intemperance: *Dederunt enim malum Motelli Nevio poeta*; their own surmises were the three Bills of Accusation, and the splendor of his great *εὐδοκῦα*, or doing of good works, was the great probation of all their calumnies. But if Envy be the Accuser, what can be the Defences of Innocence?

*Sanctior invidia morsu, querenda medela est,  
Dic quibus in terris sentiet æger opem?*

Our B. S. knowing the unsatisfiable angers of Men, if their Money or Estates were medled with, refused to divide an Inheritance amongst Brethren: It was not to be imagined, that this great person (invested, as all his Brethren were, with the infirmities of Mortality, and yet imployed in dividing, and recovering, and apportioning of Lands) should be able to bear all that reproach which jealousy, and suspicion, and malicious envy, could invent against him. But *αἰὲν ἡθροῦς πολλὰ παίδων ἐστὶν ὁπλοῖ*, said *Sophocles*: And so did he, the affrightments brought to his great fame and reputation, made him to walk more warily, and do justly, and walk prudently, and conduct his affairs by the measures of the Laws as far as he understood, and indeed that was a very great way: But there was *aperta Justitia, clausa Manus*, Justice was open, but his Hand was shut, and though every Slanderer could tell a Story, yet none could prove that ever he received a Bribe to blind his Eyes, to the value of a Pair of Gloves. It was his own expression, when he gave Glory to God who had preserved him Innocent. But because every mans Cause is right in his own Eyes, it was hard for him so to acquit himself, that in the Intrigues of Law, and Difficult



cult Cases, some of his enemies should not seem (when they were heard alone) to speak reason against. But see the greatness of Faith and Prudence, and how greatly God stood with him, when the numerous Armies of vexed people, *Turba gravis paci placida-que inimica quieti*, heaped up Catalogues of Accusations, when the Parliament of Ireland, imitating the violent Procedures of the then disordered *English*; when this glorious Patron was taken from his Head, and he was disrobed of his great defences; when the Petitions were invited, and Accusations furnished, and Calumny was rewarded and managed with Art and Power, when there was above two hundred Petitions put in against him, and himself denied leave to answer by Word of Mouth; when he was long Imprisoned and Treated, so that a guilty man would have broken into affrightment, and pittiful, and low considerations; yet then he standing almost alone, like *Callimachus* at *Marathon*, invested with Enemies, and covered with Arrows, defended himself beyond all the powers of Guiltiness, even with the defences of Truth, and the bravery of Innocence, and answered the Petitions in Writing, sometimes twenty in a day, with so much Clearness, Evidence of Truth, Reallity of Fact, and Testimony of Law, that his very Enemies were ashamed and convinced; they found that they had done like *Aesops* Viper, they licked the File till their Tongues bled, but himself was wholly invulnerable. They were therefore forced to leave their Muster-rolls, and decline their Particulars, and fall to their *à mys*, to accuse him for going about to subvert the Fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reasons failed, to oppress the Enemy by the bold Affirmation of a Conclusion they could not prove; they did like those *Gladiatores*, whom the *Romans* called *Retiaries*, when they could not Stab their Enemies with their Daggers, they threw Nets over him, and covered him with a general mischief. But the Martyr King *Charles* the First, of most Glorious and Eternal Memory, seeing so great a Champion likely to be oppressed with numbers and despair, sent what rescue he could, his Royal Letter for his Bayl, which was hardly granted to him; and when it was, it was upon such hard terms, that his very delivery was a persecution. So necessary it was for them, who intended to do mischief to the publick, to take away the strongest Pillars of the House. This thing I remark, to acquit this great man from the tongue of slander which had so boldly spoken, that it was certain some thing would stick, yet was impotent and unarmed, that it could not kill that great fame which his greater worthiness had procured him. It was said of *Hippasus* the *Pythagorean*, that being asked how and what he had done; he answered, *Nondum nihil, neq; enim mihi adhuc invidetur*; I have done nothing yet, for no man envies me. He that doth great things, cannot avoid the tongues and teeth of envy: But if Calumnies must pass for Evidences, the bravest Hero's must always be the most reproached persons in the world.

*Nascitur Aetolicus, pravam ingeniosus ad omne ;  
 Qui facere assuerat, patriæ non degeneratis,  
 Candida de nigris & de candentibus atra.*

Every thing can have an ill name and an ill sense put upon it; but God, who takes care of Reputations, as he doth of lives, by the order of his providence confutes the slander, *ut memoria justorum sit in benedictionibus*, that the Memory of the Righteous might be embalmed with honor: And so it hapned to this great man, for by a publick warranty, by the concurrent consent of both Houses of Parliament, the libellous Petitions against him, the false Records and publick Monuments of injurious shame were cancell'd, and he was restored *in integrum*, to that fame where his great labors and just procedures had first Estated him; which though it was but justice, yet it was also such honor, that it is greater than the virulence of tongues, his worthiness and their envy had arm'd against him. But yet the great Scene of troubles was but newly open'd. I shall not refuse to speak yet more of his troubles, as remembring that St. Paul, when he discourses of the glory of the Saints departed, he tells more of their Sufferings, than of their Prosperities, as being that Laboratory and Crytable in which God makes his Servants Vessels of honor to his glory. The storm quickly grew high, & *transitum a linguis ad gladios*, and that was indeed *ἀδικία ἔχουσα ὄπλα*. Iniquity had put on Arms, when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out, the Bishop went to his Charge at Derry, and because he was within the defence of the Walls, the execrable Traytor Sir Phelim O Neal, laid a snare to bring him to a dishonorable death; for he wrote a Letter to the Bishop, pretended intelligence between them, desired that according to their former agreement, such a Gate might be delivered to him. The Messenger was not advis'd to be Cautious, nor at all instructed in the Art of Secrecy, for it was intended, that he should be search'd, intercepted, and hanged for ought they car'd: but the Arrow was shot against the Bishop, that he might be accused for base conspiracy, and dye with shame and sad dishonor. But here God manifested his mighty care of his Servants, he was pleased to send into the heart of the Messenger such affrightment, that he directly ran away with the Letter, and never came near the Town to deliver it. This story was published by Sir Phelim himself, who added, that if he could have thus ensnared the Bishop, he had good assurance the Town should have been his own: *Sed bonitas Dei prevalebit super omnem malitionem hominis*. The goodness of God is greater than all the malice of men, and nothing so could prove how dear that Sacred Life was to God, as his rescue from the dangers. *Stantia non poterant testa probare Deos*: To have kept him in a warm house had been nothing, unless the Roof had fallen upon his Head; that rescue was a remark of Divine Favour and Providence. But it seems Sir Phelim's Treason against this worthy man had

had a correspondent in Town, and it broke out speedily ; for what they could not effect by a malicious stratagem, they did in part by open force ; they turned the Bishop out of Town, and upon trifling and unjust pretences, search'd his Carriages, and took what they pleased, till they were ashamed to take more : They did worse than Divorce him from his Church, for in all the *Roman* Divorces, they said, *Tuas tibi res habeto*, Take your Goods and be gone ; but Plunder was Religion then. However, though the usage was sad, yet it was recompenced to him, by taking Sanctuary in *Oxford*, where he was graciously received by that most incomparable and divine Prince ; but having served the King in *Tork-Spire* by his Pen, and by his Counsels, and by his Interests, returned back to *Ireland* ; where under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the risque and fortune of oppressed vertue. But God having still resolved to afflict us, the good man was forced into the fortune of the Patriarchs to leave his Country and his Charges, and seek for safety and bread in a strange Land, for so the Prophets were used to do, wandering up and down in Sheeps Cloathing, but poor as they were, the world was not worthy of them ; and this worthy Man, despising the shame, took up his Crosse, and followed his Master.

*Exilium causa ipsa jubet sibi dulce videri,  
Et desiderium dulce levat patriæ.*

He was not ashamed to suffer where the Cause was honorable and glorious ; but so God provided for the needs of his banished, and sent a man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that Religion for which they all suffered. And here indeed this great Man was Triumphant, this was one of the last and best Scenes of his life : *legit vultus sancti in imperio morantur*, The Last Days are the best Witnesses of Man. But so it was, that he stood in publick and brave defence for the Doctrine and Discipline of the Church of *England* : First, by his sufferings and great example, for *verbis tantum Philosophari, non est Doctoris sed Histrionis*. To talk well and not to do bravely, is for a Comedian, not a Divine. But this great man did both ; he suffered his own Calamity with great Courage, and by his Wise Discourses strengthened the hearts of others. For there wanted not diligent Tempters in the Church of *Rome*, who (taking advantage of the afflictions of his Sacred Majesty, in which state men commonly suspect every thing, and like men in Sicknes are willing to change from Side to Side, hoping for ease and finding none) flew at the Royal Game, and hoped to draw away the King from that Religion, which his most Royal Father, the best Man, and wisest Prince in the World, had Seal'd with the best Bloud in Christendom ; and which Himself Suck'd in with his Education, and had Confirmed by Choice and Reason, and Confessed Publickly and Bravely, and hath since Restored Prosperously. *Militare* was the man, witty and bold enough,



enough, to attempt a zealous and a foolish Undertaking; and addrest himself with Ignoble, indeed but Witty Arts, to persuade the King to leave what was dearer to him than his Eyes. It is true, it was a Wave dashed against the Rock, and an Arrow shot against the Sun; it could not reach him, but the Bishop of Derry turned it also, and made it fall upon the Shooters head; for he made so Ingenious, so Learned, and so Acute Reply to that Book; he so discovered the Errors of the *Roman Church*, retorted the Arguments, stated the Questions, demonstrated the Truth, and shamed their Procedures, that nothing could be a greater Argument of the Bishops Learning, great Parts, deep Judgment, quickness of Apprehension, and sincerity in the Catholick and Apostolick Faith, or of the Follies and prevarications of the Church of *Rome*. He wrote no Apologies for himself, though it were much to be wished, that as *Junius* wrote his own Life, or *Moses* his own Story, so we might have understood from himself, how great things God had done for him and by him; but all that, he permitted to God, and was silent in his own defences. *Gloriosus enim est injuriam tacendo fugere, quam responderedo superare.* But when the Honor and Conscience of his King, and the Interest of True Religion was at Stake, the Fire burned within him; and at last he spake with his Tongue, he cryed out like the Son of *Crasus*, *Adspiciam*, Take heed, and meddle not with the King; his Person is too sacred, and Religion too dear to him, to be assaulted by vulgar hands. In short, he acquitted himself in this affair with so much Truth and Piety, Learning and Judgment, that in these Papers, his memory will last unto very late succeeding Generations. But this Reverend Prelate found a Nobler Adversary, and a Braver Scene for his Contention; he found that the *Roman Priests*, being wearied and baffled by the wise Discourses, and pungent Arguments of the *English Divines*, had studiously declined to Dispute any more the particular Questions against us, but fell at last upon a General Charge, imputing to the Church of *England* the great Crime of Schism; and by this they thought they might with most probability deceive unwary and unskillful Readers; for they saw the Schism, and they saw that we had left them, and because they considered not the Causes, they resolved to out-face us in the Charge. But now it was that *dignum nactus Argumentum*, having an Argument fit to imploy his great abilities,

*Consecrat hic præsul calammum calamique labores,  
Ante aras Domino lata trophæa suo.*

The Bishop now dedicates his labours to the service of God, and of his Church, undertook the Question, and in a full Discourse proves the Church of *Rome*, not only to be guilty of the Schism, by making it necessary to depart from them, but they did actuate the Schisms, and themselves made the first separation in the great point of the Popes Supremacy, which was the *Palladium*, for which they principally contended. He made it appear, that the Popes

of Rome were Usurpers of the Rights of Kings and Bishops, that they brought in new Doctrines in every Age, that they imposed their own devices upon all Christendom as Articles of Faith, that they prevaricated the Doctrine of the Apostles, that the Church of England returned to her Primitive Purity, that She joyned with Christ and his Apostles, that She agreed in all the sentiments of the Primitive Church. He stated the Questions so Wisely, and conducted them so Prudently, and handled them so Learnedly, that I may truly say, they were never more materially confuted by any man since the Questions so unhappily have disturbed Christendom. *Verum hoc eos male uffit*: And they finding themselves smitten under the fifth Rib, set up an old Champion of their own, a Goliath to fight against the Armies of Israel: The old bishop of Chalcedon, known to many of us, replied to this excellent Book, but was so answered by a Rejoynder made by the Lord Bishop of Derry, in which he so pressed the former Arguments, refuted the Cavils, brought in so many impregnable Authorities and Probations, and added so many moments and weights to his discourse; the pleasure of the Reading of the Book would be greatest, if the profit to the Church of God were not greater.

*Flumina tum lactis, tum flumina nectaris ibant,  
Flavæque de viridi stillabant ilice mella.*

For so Samsons Riddle was again expounded; *Out of the Strong came Meat, and out of the Eater came Sweetness*. His Arguments were strong, and the Eloquence was sweet and delectable; and though there start up another Combatant against him, yet he had only the honor to fall by the hands of Hector. Still *hæret lateri lethalis arundo*; the Headed Arrow went in so far, that it could not be drawn out, but the Barbed Steel stuck behind. And when ever men will desire to be satisfied in those great Questions, the Bishop of Derry's Book shall be his Oracle. I will not insist upon his excellent Writings, but it is known every where with what Piety and Acumen he wrote against the Manichean Doctrine of Fatal Necessity, which a late witty Man had pretended to adorn with a new Vizor; but this excellent person washed off the Cerusse, and the Meretricious Paintings, rarely well asserted the Economy of the Divine Providence, and having once more triumphed over his Adversary, *Plenus victoriarum & trophæorum*, betook himself to the more agreeable attendance upon the Sacred Offices, and usually and wisely discoursed of the Sacred Rite of Confirmation, imposed Hands upon the most Illustrious, the Dukes of York and Gloucester, and the Princess Royal, and Ministered to them the promise of the Holy Spirit, Ministerially established them in the Religion and Service of the Holy Jesus. And one thing more I shall remark, that at his leaving those parts, upon the Kings Return, some of the Remonstrant Ministers of the Low-Countries coming to take their leave of this great Man, and desiring that by his means the Church of England would be kind to them, he had reason

son to grant it, because they were learned men, and in many things of a most excellent belief; yet he reprov'd them and gave them Caution against it, that they approached too near and gave too much countenance to the great and dangerous errors of the *Socinians*. He thus having served God and the King abroad, God was pleas'd to return to the King, and to us all, as in the days of old, we sung the song of *David*, *In convertendo captivitatem Sion*, when King *David* and all his servants returned to *Jerusalem*.

This great person having trod in the Wine-press, was call'd to drink, and as an honorary Reward of his great services and abilities, was chosen Primate of this National Church, in which we are to look upon him, as the King and the Kings great Vicegerent did, as a person concerning whose abilities the world had too great Testimony ever to make a doubt. It is true, he was in the declension of his age and health; but his very ruines were goodly; and they who saw the broken heaps of *Pompey's Theatre*, and the crush'd Obelisks, and the old face of beauteous *Chilenum*, could not but admire the disordered glories of such magnificent Structures, which were venerable in their very dust. He ever was us'd to overcome all difficulties, only mortality was too hard for him; but still his Vertues and his Spirit was immortal; he took great care, and still had new and noble designs, and propos'd to himself admirable things. He govern'd his Province with great justice and sincerity;

*Unus amplo consulens pastor gregi,  
Somnos tuctur omnium solus, Vigil.*

And had this Remark in all his Government, that as he was a great hater of Sacrilege, so he profess'd himself a publick enemy to non-residence, and would declare wisely and religiously against it, allowing it no case, but of necessity, or the greater good of the Church. There are great things spoken of his Predecessor *St. Patrick*, that he founded 700. Churches and Religious Convents, that he ordained 5000. Priests, and with his own hands Consecrated 350. Bishops. How true this story is, I know not; but we are all witnesses that the late Primate did by an extraordinary contingency of Providence, in one day Consecrate two Arch-bishops, and ten Bishops, and benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the Re-endowments of the whole Clergy; and in the greatest abilities and incomparable industry, was inferior to none of his most glorious Antecessors. Since the Canonization of Saints came into the Church, we find no Irish Bishop Canonized, except *St. Laurence of Dublin*, and *St. Malachias of Down*; indeed *Richard of Armagh's* Canonization was propounded, but not effected; but the Character which was given of that Learned Primate by *Trithemius*, does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, secularis Philosophiæ jurisq; Canonici non ignarus, Clarus ingenio, Sermone Scholasticus, in declamandis Sermonibus ad populum excellentis industria*: He



was learned in the Scriptures, skilled in secular Philosophy, and not unknowing in the Civil and Canon Laws; he was of an excellent Spirit, a Scholar in his discourses, an early and industrious Preacher to the people. And, as if there were a more particular sympathy between their souls, our Primate had so great a Veneration to his Memory, that he purposed, if he had lived, to have restored his Monument in *Dundalke*, which Time, or Impiety, or Unthankfulness, had either omitted or destroyed. So great a lover he was of all true inherent worth, that he loved it in the very memory of the dead, and to have such great examples to intuition and imitation of Posterity. At his coming to the Primacy, he knew he should at first espy little, besides the Ruines of Discipline, a Harvest of Thorns and Heresies, prevailing in the hearts of the people, the Churches possessed by Wolves and Intruders, mens hearts greatly estranged from true Religion; and therefore he set himself to weed the Field of the Church, he treated the Adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuked them sharply. He visited his Charges diligently, and in his own person, not by Proxies and instrumental Deputations: *Querens non nostra, sed nos & que sunt Jesu Christi*. He designed nothing that we knew of, but the Redintegration of Religion, the Honor of God, the King, the restoring of collapsed Discipline, and the Renovation of Faith, and the service of God in the Churches. And still he was indefatigable, and, even as the last Scene of his life, intended to take a Regal Visitation. *Quid enim cultis me otiosum a Domino comprehendere* said one; he was not willing that God should take him unimployed: But good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore espying this, put his House in order, and had lately visited his Diocese, and done what he then could to put his Charge in order; for he had a good while since received the sentence of death within himself, and knew he was shortly to render an account of his Stewardship; he therefore upon a brisk Alarm of death, which God sent him the (a) last January, made his Will; in which, besides the prudence and presence of Spirit, manifested in making a just and wise settlement of his Estate, and Provisions for his Descendants, at midnight, and in the trouble of his sickness and circumstances of addressing death, still kept a special sentiment, and made confession of Gods admirable mercies, and gave thanks that God had permitted him to live to see the blessed Restauration of his Majesty, and the Church of *England*, confessed his faith to be the same as ever, gave praises to God that he was born and bred up in this Religion, and pray'd God, and hoped he should die in the Communion of this Church, which he declared to be the most pure and Apostolical Church in the world. He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God, and the Merits of Jesus Christ, and with a singular sweetness resigned up his soul into the hands of his Redeemer. But God, who is the great *Choragus* and Master of the Scenes of Life

(a) 1662.

Life and Death, was not pleased then to draw the Curtains; there was an Epilogue to his life, yet to be acted and spoken. He returned to actions and life, and went on in methods of the same procedures as before; was desirous still to establish the Affairs of the Church, complained of some disorders which he purposed to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the Apostles in the Vespers of Christs Passion, so he in the Eve of his own dissolution, was heavy not to sleep, but heavy unto death, and looked for the last warning, which seized on him in the midst of his business; and though it was sudden, yet it could not be unexpected, or unprovided by surprize, and therefore could be no more than *id est* which *Augustus* used to wish unto himself, a civil and well-natured death, without the amazement of troublesome circumstances, or the great cracks of a falling house, or the convulsions of impatience. *Seneca* tells us, that *Bassus Aufidius* was wont to say, *Sperare se nullum fore in illo extremo anhelitum; si tamen esset, habere aliquantulum in ipsa brevitate solatii*. He hoped that the pain of the vast dissolution were little or none; or if they were, it was full of comfort, that they could be short. It happened so to this Excellent Man, his passive fortune had been abundantly tryed before, and therefore there was the less need of it now; his active Graces had been abundantly demonstrated by the great and good things he did, and therefore his last Scene was not so laborious; but God called him away something after the manner of *Moses*, which the *Jews* express by *Osculum Oris Dei*, The Kiss of Gods Mouth; that is, a death indeed fore-signified but gentle and serene, and without temptation.

To sum up all, he was a Wise Prelate, a Learned Doctor, a Just Man, a True Friend, a great Benefactor to others, a thankful Beneficiary where he was obliged himself: He was a faithful Servant to his Masters, a Loyal Subject to the King, a zealous Assertor of his Religion, against Popery on the one side, and Fanaticism on the other. The practice of his Religion was not so much in Forms and exterior Ministries, though he was a great observer of all the publick Rites and Ministries of the Church, as it was doing good for others. He was like *Myson*, whom the *Scythian Anacharsis* so greatly praised, *ἐν τῇ οἰκίᾳ αὐτοῦ ἡ πόλις ἡγεῖται*, he governed his Family well. he gave to all their due of maintenance, and duely, he did great benefit to Mankind; he had the fate of the Apostle *St. Paul*, he passed through evil report and good report, as a deceiver and yet true. He was a man of great business, and great resort: *Semper aliquis Cydonis domo*, as the *Corinthian* said, there was always some-body in *Cydonis* house. He was *ἡμετέριον καὶ τῷ κόσμῳ ὄφελον*, he divided his Life into labour, and his Book; he took care of Churches when he was alive, and even after his death, having left five hundred pounds, for the repair of his Cathedral of *Armagh*, and *St. Peters Church* in *Drogheda*. He was an excellent Scholar, and rarely well accomplished; first instructed to great excellency by natural parts, and then consummated by Study and Experience. *Atlanthion* was used to say, that himself was a Logician, *Pomeranus* a Grammarian,

*Justus*

# The Life and Death of

*Justus* *Jonas* an Orator, but that *Luther* was all these. It was greatly true of him, that the single perfections, which make many men eminent, were united in this Primate, and made him Illustrious.

*At, at, Quintilium perpetuus sopæ  
Urget, Cui pudor & justitia soror  
Incorrupta fides, nudaque veritas,  
Quando ullum invenient parem!*

It will be hard to finde his equal in all things: *Fortasse tanquam Phenix anno quingentesimo nascitur* (that I may use the words of *Seneca*) *nec est mirum ex intervallo magna generari mediocria, & in turbam nascentia sæpe fortuna producit, eximia vero varitate commendat.* For in him was visible the great lines of *Hookers* Judiciousness, of *Jewells* Learning, of the Acuteness of *Bishop Andrews*. He was in more great things than one; and as one said of *Phidias*, he could not only make excellent Statues of Ivory, but he could work in Stone and Brass. He shewed his Equanimity in Poverty, and his Justice in Riches; he was useful in his Country, and profitable in his Banishment. For as *Paræus* was at *Anvilla*, *Luther* at *Wittenburg*, *St. Athanasius* and *St. Chrysostome* in their Banishment, *St. Jerome* in his Retirement at *Bethlehem*, they were Oracles to them that needed it; so was he in *Holland* and *France*, where he was abroad; and besides the particular endearments which his friends received from him, he did do Relief to his Brethren that wanted, and supplied the Souldiers out of his Store in *Tork-shire*, when himself could but ill spare it; but he received publick thanks from the Convocation, of which he was President; and publick Justification from the Parliament, where he was Speaker: So that although, as one said, *Miraculi instar vita iter, si longum, sine offensione percurreres*, yet no man had greater enemies, and no man had greater justifications.

Johannes Bramhall S. Th.

Dr. Ecclesiæ Anglicanæ

filius observantissimus, Hyberniciæ

Primus & Pater dignissimus

utrinque vindex acerrimus,

Martii 12<sup>mo</sup>. 1663.

*Cætera narrabunt post. vi*

*Historia cujus An. Britannici & Hibernici*

(cujus pars quanta est vir bonus

*et doctus) Amplissimo præfati in*

*Epitaphium cedit ut & Ecclesiæ restaurata*

*in Monumentum.*

*Erat nempe ille ex beatorum Plinianorum numero,*

*quibus deorum munere datum est, aut facere scri-*

*benda, aut scribere legenda.*



THE

## Life and Death

OF

Dr. ACCEPTED FREWEN,  
*Lord Arch-bishop of York.*



HE three last Arch-bishops of *York*, were men of as great sufferings as enjoyments.

I. Dr. *Richard Neile*, born in *Westminster*, whereof he was *Dean*; and bred in *St. Johns Colledge Cambridge*, whereof he was *Fellow*, going by the favor of the *Cecills*, bred in the same Colledge with him, through several Preferments and Dignities, from the Vicaridge of *Chestnut* in *Hertford-shire*, to the Deanery of *Westminster*, and by the bounty of his two Royal Masters, who had the same apprehensions with him about the Church (a publick body (he would call it) 'not only to be taught 'by Preachers its duties, but to be kept (as long as men are men) by Discipline and Government from scandals) came by the intermediate advancements of *Rochester* 1603. *Coventry* and *Lichfield* 1610. *Durham* 1617. *Winchester* 1627. from the Deanery of *Westminster*, to the Arch-bishoprick of *York* 1632. was much envied for his Preferment, more for his Principles; most of all for his Favorites and followings; the Parliament in 1628. threatening for preferring Dr. *Laud* to be a Bishop, and the Faction 1641. charging Bishop *Laud* for making him an Arch-bishop.

II. Arch-bishop *Williams*, of whom before.

III. Arch-bishop *Frewen*, bred Demy, Fellow, and President of *Magdalen Colledge* in *Oxford*, a general Scholar, and a (a) good Orator, made Bishop of *Coventry* and *Lichfield* 1643. a Preferment he suffered rather than enjoyed; and after fourteen or fifteen years sufferings and privacy with his Relations in *London*, upon his Majesties Restauration, Installed Arch-bishop of *York*. His particular temper was, that by his goodly presence and great Retinue he hazarded the envy of people, to avoid contempt: a thing (he would say) a man should avoid as death, it being an undervaluing of a man upon a belief of his utter usefulness and inable; attended with an untoward endeavor to engage the world in the same belief and slight esteem, a rising man prevent, as ruin to be thought down, is the very Preface to be so; a contempt like the Planet

*Saturn,*

(a) *Wentworth's Moral Philosophy Lectures, & his Oration upon Prince Henry's Funeral made in Magdalen Colledge.*

saturn, hath first an ill Aspect, and then a destroying influence: and a Governor provide against as a deposing, what obedience can he expect from them that give him not so much as respect; the carriage cannot reverence the person over whom the heart insults: nor the actions submit, if the apprehensions rebel. Reputation is power, which who despises, weakens; for where there is contempt, there can be no awe, and where there is no awe, there will be no subjection; and we have known that the most effectual method of disobedience, is first to slur a Governors person, and then to overthrow his power. He knew that though he must approve himself to wise men by his virtues, he must take the vulgar that see not beyond the surface, with his carriage; they as the *Spaniard*, being of opinion, that if you would know a man, you must know him by his gate. He dyed 1663.

P. M.

Accepti Freweni, *quis scit si ultra queras; jam dignus es qui nescias.*



THE

# Life and Death

OF

Dr. SAMUEL MARSH,  
Dean of York.

**D**Octor Marsh, born Feb. 6. 1586. at Finchamsted in Hert, and bred Fellow of All-Souls, took to his book, and became a Scholar against the will of his friends, and a Divine against his own, upon the same occasion that others become Physicians, for being scrupulous and inquisitive; he spent so much time in settling his own soul, that before he was aware, he was immersed in that noble Science and Art of saving others; Art, I say for it was his Motto, *He that winneth souls is wise*; and he did profess to a friend, as Bishop Williams once did, that though he had gone through several honorable employments, yet he would take more comfort in begetting one soul to God, (in travailing in birth till Christ were formed in an immortal spirit) than in gaining all the honors in the world to himself: he was one of those Reverend Divines the late King desired to converse with in his solitude, and to advise with in his Treaties; and one of them the Parliament feared most, making the Kingdom his Church when he had none, and instilling every where

where wholesome notions, and rectified apprehensions into mens minds, as likewise implanting the truth after godliness in their hearts; teaching men not to be linked to this or that body of men in a *design*, but with all good Christians in Communion: many were his (a) afflictions, but (according to that Text he said he kept up the heart of his Hearers with Preaching upon it) God delivered him out of them all: He could have lived as a Physician, a Lawyer, as well as a Divine; he did (as Nazianzen said of Philagrius) *ἡδοναὶν ἂν τὰς πύλας*: play the Philosopher in his sufferings, calling his tribulations *ἡδοναὶν ἂν τὰς πύλας*, learned afflictions, full of great instructions, which taught, he said, much real Christianity, and made his soul of a more strong, able, and athletick habit and temper; speaking in his distresses, that he hoped he had learned all that, for which God sent it; and that he thought God kept us so long in that dispensation, under those pressures and sufferings, that Patience might have its perfect work; and that the world might see what the true Protestant Religion was able to do; what might, power, and virtue there was in it, to bear up souls under the greatest misfortunes. *This (would he say) is the time to let men see, we can live up at the same rate, as we have formerly discoursed.*

Four things he had a special care of in the late times.

1. The Confirmation of well-affected People, and the grounding of their Children from house to house, where he was the more welcome by the sweetness and chearfulness of his converse.

2. The furnishing of private Schools and Families, with those excellent Scholars and honest Men, to whom Zenodotus his Proverb was very applicable in those times, *ἢ τὸν κατὰ δὲ δάσκαλον ἢ τὸν μαθητὴν* Either he is dead, or he teacheth School. Expressing himself about that Care of his, as Sir Walter Mildmay did about Emanuel Colledge, whereof he was Founder, *That he set Acorns, which others might live to see Oaks.*

3. The restraining of the Kings friends, from rash and exorbitant expressions or actions, *That the Tyranny* (to use his own words) *might wear its self out upon their patience, which might feed its self upon their peevishness.*

4. To widen his Majesties Interest, by matching his friends to some of his, not implacable and more generous foes, who should espouse their Cause, as well as their Relations intermarriages (as he observed by the care God took in that case among his own people) being able to turn the humor of any Nation.

In fine, having saved the Plate and Books of *Sion*, Colledge in London when he was President, having bestowed his own upon the Church to which he owed it (hating to enrich private Families into Pride, with the publick emoluments of the Church, given to Piety) and having led an exact and an exquisite life, *ζῶντα διακρίτως ἡσυχίας* in a conversation so studied, that it was in all things consonant with its self, in most unaffected gravity, wonderful simplicity, and a stern Countenance, proportionable to the vigor and strength of his Soul: *Εὐχόμενος ὡς τὸν τοῦ Θεοῦ ἡσυχίας* a look that was not one key below his intent, eager, and sprightly minde; wholly

(a) Two Sermons, three close imprisonments, six times by force silenced in his Pulpit, he was sequestered from the Vicarage of St. Dunstons in the West.



wholly careful of the things he hoped for, and regardless of the things he saw. He died in a good old age, 1663.

*Dr. Samuel Marsh Jocus Protervæ Ludicrumque  
fortune, sed major ipsa Pallidoque Livore; &  
utrinque victor hoc jacet Busto; & nequid  
Ævi sæculique vis possit, diesque longa debeat  
viri nomen, (a) devinxit ipsum Marsh  
sibi tempus.*

(a) Drawing  
an exact Chro-  
nology filled  
with most of  
the ancient and  
modern histo-  
ries of the  
world, with  
his own hand  
exactly as he  
did his Sermons,  
most of which  
were written  
twice over.

(b) Magni-  
nominis om-  
bra, a great  
Tale to a little  
profit.

(c) *utrinque*  
*victor.*

Doctor Marsh his name puts me in minde of Dr. Thomas Paske, whom he used to call his Glass, so faithful a friend he was in disco-  
vering to him his defects, and so good an example in proposing to  
him a pattern of perfection. Against his will Master of Clare-hall,  
Vice-chancellor of Cambridge, 1622, when the contest was between  
Dr. Micklethwait, and Dr. Preston, about the Lecture at Trinity  
Church in that University; without his knowledge made (b) Arch-  
deacon of London, Minister of Much-baddam in Hertfordshire, and  
St. Mary Magdalen Bermondsey. A Gentleman that did nothing so  
cheerfully, as suffer for his late Majesty and his Son eighteen years;  
Modestly refuse first, and then unhappily miss a Bishoprick under  
his Majesty that now is, and dye. The right square man, and ho-  
nest (c) Cube, that throw him where you would, fell upon his base;  
denying himself, he enjoyed the world; none being able to deal  
more severely with him, than he did with himself; no condition  
afflicting him, because no condition surprized him; according to  
his usual saying, *That distresses were like Cockatrices, if they see you  
first, they kill you; if you see them first, you kill them. Si tantum  
sperare dolorem,--- & preferre soror potero.* Disappointments kill  
some, but as the Consumption did Dr. Butler, who died of it (as he  
said) because he never feared it. No wonder he was not ambitious  
of gain and preferment, who was so civil in the injoyment of it,  
that he would say, *He would not go to Law with his Parishioners for  
any part of his Tyths, because, if he lost their love (as he must do if he were  
contentious) he lost all probability of doing them that good for which he  
had all his Tyths: Protesting that he had rather gain his Neighbours by  
spending all his Tyths in Hospitality, than lose one by laying it all in his  
Purse.* Wherefore I hope he will see as many of his People happy  
about him in heaven, as he saw of his Scholars and Pupils eminent  
here on earth; three Bishops, four Privy-Counsellors, two Judges,  
three Doctors of Physick, one day appointing to Reverence that  
Person, to whose Rules and Examples they owed their Merit, as  
they did to their Merit their Greatness; being much beholding to  
his Method, Rules, and Choice Books; more to his Watchful Ob-  
servation, and most of all to his excellent Company. He died 1662.  
leaving this character of his modesty behind him, *That as the Lion  
out of state will not run, so he out of humility would not perform any  
action while many looked on.*

With him suffered in London,

I. Learned Dr. William Watts of Cajus-Colledge in Cambridge, and St.

St. Albans Woodstreet London, well skilled in the Lyturgies and Rituals of the Primitive Times, to which he desired to reduce his own time; setting forth *Matthew Paris*, and other ancient M. SS. of former times, and keeping a *Swedish Intelligencer*, or an Exact Collection of his own times: One that imitated the piety, as well as the postures of the First Christians; not only conforming his Hands and Knees, but chiefly his Heart to their pattern; not making the Ceremonial part of their Lives only Canonical, and the moral part Apocryphal; imitating their Devotion not in the Finess of the Stuff, but only in the Fashion of the Making. He knew the time, place, and occasion of the backsliding of several parts of the Primitive Church into Superstition, and of ours into Confusion; what was Dogmatigal in the Fathers, and what Figurative, Opinionative, or Conjectural. He owned others the Founders of most of his Notions, and himself only one sent into the world, to clear and improve what others had invented. He Preached an excellent Sermon of the Ancient way of Mortification, and lived it. His conjecture at the consequence of things, was as good as his aim at a Mark; being as judicious a Man, as he was an exact Archer, *that opening Recreation of a Scholar*, as he called it. This excellent Scholar and good man, who would think it, was Sequestred from his Living, and Plundered of his Estate, his Wife and Children turned out of their House, and forced to fly out of the City.

Next him Mr. *Weston* of *Allhalloes Lombardstreet*, who knowing that the Conceit of the Physician was half the Cure, and his Practice would scarce be happy where his Person is hated, indeavoured to get into the affections of his People, that he might get into their Judgements; but yet because he humored them not in his Doctrine to get their affection (for he would say, with reference to the reproachful terms used in those days, *It was as bad being a Fawning Spaniel, as a dumb Dog*) because he walked uprightly, and would not creep or crouch, using no Arts to gain them, but pious Living and painful Labouring; and because his smart Preaching made some galled back winch, they persecuted and imprisoned him, when he prayed for, and pittied them; saying, *Had we Ministers not desired to claw the People, that we might get above one another, the People had not had power now to trample on us! Oh its fit the People should make it their business to conform themselves to our Doctrines, and not we to their Humors. Often meetings, and a good understanding among our selves had prevented these calamities.*

Honest Dr. *Halsey* of *St. Alphage*, whose great fault was, that he had been the Lord Treasurer *Westons* Chaplain; heart-broken with his own and the publick calamities. Among other indignities he suffered, he had his Cap pulled off, to see whether he was a Shaven Priest, in a grand Committee. A grave and courteous man, neither affectedly retired or austere, nor carelessly and openly familiar; a man that was loath to ask a courtesie, and never denied any: He was an excellent Preacher, because an excellent Liver; and an excellent Scholar, because he knew himself. One of whom

II.

III.

it was observed, he never met a poor man, but he had an almes to offer him; nor a weak man, but he had a comfort to relieve him; any man, but he had an advise to give him. And that he seldom dreamed, and if he did, *in his vision*, the good Oneirocritick found the day following that event, whereof he had warning the night before; and he would say, he was confirmed that he was immortal, because he dreamed, being sure that the soul which was awake when the body slept, would live when the body was dead.

He read Prayers always himself, to shew his respect of them, and likewise to prepare him for Preaching, saying, *That if he Told the Bell on one side, it made it afterwards King out the better in his Sermons.*

IV. Grave and learned Mr. *Mason* of *St. Andrews Underbush*, that wise Master Builder in Gods House, as *King James* called his near Relation Mr. *Henry Mason*, the worthy Author of the excellent book *De Ministerio Anglicano*, that digested all the errors of his times in judgment and practice, into a common place: instructing his (a) people in the truths opposite to them; and so convincing them of their errors; never directly mentioned a beloved error, till he had fully possessed them of the contrary truth; finding much fault with them, that jerked and girded at the popular errors of the times, because they might provoke, but could not reclaim the people; exasperate, but not reform them. A good man, and a good mans friend, Dr. *Jackson*, Mr. *Mede*, &c.

(a) As about  
Conscience,  
Fasting, Truth,  
Peace, &c.

V. And Dr. *Clewet*, who said he went never from his Company, but much the better for him; profiting more by an hours discourse with him, than a weeks study by himself; learning, if nothing else, yet silence and reservedness from him who dispensed, rather than spake his words; pausing with a reflexion upon what he had said, before he said any more; a way of three advantages to him;  
1. Because so he might correct the error of a former word.  
2. He might take occasion, and matter for a following word: And  
3. Likewise observing by the looks and carriage of him he spoke with, frame his speech accordingly. Dr. *Clewet* (Chaplain to the Right Reverend Father Bishop *King*, to whom he administered his last holy *Viaticum* (in which respect he was a good (b) witness against the Popish slander of that Reverend Prelate that had lived so renowned a Protestant, dying a Papist) by the same token, that when he had read the Confession used at that holy Ordinance, the Bishop desired him to read it over again) Arch-deacon of *Middlesex*, Minister of *Fulham* in *Middlesex*, and *St. Anne Aldersgate London*; and a Justice of Peace of more business in ending Controversies, than any ten within *London* and *Westminster*, both these were outed, the one vexed, the other Sequestred out of his livings; it was Dr. *Clewets* saying, when he heard the reproaches cast upon him, that reviling was no Hurt to a good Conscience, as flattery was no Cure to a bad one.

(b) See Dr. H.  
King, now the  
excellent Bi-  
shop of Chis-  
chesters is a  
comparable  
Sermon at St.  
Pauls, Nov.  
25. 1621.

VI. Doctor *Chambers* of *St. Andrews Hubbard*, Dr. *Isaacson* of *St. Andrews Wardrobe*, Dr. *Graunt* of *St. Bartholomews*, Dr. *Graunts* Son, who was the eminent School-master of *Westminster*, and Dr.

*Graunts*



Graunts Father, who is Minister of *Ipsworth*, Mr. Warfield of *Bennet Fins*, Mr. Basty of *St. Fosters*, Mr. Freeman of *Garlick-hithe*, Dr. Hill of *Katherine Coleman*, and Mr. Kibbuts, Mr. Leech of *Mary-le-bow*, Dr. Jermin, Judge *Jenkens* Brother, of *St. Martins Ludgate*, Mr. Jones of *Milke-street*, Dr. Gifford of *St. Michael Bassilhaw*, Mr. Bennet of *St. Nicholas Acons*, Dr. *Chefbire* of *St. Nicholas Olaves*, Mr. Chibbald of *St. Nicholas-Cole-abby*, Mr. Haines of *Olaves Hart-street*, Mr. Tuke of *Olaves Jewry*, Mr. Marbury of *St. Peters Pauls-Wharfe*, Mr. Adams of *St. Bennets Pauls-Wharfe*, known by his Sermons on *St. Peter*, Mr. Eccop of *St. Pancras Soper-lane*, Mr. Vochier of *St. Peters Cheap-side*, Dr. Littleton, Sir Edward Littletons Brother of the Temple, Mr. Pigot of *St. S. pulchres*, Mr. Rogers of *St. Botolph Bishops-gate and Finchley*, who dyed since his Majesties Restauration, Mr. Heath of *Newington*, Dr. Stampe of *Stepney*, dead in exile beyond Sea, Dr. *Wimberley* of *St. Margaret Westminster*, all Sequestred, most of them Plundered, and many of them forced to fly.

Mr. Ephraim Udall of *St. Austines Parish* Sequestred, and his Redrid Wife turned out of doors, and left in the streets by those very people, for whom his Father Ephraim Udall was condemned to be hanged in Queen Elizabeths time; *Musculus* in Germany was the first that taught the plain, but effectual method of Doctrine and Use in a Sermon; Ephraim Udall the Father, added reasons to that method, and Ephraim Udall the Son first used the way of Soliloquie, and Question and Answer; he was a great Catechist, and a great Preacher of Restitution. A bold man that told the Faction in a publick Sermon at *Mercers-Chappel*, *You much desire Truth and Peace; leave your lying, and you may have truth; lay down your undutiful Arms, and you may have peace*: and more in another Sermon he preached at *St. Pauls* in the height of the Rebellion against taking up Arms on any pretence against Kings, called, *Noli me tangere*. He once a year preached one Sermon to teach his people to benefit by his former Sermons, as they say there is one Law wanting yet, and that is a Law to put all the other good Laws in Execution.

Dr. Philip King, younger Son to Bishop Jo. King of London, and Brother to Bishop H. King of *Chichester*, whom good nature made a most facetious Companion, a quaint Orator and Poet; and an excellent Christian (being not of those mens Religion, who as the Poet told his Mistress, had so much Divinity, that they had no Humanity) take Christianity for a Meek, Charitable, Peaceable, and a good natured Religion, sequestred from his Rectory at *Botolph Billings-gate*, his Prebend of *St. Pauls*, and Arch-Deaconry of *Lewis*, and forced to fly to save his Life, and when he had nothing to lose but his life, he dyed 1666.

Mr. Hansley, preferred Chaplain to Bishop Juxon upon a Rehearsal Sermon he Preached at *St. Pauls*, Archdeacon of *Colchester*, Minister of *St. Christophers London*, and *Albury* in *Surrey*, forced away through the harmless picture of good nature, even because he was not spirited for the Cause, as they told him. He died 1666. in the Hundreds of *Essex*, where only he could safely, because there he dyed

VII.

VIII.

XI.

died daily. To whom I may joyn his very image, honest Mr. *Humes* of *St. Dyonis-Backchurch*, who was turned out, as one said, because they suspected his learning would not comply with their ignorant courses, nor his meekness and moderation with their disobedience; whose great Preface-word to his Sermons, was, *Hear with meekness and humility the Word of God*, &c. Well beloved for his holy Ventriloquy, I mean, his speaking from the heart to the heart; and respected for that he dwelled not in Generalities in his Sermons, but drew his discourses into particular Cases of Conscience, wherein he determined the just points of their liberty, what they might lawfully do, to keep them from Negative Superstition; and of their restraint what they might not lawfully do, to keep them from boundless licentiousness: Pertinent in his Quotations of Scripture in his Preaching, because the Hearers might profitably retain all he Quoted, and he seriously peruse them; Reasons were the Pillars of his Sermons, and his apt, but grave Similies and Illustrations, the Windows that gave the best light.

- X. Mr. *Sam. Stone* of *St. Clement East-cheap*, and *St. Mary Abchurch*, Prebend of *St. Pauls*, Sequestred, Plundered, and (because he had a shrewd faculty in discovering to the people the fallacies the holy cheat was carried on with, witness his excellent Sermon on *Prov. 14. 8. The folly of fools is deceit*) imprisoned at *Plimouth*, whence his letters sent to encourage his friends, were those of *St. Pauls*, very powerful, though his bodily presence was weak. He died 1665.

XI.  
(a) Preserved  
thither by Dr.  
Ailmer Arch-  
deacon of Lon-  
don, to whom  
he was nearly  
allied.

Mr. *John Squire*, Vicar of *St. (a) Leonard Shoreditch*, for asserting Prayers more necessary than Sermons in the Sickness time; for writing himself *Priest* (which was no more, as he would pleasantly observe, than the contraction of the word *Presbyter*) for spending so much time (as he did much) in Preaching a *Rationale* upon the Common Prayer (saying truly, that those prayers are not liked because not understood) and vindicating the Government, Discipline, and Ceremonies of the Church; for Preaching zealously against the *Scots* Invasion, and declaring as vehemently against the *English* Rebellion; Preaching truly, and bidding them *remember it when he was dead and gone, that they themselves would repent it*, Sequestred, Imprisoned, 1. In *Gresham Colledge* with divers eminent Citizens of *London*. 2. In *New-gate*. 3. In the *Kings bench*, his Wife and Children in the mean time turned out of those doors (at which he had relieved so many thousands) and Plundered: In his Imprisonment enjoying the greatest freedom (his soul, as he would say being himself, which could as little be confined to one place, as his body could be diffused to many) to confirm and comfort his Fellow-prisoners, and upon all fair opportunities to undeceive his Fellow-citizens.

Mr. *Ward* of *St. Leonard Foster-lane*, was of the same bold temper, guilty of the same fault with Mr. *Squire*, viz. calling a Spade, a Spade, and the *Scots* Traitors in his Clerum at *Sion Colledge*, and liable to the same punishment; for after a Recantation enjoined him, he was Sequestred, Plundered, and forced to fly to *Oxford*, where

where it is said he died for want. He was never Plaintiff in any Suit with his Parishioners, but to be Rights Defendant: When his dues were detained from him, he grieved more for his Parishioners bad conscience, than his own damage: being willing rather to suffer ten times in his Profit, than once in his Title, where not only his Person, but his Posterity was wronged; and when he must needs appeal from his Neighbors to his Superiors he proceeded fairly, and speedily to a tryal; that he might not vex and weary others, but right himself: during necessary Suits, neither breaking off, nor slackening Offices of courtesie to his Neighbors.

Dr. William Fuller a general Scholar, well skilled in his own and former times, a good Linguist; those Languages which parted at Babel in a confusion, met in his soul in a method; a deep Divine, and Master of all those Rules which the experience of 1600. years had gathered together for the reducing of Divinity into a method, whereby a man might readily upon any occasion meet with full satisfaction in any point he desired: a methodical, pathetick, and sententious (a) Preacher. Not like Scaliger in his book, *De Arte Poetica*, giving exact rules for composition, but composing well himself, his invention keeping pace with his judgment; giving this rule to young Preachers, whereof he bred as many under him in the Church, as he did Scholars in the University; that they should write exactly, till they attained to a stile when young, which they might be Masters of in their age; a grave man, whose looks were a Sermon, and affable withall, carrying it within his jurisdiction, as God doth in the world with Reverence and Love; insomuch that the Right Honorable the Lord of Bridge-Waters Father, (b) who left it to him to provide Chaplains to his House, and Tutors to his Children; would say it did him good to see him within his House: Such a Pattern of Charity himself, and so good a Preacher of it, that he was with Chrysostom, called the poor mans Preacher; Sequestred, Plundred, and Imprisoned in Ely House, where he preached so comfortably, as if to use Mr. Noyes words of another, *He knew the mind of God*; And being thence, I think, upon exchange dismissed to Oxford, he Preached there so seasonably, that King Charles would say of him and some others there, *That they were sent of God to set those distracted times in their Wits by the Sobriety of their Doctrines*, and the becomingness of their good behaviour.

XII.

(a) When the people were never so impatient, one Seamen of his would satisfy them.

(b) His Son-in-law was Tutor to my Lord.

M. S.

Dom. Gul. Fuller, S. Th. D. Ecclesie Sancti Agidii

extra Cripplegate Vicarii; Ecclesie primæ

Eliensis, postea Dunelmensis

Decani

Regibus serenissimis Jacobo, &amp; Carolo primo

Sacellani

Viri Doctrina, Prudentia, Pietate, morumq; gravitate

Clarissimi

Ob fidem in principem, &amp; constantiam in vera Religione

bonis perituris spoliatus Aeternis in Cælo fruitur.

Tandem



*Tandem sepultura*  
*Juxta ritus Ecclesiae per barbariem Pseudovicarii*  
*& Ingratitudinem eorum (Inter quos ut Lucerna*  
*ardens seipsum consumpserat) Negata*  
*Requiem quam in propria Ecclesia habere non potuit*  
*Heic Invenit*  
*Natus Hadleiae in Suffolcia*  
*Renatus ipso die ascensionis Dominicae*  
*Anno { Domini MDCLIX.*  
*{ Aetatis suae LXXIX.*  
*M. P. Jana filia, Uxor Briani*  
*Episcopi Cestrensis.*

XIII. Old *Ephraim Pagit* of *St. Edmund Lumbardstreet*, that in his *Here-seography* discovered so much of the errors of the times, that he could not quietly injoy his Living and his Conscience; one so well skilled in *Physiognomy*, that he never looked on *Iretons* face but with tears, as *Julius Scaliger* never saw his Infant-son *Audelmus* but with grief, as sorrow struck with some sad Sign of ill success he saw in his face; though some say, *That cannot be read in mens faces which was never written there, and that he that seeks to finde the disposition of mens souls in the figure of their bodies, looks for letters on the backside of the book.* His Sermons were as pleasant as profitable, tickling his Auditors to good, and making a bait of pleasure.

XIV. *Dr. Childerley* of *St. Dunstons in the East*, so aged, that being past Preaching for thirty years together, at the end of the thirtieth year Preached his friends Wedding Sermon, and his own Funeral: the aged Swan thus sings and dies, yet lives to suffer the loss of his Living, who, for many years having lost his sight, was sequestred from the world. When his Windows were shut in the evening of his days without, he lighted a Candle within, being the better able to Meditate (as the Philosopher that put out his Eyes to Study) because he could not see; when we shut an Eye we aim best: He would say, virtue had a joy, that if weighed with that the vitious call so, he could say as the Poet,

*Continnence hath his joy, weigh both, and so*  
*If Rottenness have more, let Heaven go.*

XV. *Dr. Brown* of *St. Faiths*, and Dean of *Hereford*; a man of so Ecclesiastical an aspect, and of so happy an Art of Preaching, that as he passed, those that reviled his brethren, revered him, such a Majesty carrieth a lovely virtue, that those who cannot practise it, cannot but love it. Much deliberation there was before he was Sequestred, yet at last it was resolved, because he gave offence to a good woman, *Mrs. Charnock* by name, at *White-hall*, where he was Chaplain, by bowing to the Altar, as a Popish Priest had done before (though its not likely that a Popish Priest should come and bow before the Altar at *White-hall*) the good woman saying, she hoped she should

should never live to see the day, whereon a Popish Priest and a Protestant Minister should use the self-same gesture and posture. His phrase in Preaching was plain and natural, not being darkened with the affection of Scholastical harshness, or Rhetorical flourishes, so easily expounding his Notion, that it was evident he clearly understood them; (obscurity in the discourse is an argument of darkness in the minde) his expression was *close* and not obscure; *plain*, but neither vain nor tedious; *popular*, but not novel, using not suspicious phrases, least he might seem to insinuate strange Doctrines. The Committee sends for him to suffer, and at the same time God sends for him to dye: so St. *Augustine* died the day before *Hippo* was taken, *Ambrose* before *Millain*, and *Parvus* before *Heidelberg*.

The exact Scholar Dr. *Styles* of St. *George Buttolph-lane*, and St. *Gregories* by St. *Pauls*. A person excellent at examining Schools, he was so good a Grammarian; and Consciences, he was so good a Casuist: His Lectures at St. *Pauls*, were for the peaceable and regular matter of them, a pattern to all the Lectures in Town; in all which he would say, when he had digested his matter, he had studied his expressions, which he confined not himself to, because that weakened the Judgement, dulled the Affections, and overburdened and vexed the Memory. *A man cannot ordinarily be so much affected himself (and consequently he cannot so much affect others) with things he speaks by rote; as when he takes some liberty to prosecute a matter according to his more immediate apprehensions, by which (besides a napkin, a becoming Orators confidence) many particulars may be suggested that were not before thought of, when he doth expiate upon any subject, according to the working of his own affections, and the various alterations that may appear in the Auditory.*

With him lived his exact Pupil Mr. *Edlin*, turned out of St. *John Zachary* by the Faction, and yet chosen into *Bassishaw* by the People; one that was too hard for the pretenders in their own Bow, viz. Preaching, and wearied them with meekness and patience; being a Willow in temper, though an Oak in heart: With an even and an holy Conversation he lived to hear many wishing for that Episcopal Government which they had overthrown, and to see that Kingship longed for in 1656. that was Voted down 1648. teaching his people the honest duties of Religion, while others were taken up with the empty notions of it. *Come, would people say, let us go and hear Mr. Edlin, for he will teach us to live.*

Charitable Mr. *Isaac Calf*, forced to give up St. *Leonard Eastcheap*, and retire to *Chadwell* in *Essex*, where the liberal man devised liberal things, viz. an Almshouse for poor people at *Lewsham* in *Kent*, with a comfortable maintenance, where Mr. *Abraham Calf* his Brother Built and Indowed (as I am informed by the Reverend Dr. *Hardie Dean* of *Rochester*) a Free-grammar-school by, and a Writing-school in the Town, with an annual maintenance for seven Scholars, to be sent from thence to the University. A strange thing, that they who were Sequestred erected Foundations of Charity, as fast as they who enjoyed their Sequestrations, pulled them

XVI.

XVII.

down; with Mr. Colfe. Let Posterity take notice of Mr. James Palmer B.D. of St. Brides, who went up and down to look for poor Ministers widows that were sequestred, though sequestred himself, enquiring for objects of charity, when he looked as if he were an object of charity himself; intreating others to look after Sufferers, but trusting none to relieve them but himself, when he would come suddenly and look into their Cupboards, dropping twenty or thirty shillings at a time in a poor Family. As every poor place was his Hospital while he lived, so he built and endowed a new Alms-house over against the New Chappel at Westminster, for twelve poor People, provided for there from head to foot, for body and soul; he himself feeding their souls by daily Prayers and weekly Preaching, till he died 1659. born at Westminster, bred at Magdalen Colledge in Cambridge, constant Preacher at St. Brides for many years, where he got a safe Estate by plain frugality, while others might get a greater by craft or cruelty.

## XVIII.

Ingenious Dr. Sam. Baker, and Dr. William Bray, both bred together under the exact Logician Dr. Chappel at Christ Colledge in Cambridge; both come together to seek their fortunes in London, both hitting the Puritan vein, preferred Lecturers; and growing infinitely popular, and followed, both together taken off, the one to be Chaplain to Archbishop Laud, and the other to Bishop Juxon; and no sooner favoured by the Government, but deserted by the Populacy; both preferred, the one, Dr. Baker to be Prebendary of Canterbury, and Parson of St. Mary-hill; the other, Dr. Bray to be Prebendary of Canterbury, and Vicar of St. Martins in the Field, both sequestred together, and both hated upon the same grounds, viz. because they would not license every Phantastick pretender against Popery and Arminianism; both having great advantage against their adversaries, having been of them, and likewise plucking them by the long Locks of their immoderate boasting, and touching them to the Quick; (an Hypocrite lies pat for a jarring mans hand to hit) and Dr. Baker was a Badger in his Jears, where he did bite, he would make his teeth meet. Dr. Baker died about the year 1655. Dr. Bray, 1644. to whom I may add Dr. Pocklington, who died, 1646. and Dr. Weeks a Devonshire Gentleman, Chaplain formerly to the Duke of Buckingham at the Isle of Rhee; a cheerful man, that was good at making a Jest, but made not a trade of Jest-ing; Q. Elizabeth being desired to see a Dancing Master dance, said, *Pish, 'tis his Profession, I will not see him.* The fault general of these and other Bishops Chaplains in those times, was, that they were willing to keep the Press sober between the Bigots of the extream opinions in Doctrine and Discipline. To whom I may add meek Dr. Heywood, Fellow of St. Johns in Oxford, a general Scholar, and an excellent Tutor, Rector of St. Giles in the Fields, and Prebendary of Westminster, forced to keep School under his Son, then Fellow of Oriel Colledge (there being no Art or Quality, as Musick,

Mr. Udall, of whom before, had his Church the most thronged of any man in London, Preaching thrice a week, besides a Monthly Preparation Sermon; visiting his people from house to house, being affable and peaceable, until he published, The Coal from the Altar, against Sacrilege and Communion, comelines for railing the Communion Table, when

he was sent with labours, was sent for to be imprisoned, and his bed and Wife laid in the open streets that had not been out of bed 4 years before.



Arithmetick, Writing, &c. but he was as able to teach, as if he had been Professor of it) until he was restored with his Majesty. The same man still, the same Nathaniel in whom there was found no guile. He died 1664. and was buried at *Westminster*, where is buried another of his temper, Dr. Lamb, carrying innocence in his name and nature; a sententious and acute Preacher, of St. Mary-hall in Oxford, Household Chaplain to the Right Honourable Thomas Earl of Southampton for many years: after the King came in, Prebend of *Westminster*, and Rector of St. Andrews Holborn, where he was over-Churched for his voyce, and over-Parished for his temper: He died 1664. Both these good men, though having attained an exact style by penning, they easily retain it in discoursing, yet never came up to the Pulpit but they could say with Luther, *Etsi jam senes & in concionando exerciti sumus, tamen timemus quoties suggestum conscendimus*. Such another modest man, the shining of whose face, like that of Moses, was seen to others, though unknown to himself, the highest Star seems least, and the fullest Ear boweth down its head, was Mr. Tabor of St. Margarets Lo. bury, plundered, sequestred, his poor wife and children turned out of doors, he imprisoned in the Kings Bench, and afterwards dying in Hertfordshire in want; being rich in Faith, and having been so in good Works. Mr. Maden of Mildred Poultry, that was seen never angry, as the Caspian Sea is said never to ebb or flow, all arts used being not able to provoke him, but one, and that was a hideous oath sworn in his presence, which stirred him, he said, because he thought it would have moved the very stones about him, and the house over their heads; he would not make a strange combustion in the state of his soul, by setting the Beacons on fire at the landing of every Cock-boat; it being both a disparagement to the value, and an impeachment to usefulness of that passion to be spent upon any occasion, making people believe sometimes that its used upon none at all. Being sequestred here, he was preferred beyond Sea, being of reputation every where but in his own Country.

Dr. Walton of St. Martins Orgars, born in York shire, bred in Peter-house in Cambridge, beginning at London first with Mr. Stock, and then being noted for a man of strong parts, great activity and diligence, an extraordinary reach and prudence, whereby he could command any Learning, though he had not much studied it; preferred for himself: very judicious in laying his design, and indefatigable in pursuing it; witness his prosecution of the affair of the London Tyths from 1630 to 1640, making so learned, so exacta (a) Collection of Customs, Prescriptions, Laws, Orders, Proclamations, Compositions about those Tyths for many hundred years together, in an irrefragable Tract, that the Judges declared that there was no dealing with the London Ministers, if Mr. Walton pleaded for them: A stout man that understood himself, and therefore feared no man, though being assaulted, sequestred, and plundred, he had been killed, had he not fled to Oxford, where he laid the ground for the most Heroick design of the Polyglot Bible: while he expected the Tydes and Returns of business, he filled up the empty pla-

XIX.

(a) An Ab-  
stract whereof  
is Printed by  
Mr. Garth-  
wait, and the  
Manuscript is  
in Mr. Spence  
of Sion Col-  
ledge his keep-  
ing.

ces of his leisure with study; learning some Languages, as *Julius Scaliger* did Greek at 40: what a torture was it to him who flowed with streams of matter, then to learn words, yea, letters drop by drop? but nothing was unconquerable to his pains, who had a golden Wit in an iron Body.

The Warr being over, and God having ended the Controversie for that time (for reasons best known to his infinite wisdom) in a way that cut off the most eminent Divines and Scholars of the Church of *England*, from that Calling to which they were set apart. This publick spirited Gentleman, for the glory of God, the clearing of the holy Scriptures in those dayes of Enthusiasm, the employing and supporting of persecuted Scholars, in a way honourable to the Church, and themselves, then under reproach, drew a draught of the Work (comprehending the *Hebrew*, *Chaldee*, and *Greek* Originals, with the *Samaritan Pentateuch*; the *Samaritan*, the *Greek* Septuagint, the *Chaldee*, the *Syriack*, the *Arabick*, the *Æthiopic*, the *Persian*, and *Vulgar Latine* Translations, the *Latine* Translations of the Oriental Texts, and Versions out of the best Copies and Manuscripts, with many additions to the *Spanish* and *French* Bibles, and a new method (giving the Text, and all the Translations in one view) with several learned Discourses, various Lections, (about which our Doctor hath a learned Tract against the suggestions of Dr. *Owen*) Annotations, Indexes, all suitable to so great a Work. This draught was by Sr. *George Ratcliff*, (that Promoter of all honourable Designs) shewed the King abroad, who encouraging it with a countenance worthy a Prince, set the Doctor, with the Bishop of *London* Dr. *Juxons* leave and license, and all the other Bishops then living consents, upon the compleating of it, as he did, beginning 1653, and finishing it 1657, with a Grammar preparatory to it, agreeable to his Motto, (a) *Labore & Constantia*. For which, and his other services, as his late Majesties Chaplain in Ordinary, he was upon his present Majesties Return, (to whom he dedicated the Book) preferred to the Bishoprick of *Chester*, a Diocess he had but newly reduced by his discreet practices, rational conferences, great reputation, and unwearied pains, to some measure of regularity, when it pleased God he died, 1661. When their work is done, God sends his servants to bed. He lyeth buried in (b) *St. Pauls Cathedral*, with this Monument:

(a) Getting Subscriptions under Noble Persons hand for Copies to be delivered, and making Sir William Humble Treasurer.

(b) Towards the upper end of the Quire in the South Isle.

Manet

Manet heic novissimam Resurrectionis Angeli Tubam

**BRIANUS WALTON,**

*Cestrensis Episcopus.*

Epitaphium aliud, ne quæras Viator  
Cui luculentum est vel ipsum nomen Epitaphium.

Quod si explicatius velis  
Famam consule non tumultum.

Interim

Hic ille est (si nescire fas sit)

*Eximius Doctor*

Qui sub nupera Tyrannide labanti Ecclesiæ  
Suppetias cum Primis tulit;  
Clero a Rebelli, Prophanæque Plebe conculcato  
Improprium Abstulit.  
Religioni apud nos Reformati Professæ  
Gloriam attulit.

Dum

(Fremente licet Gehenna)

Biblia Polyglotta summo, præ cæteris, studio, excoluit,  
Et Excudi procuravit.

Inde

Utrinque Testamentum promeruit Monumentum,  
Et maximis Impensis posuit.

Quare

Longo titulorum Syrmate superbire non indiget  
Qui nomen jam scriptum habet

*In Libro Vitæ.*

Decessit Vigiliis St. Andreæ, Nov. 29.  $\left\{ \begin{array}{l} \text{Ætatis LXII.} \\ \text{Consecrationis, 1.} \\ \text{Salutis CDICDXXI.} \end{array} \right.$

And



And that this Doctor may not, as the Ottoman Princes, to support his own Reputation, suppress that of his younger Brothers, the eminent men contributing to this great work by their advice, assistance, or intercessions, besides those excellent Personages now living, as the most Reverend Fathers in God, *Gilbert Sheldon* Lord Archbishop of *Canterbury*, *Richard Sterne* Lord Archbishop of *York*, *Dr. Merick Casanbon*, who procured them a *Targum Hierosolymitanum*, *Dr. Pococke*, who lent an *Æthiopick Psalter*, and was very helpful in the Arabick Version: The great Scholar and Linguist *Mr. Thorne-dyke*, *Sir Tho. Cotton*, who afforded them many MSS. and Rarities, *Dr. Tho. Greaves*, *Alexander Hughes* Prebend of *Wells*, very helpful about the Lxx. and the Vulgar Latine, *Dr. Bruine Rieves* then Dean of *Chichester*, and Sequestred, now Dean of *Windsor*; *Charles Lodowick* Prince Elector, *Sir Tho. Windy*, old *Mr. Dudley Loftus* of *Dublin*, as famous for his Learning, as Illustrious by his ancient Extraction, sending over an *Æthiopick New Testament* to the Right Honorable the Earls of *Bedford*, *Rutland*, *Strafford*, and *Westmoreland*, *Sir Anthony Chester*, *Sir Norton Knatchbull*, *Dr. Barlow* of *Queens Colledge* in *Oxford*, *Sir William Farmer* of *East Meafton* in *Northampton-shire*, notwithstanding his heavy Composition  $\left\{ \begin{array}{l} 1400 l. \\ 840 l. \end{array} \right.$  *Sir Francis Burdet*, *Mr. John Astburnham*, the Honorable Lords *Petre*, and *Capel*, since Earl of *Essex*, and the great Patrons of Learning, *Baptist Lord Viscount Cambrden*, and the good Lord *Maynard*, heir to all (a) his Fathers Vertues, especially to his respects to learning Vertue; *Mr. Thomas Smith* Fellow of *Christ Colledge* in *Cambridge*, and Library-keeper, *Mr. Samuel Clerke* of *Merton Colledge* in *Oxford*, Esquire Bedle, and Architypographus of that University; *Mr. Thomas Hyde* Library-keeper there, *Mr. Richard Drake* of *Pembroke-hall*; and to conclude with one that is all as over-looking and Correcting all, *Dr. Edmund Castle*, of whom the Bishop saith (b) truly: *In quo Fruditio summa, & magna animi modestia convenire*, who is now about a work next in use and renown to that wherein (in reference to the Samaritane, the Syriack, the Arabick, and *Æthiopick* Version, he had a chief hand in) I mean, a Polyglot Dictionary; a man, since his worth, if his humility did permit it, might say of its self as (c) *Arias Montanus* doth, *De me, ac de meo labore et Industria (quantulacumq; ea est) nihil profiteor, hoc tamen unum recenseo, me scilicet continuo Immortales Deo gratias agere, quod 10. Idiomatum cognitionem mihi pro sua clementia et benignitate Impertitus sit.* I should be ashamed it should be said of us, as it was said of some in *Arias* his time, that we envied and disregarded his worth so far, *ut ad causam dicendam citatus, vix venia Impetrata pro tantorum laborum premio secossum in Eatica sua, in quo se bona conscientia fretus, sacrorum Librorum Lectione ac Lucubratione solaretur, acceperit.* *Thuan. hist. Tom. 5. l. 120.* I say, besides those excellent Personages now living, and others already dead and mentioned, as *Dean Fuller*, *Dr. Hammond*, *Bishop Brownrig*, *Mr. Patrick Young*, one well-deserving of Critical and Historical Learning, his late Majesties Library-keeper, *Sir John Hele*, who did and suffered much for his

(a) who found  
Juda Logick  
Professor, placed in Camb.  
with a salary  
of 40 l. per  
annum.

(b) Preface to  
the Poly-  
glotte Bible.

(c) Preface in  
S. Bib. Quad.  
Reg. Edit.

his Majesty in *Dorsetshire* and *Wiltshire*, being forced to turn his Lands to Money, to compound with the Parliament as they called it, having given all his money to the King, as did *Walter Hele Esq;* *Devon.* who paid 421 l. The Earl of *Lindsey*, Dr. *Samuel Baker.* Besides all these, there were assistants to this Work, these Royalists;

1. Mr. *Abraham Wheelocke*, born in *White-Church* Parish in *Shropshire*, bred Fellow of *Clare-hall* in *Cambridge*, where he was Keeper of the publick Library, Minister of *St. Sepulchres*, and Professor of the Arabick Tongue, (erected by Sir *Thomas Adams*, born at *Wem* in the same County, the Father of the City of *London*: who though he suffered much by the late Wars, much by the late Fire, hath besides the Liberal endowing of a Free-School in the House of his Nativity (that others might have their Breeding, where he had his Birth) given 40 l. per annum to maintain that Lecture, a Salary he did promise before, and did settle since the Fire, observing a Rabbinical precept in his Rabbinical Donation, 'if (d) thy Goods consume, make Alms of the rest, *Gettin* 7. 1. Sowing upon the Fires, as he had done upon the Waters) whose immature death about 1654. put a stop, not only to this noble design, the Persian New Testament, lying upon his performance, but to Learning it self; his industry that translated the New Testament into Persia, to convert that Nation, a design some in this age may deride, the effect whereof another age may admire; he that seeth the Acorn set, liveth not to see the grown Timber-Oak; and set out an accurate Edition of *Bede* in the (e) Saxon Tongue, with a translation and learned Notes upon it, that excelled in Greek (so vast a stoage had his thoughtful soul for Words and Languages) standing in competition upon *Andrew Downs* his death for the Greek Lecture, having given the earnest of very great expectations for the propagating of Religion and Learning, being able to be the Interpreter general (not only for the Queen of *Sheba* to *Solomon*, or the wise men to *Herod*, but) to mankind, and serve instead of the universal Character, being by the way the likeliest man to make one; this humble and affable man, this *Juventus Cantabrigiensis*, Doctor ac Pater as one calleth him, dyed at *London* in the sixtieth year of his age, and lyeth buried in *St. Botolphs Church* near *Aldersgate*.

2. Dr. *Gerard Langbaine*, born at *Kirke Banton* in *Northumbeland*, Scholar, Fellow, and Provost of *Queens Colledge* in *Oxford*, an ingenious man, witness his Greek and Latine Poems, and Speeches; a great Linguist, translating the Review of the Counsel of *Trent*, translated out of French, a choice book, declaring the dissent of the *Gallican Churches* from that Council; and *Longinus*, mixed with Notes, into as good Latine as it was Greek: a publick-spirited man, as those that have not Children of their own are fond of other mens; so he, when not at leisure to make his brain the Mother such a Book, he made it the Midwife of Sir *John* (f) *Cheek*, seasonable book of Rebellion and Obedience in the beginning of the Wars, and Sir *Henry Spelman* of Sacrilege towards the later end of it. An excel-

(d) Vid. Domini Edward Casile, Orationem Inauguralem. Ed. 1667. ded. Alderman Adams.

(e) 1644. Sir H. Spelman setled upon him 30 l per annum, to explain the Saxon tongue publick in the University.

(f) Adding the Life of the Author, and Preface of his own

excellent Antiquary, being as skilful to satisfie Doubts, as discreet to compose Controversies, depending upon the Statutes of the University, and of the Land, when Antiquary of the University of Oxford. A good man, because Bishop *Wishers* bosom-friend; and a great Scholar, because one of Mr. *Seldens* Trustees: he dyed 1657. of an extream cold taken by sitting in the University-Library whole Winter days, and thence after his return home, continuing in his study whole Winter nights, without any food or fire: being intent upon the Continuation of Bishop *Wishers* Chronicle, and *Brian Twines* Antiquities of the University of Oxford, with other exquisite Pieces of much Learning and Importance, very happy in the Government of his Colledge, keeping up the Exercises of the House by his own Presence, quickning them by his own Essayes of Disputing, Oratory, or Poetry, when he Corrected the flatness of the Incongruities of their performances with his own.

D. O M.

Gerardo Langbaino S. S. Th. Professori  
Collegii Reginalis per annos xii. Præposito  
viro Antiqua pietate, summa Integritate,  
Ingenio literarum omnium Capaci  
omnibus supra fidem exculto; Judicio  
Acerrimo, Industria animo pari, cui  
corpus quamvis validum Impar,  
literis Juvandis propagandisq; nato  
qui temporibus suis omnia, &  
omnibus naturam suam restituere  
poterat. In quo nec Collegium  
cui præfuit, nec Academia cui  
se Impendit, vel fidem unquam  
desideravit vel successum.  
Qui seculo difficillimo inter æstuantis rerum fluctus  
Clavum rectam tenuit, vixit Annos, L. M. I. D. VI.  
Animam Deo Reddidit A. D. IV.  
Id. Heb. A. S. MDCLVII.  
H. M. P. conjux castissima.

3. Mr. John Selden, who indeed sat a while among the men  
(a) at *Westminster*, but puzzling them in their Debates for the  
change of Church-Government, and deserting them in their Resolutions for it; gravelling the Houses with smart retorts (as  
when one urged that Arch-bishops are not *Jure divino* is no Question; ergo, whether Arch-bishops who are certainly not *Jure divino*; and Bishops who are not certainly *Jure divino*, should suspend Ministers who are certainly *Jure divino*, I leave to you Mr. Speaker. Mr. Selden answered, That Parliaments are not *Jure divino*, is out of question; That Religion is *Jure divino*, is past dispute; whether Parliaments which without doubt are not *Jure divino*, should meddle with Religion which without doubt is

(a) Growing popular, and looked upon as the common counsel of the nation upon his pleading with Mr. Noy for a Habeas Corpus of such Gentlemen as were imprisoned for the refusal of the Loan.

*Jure*



*Jure Divino*, I leave to you Mr. Speaker) and the (a) Assembly where he was a *Sanedrim* himself, with learned Collections, making it evident, that Presbytery had as little footing in the the Jewish or Christian Church by his Eastern learning, as Dr. Featley did by his Western.

He was bred a Commoner in *Trinity Colledge*, and *Hart-hall* in *Oxford*, and in the *Inner-Temple* in *London*, where on the top stone of his Sepulchre, five foot deep in the ground, is written,

*Hic Inhumatur Corpus Johannis Seldeni.*

As on a blew Marble-stone, on the surface of that ground is Incribed :

J. Seldenus J. C. hic situs est.

And on a Monument of white and black Marble, in the Wall, Graven,

Johannes Seldenus

*Heic juxta situs, natus est 16. Dec. 1584. Salvintoniæ qui viculus est Terræ occidentalis in Suffexiæ maritimis, Parentibus honestis Johanne Seldeno, Thomæ Filio, e Quinis secundo Anno 1541. nato.*

Et

*Margareta Filia, & herede unica Tho. Bakeri de Rushington ex Equestri. Bakerorum in Cantu familia, filius e cunis superstitum unicus, Etatis fere 70 Annorum. Denatus est ultimo die Novembris Anno salutis reparatae 1654. per quam expectat heic Resurrectionem felicem.*

A large soul, finding that as our Swadling of Children too close about the Breasts occasioned their being short breathed ; so the tying of young wits to narrow Systems and Methods, made them narrowly learned, not fond of the School Rudiments he was initiated to, and utterly neglecting the University Rules he was confined to ; he spent his time in making a General Survey of all Learning, and drawing up an *Index Materiarum* of all Books Printed, and M. SS. he could meet with in the world, to understand which he learned most Languages, so far as to understand their Grammar and Dictionary (and no further, except Greek, Latine, Hebrew, and Saxon) being much assisted in that Study by an Analogy of all Tongues, given him by a learned friend in his younger years, whereby he made one Tongue help him to understand and remember another. His industry was great, in the mornings attending his Philosophy, and in the afternoons Collecting Materials for such subjects as he would receive satisfaction in ; his body strong, his natural and artificial memory exact, his fancy slow, though yet he made several fallies into Poetry and Oratory, both to relieve his severer thoughts, and smooth and knit his broken and rough stile (made so by the vast matter it was to comprehend) (being taught by *Ben John[on]*, as he would brag, to relish *Horace*) but judgment sure ; his nature communicative : A good Herald, as

Y y y

appears

(a) Where he humbled the *Jure Divino*-ship of Presbytery with a *querier*, whereby advanced with his skill in common laws and Jewish learning, they computed that he came thence rather to pose than profit, as perplex than inform the Members of that Assembly.

See the Charge  
given him by  
Grot. Annos.  
V. T. and de  
jure belli. &  
pacis Pier. vic.  
Gassend.  
Dietker Disp.  
Acad. Tom  
10. p. 248.  
Dr. Duck de  
usu & Autho-  
ritate Jur.  
Civil. Rom.  
l. 2. c. 8. Ca-  
pel. Dial. de  
nom. Jeh.  
Salm. de  
usur. & alib.  
Bochart.  
Gerg. Sacr.

(a) Charging  
them with  
ignorance and  
laziness, ex-  
cited by their  
their Brad-  
Title, and Ha-  
bit: and skil-  
led in nothing,  
but Brevaries,  
Poftils, and  
the Polyamben.

appears by his Titles of Honor; a great Antiquary, as he shewed by his *Marmora Arundeliana* on Drayton's *Eadmerus*, his many ancient Coins and more modern; rich in his Study and in his Coffers, a skillful Lawyer, discovered by his *Observat* on *Fleta, tenures, For-tesne modus tenendi Parliamentum*, and his Arguments; being the readiest man in the kingdom in Records; well seen in all learning, as is evident in his History of Tyths, comprehending all Jewish, Heathen, and Christian learning on that subject, his *Mare Clausum* against *Grotius*, his *Mare Liberum*, containing all the Laws, Customs, and Usages of the World, in that point; his *Uxor Hebraica, de Syme-driis Lex naturæ secundum consuetudines Hebraicæ*, being Monuments of his insight in the Jewish learning; his books *de Diis Syris*, being an instance how well he understood how the Heathen Fables was the corruption of Sripture-truth, and how the Gentile Learning might be made subservient to Christian Religion; his Book of Tyths, Printed 1616. gave offence, for the Preface of it disparaging the Credit (a) of our Clergy in point of learning; and for the Matter, prejudicing their interest in point of profit (though answered by Sir James Temple, for the legal and historical part; Mr. Nettles of Queens Colledge Cambridge, a great Talmudist, for the Judaical part; by Mr. Mountague and Dr. Tisley, Archdeacon of Rochester, for the Greek and Latine learning, with the Ecclesiastical History) the fiercest storm, saith one, that fell on Parsonage Barns since the Reformation; but he omitted that 28. Janu. 1618. before four Bishops, and four Doctors of Law, and a Publick Notary, he tendred his submission and acknowledgment for his presumption in that Book, under his Hand, in these very words.

My good Lords,

I Most humbly acknowledge my error which I have committed, in publishing the *History of Tithes*, and especially, in that I have at all, by shewing any Interpretation of holy Scriptures, by meddling with Counsels, Fathers, or Canons, or by whatsoever occurs in it, offered any just occasion of Argument, against any right of maintenance of *Jure Divino*, of the Ministers of the Gospel; beseeching your Lordships to receive this ingenuous, and humble acknowledgment, together with the unfeigned protestation of my grief, for that through it I have so incurred both his Majesties and your Lordships displeasure, conceived against me in behalf of the Church of England.

John Selden.

Which his submission and acknowledgment being received, and made an Act of Court, was entred into the publick Registrie thereof by this Title following, viz. *Officium dominorum contra Joh. Seldenum de inter. Templo Lond. Armiger.*

I am loath to think, that the Play *Ignoramus* Acted at Cambridge 1614. to make some sport with Lawyers, was the occasion of this History published 1616. to be even with Divines; but apt to think that

that the latitude of his minde, tracing all parts of Learning, did casually light on the Rode of this Subject, handling it, as he did all others, with great freedom; according to the Motto written in all his books (*πρὸ πάντων τὴν ἐλευθερίαν*).

The foresaid Submission was accompanied with an humble Letter afterwards, with his own hand to Bishop *Laud*, wherein many expressions of his contrition, much condemning himself for Writing a book of that nature, and for Prefacing such a book with insolent reflections of that kinde: And this Letter seconded with an Apology in Latine to all the world, to clear himself from the least suspicion of disobedience to Government, or disaffection to the Church; and that Apology, backed with a Dedicatory Epistle to Archbishop *Laud*, expressing great reverence to his Function, and an honorable respect to his Person, for his great design for the advancement of Universal Learning, and the truly Catholick Religion; whereupon he recommended him for Burgess to the University of *Oxford*, in the Long Parliament; which, and an intimate acquaintance with the honorable *Jo. Vaughan*, Esq; of *Troscod*, to whom he Dedicated some of his Books, and Bishop *Usher*, who Preached at his Funeral, he reckoned the greatest honors of his life. He was outed that Parliament (to use his own words) by those men that deposed his Majesty.

Dr. *Mathew Griffith*, born in *London*, bred in *Brazen-nose* Colledge in *Oxford*, Lecturer at *St. Dunstons in the West*, under Dr. *Dommes* inspection, whose favourite he was; Minister of *Mandelins Fish-street London*, by his donation. For telling the Citizens, that they sent in their Bodkins, Thimbles, &c. to furnish out the Cause, as the Children of *Israel* did their Ear-rings and Jewels, only these had a Calf for theirs, whereas they were likely to have a Bull for theirs; and for a Sermon at *St. Pauls* about the peace of *Jerusalem*, Sequestred, Plundered, Imprisoned in *Newgate*, and forced to fly to *Oxford*, whence he returned, continuing Prayers and other Ordinances in *London*, according to the Established Laws of the Church of *England* during the Usurpation, enduring seven violent Assaults, five Imprisonments, the last of which was at *Newgate*, 1659. for a Sermon, Called *fear God, and honor the King*, Preached at *Mercers-Chappel* (pardon one big with his Loyalty, if he Longed for his Majesties Restauration, before the Design of it was ripe) he died Minister of the forsaide *Mandlin* Parish, Lecturer of the *Temple London*, and Rector of *Bladon* in *Oxford-shire*, where he departed, *Octob. 14. Anno Aetatis 68. Domini 65.* having broken a Vein in the earnest pressing of that necessary point, *Study to be quiet and follow your own business*; and ventured his Life at *Bazing-house*, where his Daughter manly lost hers.

To whom I will subjoyn his neighbor Mr. *Chostlen* of *Fryday-street*, Assaulted in his house, Sequestred, Plundered, Imprisoned, first in one of the *London Compters*, and afterwards in *Colchester-Goal*. And gentile Mr. *Bennet* of *St. Nicholas Acons*, who (as Bishop *Usher* would say, he Preached *Perkins* so long till he was able to imitate him) Preached *Seneca* and *St. Bernard* so much, till they attained a



sententiousness as happy as theirs, and art of Preaching, that is, of Collecting, Composing, and Delivering their discourses by having those things, whereof they themselves had onely some imperfect confused Notion, fully and clearly represented to their view, from the discoveries that other men have made after much study and experience.

## XXI.

Dr. *Tho. Howel*, born at *Nanga-March* near *Brecknock* in *Brecknock-shire*, bred Scholar and Fellow of *Jesus Colledge* in *Oxford*; smooth and meek in his Conversation and his Sermons, by both gliding softly and unperceivably into the hearts of all that knew him, but those that first vexed him out of *St. Stephens Walbrook London*, where he was Minister; and afterwards sequestred him for going away: whereupon his Majesty promising himself good effects of his clearness, candor, solidness, sweetness, eloquence, and good repute, recommended him to the Diocess of *Bristol*, 1644, where like (a) *Gregory Thaumaturgus*, he found few well-affected to the Church, and left few disaffected; upon which account that honourable City, as I have been told, hath taken care for his childrens comfortable Education, out of gratitude to their Father in Christ. A man not only flourishing with the verdure and Spring of Wit, and the Summer of much Learning, and Reading; but happy in the Harvest of a mature Understanding, and a mellow Judgment in matters Politick and Prudential, both Ecclesiastical and Civil: one who, like *Diogenes*, confuted the Enemies of his Function, not his Person, ~~and~~ by circumspect walking. He died about the year 1646. and his brother Mr. *James Howell* of the same Colledge, mentioned by Sir *Kenelm Digby* in his discourse of the *Sympathy Cure of Wounds* at *Montpelier*, with so much respect, Secretary to the Lord *Scroop* when President of the Council in the North; relating to my Lord *Conway* in the Marriage-Treaty with *Spain*, many particulars whereof may be met with in his familiar Letters, which, as all private Letters, do give the best History I meet with in that and other affairs of that Time; Assistant to Sir *R. Mansel* in the *Glass-Works*, and in some place about the Clerks of the Council before the late Civil Wars, when he was imprisoned in the Fleet; where, and in other places of his suffering, he wrote 49 Books, most Translations out of (b) *French, Spanish, Italian, and Portugez*, wherein he had a good faculty, and a great advantage, with a handsome (c) *Parabelical* and allusive fanzie, according to his Motto, *Senesco non segnesco*: He died, 1665.

(a) He being made a Scythian Bishop, found but 15 Christians in his Diocess, and left but 15 Heavens there

(b) He bath out a Pentaglot Dictionary of Modern Languages, and a Portugez Grammar.  
(c) The peculiar excellency of his Dodona's Grove, two Paris. Translated into French with applause.

## XXII.

Mr. *Launce* of *St. Michael* in the *Quern*, a grave man, and Minister: to whom his people would have given their right eyes, till he began to open them, by telling them the truth. A choice man in the Books he read, and in the friends he conversed with; many mens excellent parts are kept low for want of a well contrived, and by reason of a scant ill chosen Library. The knowledge of Books, as it is a specious, so he would say, it was an useful part of Learning, as whereby upon any emergent doubt or difficulty, a man may have recourse unto the advise of grave and learned men, who it may be have bestowed a great part of their time and study in the resolution of that particular business.

The

The presence of a Bishop at a Marriage, is a License; and his appearance before the War was, among his Neighbours, countenance enough to any action: the good he did by the holy Ingenuity of his private Visitations (wherein his discourses were quick and cheerful) was not inferiour to the effects of his publick administration; those indeed making way for these, and by his inviting looks (far from the threatening aspects of some men) to both: the predominant habit of the Mind by the conformity of the Fancie, spirit, blood, and constitution to those habits; (like the black and yellow Jaundies) leaving a notable tincture and signature on the eye and aspect, especially when men come to be fixed in their desires and designs, *vultu promisit quicquid vita prestitit*; *et Naz. de Basil. forma innocentissimus, ingenio florentissimus, propositio sanctissimus, & vita innocentissimus*: in a word, he was one well seen in the different conditions of the people of God, which he studied, that he might divide the Word aright, and give unto every one a due proportion to every state. Impatient of two things in a Sermon, a jeering Irony, or a furious Zeal; advising, that if the matter required a passion, it should be the zeal of a displeased Friend, rather than the bitterness of a provoked Enemy; to convince, rather than exasperate: He died, 1665.

Dr. Swadlin of St. Botolph Aldgate, sequestred, plundered, imprisoned at Gresham Colledge and Newgate, his wife and children turned out of doors, he himself administering to most of the Martyrs before their death, and preaching so boldly in the behalf of both their Majesties, as if he did intend to be a Martyr himself; saying, when he heard of some horrid action of the Adversary, *Blessed be God! now their oppressions are at highest they will be at an end, the night is darkest ever upon the break of day.*

Dr. Walter Balcanguel, known by his place, and discreet interposals in the Synod of Dort, when very young; representing the Church of Scotland, by his shrewd accounts of that Synod, when something (d) farther in years; a very pathetick Preacher (having a great command (as Orators should) over his own affections and his Hearers) and a notable prudential man; he being Duke Hamiltons creature, having the draught of the grand Declaration about the Scotch affairs, for which he was made Dean of Durham, as he was before Master of the Savoy; one of a nimble wit and clear expression, sequestred, plundered, and forced to fly; in which condition he died in Chirk Castle, 1644.

Dr. Thomas Fuller, born at Oundle in Northamptonshire, where his Father was Minister, and bred in Queens and Sidney Colledges in Cambridge, under Dr. Ward, and Dr. Davenant; Master of a good Method, and by that of an (c) extraordinary memory, which qualified him for an excellent Historian, and by keeping the coherence of things in his mind, for a great Wit, his Writings are very facetious, and where he is careful, judicious; his *Pisgah-sight* is the exactest; his *Holy War* and *State*, the wittiest; his *Church-History* the unhappiest, written in such a time when he could not do the truth right with safety, nor wrong it with honour; and his

Wor-

XXIII.

XXIV.

(d) See his Letters to Sir Dudley Carleton in Mr. Hiles Remains.

XXV.

(c) Being able to repeat 500 strange words after twice hearing of them, and to make use of any mans Exercise or Sermon verbatim, if he once but either saw or heard it.

(a) As in Bishop Corcoran's case, and see at others.

(b) The Earl of Carlisle and G. Lord Berkley especially: See his Dedication in his Church History. The old Earl of Bristol, and Bishop, offered him a noble competency to live with them; the old Earl being much pleased with his company, when he was Chaplain to the P. Hen. at Exeter.

(c) See his Sermons and Meditations, the hand-som-dress of which, do's steal their useful matters to the Readers, not only head, but heart.

(d) See their Letters one to another.

Worthies, not finished at his death, the most imperfect. A good natured man, (a) too credulous; and a witty man, too quick; considering that every thing is big with Jest, if we have the vein; not so well skilled where to spare his Jest, as where to spend: at once serious, and cheerful; moderate in his judgement and practice, and therefore faring as moderate men use to do, who are suspected on both sides, and Guests at the middle of a Table, who can reach to neither Mefs either above or beneath. He was so good Company, that happy the person that could enjoy him; either Citizens, Gentlemen, or (b) Noblemen: he removing up and down out of an æquanimous civility to his many worthy friends, that he might so dispense his much desired company among them, that no one might monopolize him to the envy of others: so general a Scholar that it was his insight into every thing he had read, that (together with his thinking and meditating nature, out of which he could not be got sometimes for several hours together) made his fanſie so nimble, that as soon as he heard any subject, he was able to speak to it, taking not above two hours time to recollect himself for his Sermons. He was very communicative of what he knew himself, and very dextrous in drawing out what others knew; patient of much impertinent beating the Bush, to catch the Hare at last. He was a (c) serious Christian, though a witty man. *Lam-prey* is delicious meat, if you take the string out of the back of it; and Fanſie a pleasant thing, if we correct it, be not prophane against God, inhumane against the dead (making Mummie of dead mens flesh) unmerciful against mens natural defect, uncivil against a mans own reputation, or unseasonable to a mans condition. So intent upon the publick good, that he minded neither his own Estate, Habit, or Carriage; regarding so little the World that I wonder, he being outed from the *Savoy*, and his Prebend of *Salisbury* for a Book he writ, against which Mr. *Saltmarsh* engaged, and not regarded; when waiting on my Lord *Berkly* to his Majesty upon his Restauration at the *Hague*, and preaching before his Majesty at *Whitchall*, he should die with grief in *May*, the year of our Lord 1661. and of his age 53. having been Minister of *Broad-windsor* in *Dorsetshire*, at *Waltham* in *Essex*, at *Cranford* in *Middlesex*; Lecturer at *Savoy*, *St. Brides*, *St. Andrews Holborn*, and *St. Clements Eastcheap*; Chaplain to the Lord *Hopton*, and to both their Majesties *Charles the I. and II.* He preserved the memory of many a worthy person, it is pity that we should not preserve his, who would say that the Art of Memory (going farther than Common-places) spoiled the nature of it; and that every man may be excellent if he see betimes what he is fit for, as he did, who began with small Histories, and finding his Genius much inclined that way, resolved upon greater, promising his Ecclesiastical History 14 years before it came out; the Errours whereof, Dr. *Heylin* corrected smartly, and he either confessed or excused ingeniously, pleasing his Reader with those faults he so wittily Apologizeth for.

And because Dr. *Heylin* and he agreed so lovingly in their mutual (d) charity one towards another at last, after they had differed in Opinion at first, Let

Dr.



Dr. Heylin dwell by him, a Gentleman born in *Oxfordshire* or *Berkshire*; happy in his good Education under Mr. *Hughes* School-m after of *Burford*, to whom he dedicated a Book in gratitude, 1656. and under Mr. *Frewen* in *Magdalen* Colledge in *Oxford*, where he was Demy and Fellow, being delighted from his Childhood in History, he studied Historically, taking in all sorts of Learning in the way of History and Chronology; the first specimen was his *Geography* in 4<sup>o</sup>. Printed 1621. Dedicated to Prince *Charles*, and improved (upon a Fellows shouldering him as he went along *Kingstreet* in the beginning of the Troubles, and saying, *Geography is better than Divinity*, i.e. as he understood, he had better success in writing *Geography* than *Divinity*) to a large and exact Folio, the best now extant.

Having made his way to the Court, and travelled into *France*, (of which Travels he hath given us an account in his *Survey of France*) he was admitted to the Earl of *Denbigh's* attendance, when he was sent by his Majesty into *Guernsey* and *Jersey* 1628. where he made such observations to present Bishop *Land*, to whom he then applied himself, as might let him see, he was not altogether incapable of managing such publick business, as he might afterwards think fit to entrust him withal; which succeeded so well, that in a short time after, the Bishop recommended him to his Majesty for Chaplain in Ordinary, and by degrees employed him in such affairs of moment and weight, as rendered his service not unuseful to the Church or State; his Lordship aiming at primitive Purity, enjoining him to draw up the History of the Controversie then in being; as having vindicated the History of *St. George*, the Patron of the Royal Order of the Garter, 1630. and thereby obliged most of the Nobility of that Time, he did in his History of the Sabbath, of Episcopacy, of (a) Altars, of (b) Lyrurgies, of the Quinquarticular Controversie, the Reformation, Tithes, Calvinism, and its inconsistency with Monarchy, and his Historical Exposition upon the Creed; clearing up the truth by the Histories, Laws, Counsels, Fathers, and other Writers of the Church; and discovering the Occasion, Original, and Progress of every Errour. An Employment that raised him many Adversaries; as,

1. Dr. *Prideaux*, who when Mr. *Heylin* stated these two Questions in the Schools 1627.

§ *An Ecclesia unquam fuerit Invisibilis?*

§ *An Ecclesia possit errare?* In the Negative, and made good the first, not by the visibility of the Church (as Dr. *Prideaux* in his Lectures had done) in the *Berengarians*, *Waldenses*, *Wicliviſts*, *Hussites*, (among whom the Ecclesiastical Hierarchy failed) but in *Asia*, *Ethiopia*, *Greece*, *Italy*, yea, *Rome* it self, where *Bellarmino* himself maintained many Fundamental Points very well against Ancient and Modern Hereticks, concluding thus (*utinam quod ipse de Calvino sic semper errasset nobilissimus Cardinalis*) cryed him down for *Papicola*, *Bellarminianus*, *Pontificius*; and when 1633. he stated these Questions.

*An Ecclesia habeat Authoritatem, 1. In determinandis fide Controversiis?*

(a) In his Antididum Lincolniense.  
(b) In his Ecclesia vindicata.

(a) As in B.  
sh p. 102  
his case, and  
see at others.

(b) The Earl  
of Carlisle  
and G. Lord  
Berkley e-  
specially: See  
his Dedications  
in his  
Church History.  
The old  
Earl of Bristol,  
and Bishop,  
offered  
him a noble  
competency to  
live with  
them; the old  
Earl being  
much pleased  
with his com-  
pany, when he  
was Chaplain  
to the P. Hen.  
at Exeter.

(c) See his  
Sermons and  
Meditations,  
the hand-  
some dress of  
which, doth  
test their use-  
ful matters to  
the Readers,  
not only head,  
but heart.

(d) See this  
Letter one to  
another.

Worthies, not finished at his death, the most imperfect. A good natured man, (a) too credulous; and a witty man, too quick; considering that every thing is big with Jest, if we have the vein; not so well skilled where to spare his Jest, as where to spend: at once serious, and cheerful; moderate in his judgement and practice, and therefore faring as moderate men use to do, who are suspected on both sides, and Guests at the middle of a Table, who can reach to neither Mefs either above or beneath. He was so good Company, that happy the person that could enjoy him; either Citizens, Gentlemen, or (b) Noblemen: he removing up and down out of an aquanimous civility to his many worthy friends, that he might so dispense his much desired company among them, that no one might monopolize him to the envy of others: so general a Scholar that it was his insight into every thing he had read, that (together with his thinking and meditating nature, out of which he could not be got sometimes for several hours together) made his fanſie so nimble, that as soon as he heard any subject, he was able to speak to it, taking not above two hours time to recollect himself for his Sermons. He was very communicative of what he knew himself, and very dextrous in drawing out what others knew; patient of much impertinent beating the Bush, to catch the Hare at last. He was a (c) serious Christian, though a witty man. *Lam-prey* is delicious meat, if you take the string out of the back of it; and *Fanſie* a pleasant thing, if we correct it, be not prophane against God, inhumane against the dead (making Mummie of dead mens flesh) unmerciful against mens natural defect, uncivil against a mans own reputation, or unseasonable to a mans condition. So intent upon the publick good, that he minded neither his own Estate, Habit, or Carriage; regarding so little the World that I wonder, he being outed from the *Savoy*, and his Prebend of *Salisbury* for a Book he writ, against which Mr. *Saltmarsh* engaged, and not regarded; when waiting on my Lord *Berkly* to his Majesty upon his Restauration at the *Hague*, and preaching before his Majesty at *Whitehall*, he should die with grief in *May*, the year of our Lord 1661. and of his age 53. having been Minister of *Broad-windsor* in *Dorsetshire*, at *Waltham* in *Essex*, at *Cranford* in *Middlesex*; Lecturer at *Savoy*, *St. Brides*, *St. Andrews Holborn*, and *St. Clements Eastcheap*; Chaplain to the Lord *Hopton*, and to both their Majesties *Charles* the I. and II. He preserved the memory of many a worthy person, it is pity that we should not preserve his, who would say that the Art of Memory (going farther than Common-places) spoiled the nature of it; and that every man may be excellent if he see betimes what he is fit for, as he did, who began with finall Histories, and finding his Genius much inclined that way, resolved upon greater; promising his Ecclesiastical History 14 years before it came out; the Errors whereof, Dr. *Heylin* corrected smartly, and he either confessed or excused ingeniously, pleasing his Reader with those faults he so wittily Apologizeth for.

And because Dr. *Heylin* and he agreed so lovingly in their mutual (d) charity one towards another at last, after they had differed in Opinion at first, Let

Dr.

Dr. Heylin dwell by him, a Gentleman born in *Oxfordshire* or *Berkshire*; happy in his good Education under Mr. *Hughes* School-m after of *Burford*, to whom he dedicated a Book in gratitude, 1656. and under Mr. *Frewen* in *Magdalen Colledge* in *Oxford*, where he was Demy and Fellow, being delighted from his Childhood in History, he studied Historically, taking in all sorts of Learning in the way of History and Chronology; the first specimen was his Geography in 4<sup>o</sup>. Printed 1621. Dedicated to Prince *Charles*, and improved (upon a Fellows shouldering him as he went along *King-street* in the beginning of the Troubles, and saying, *Geography is better than Divinity*, i.e. as he understood, he had better success in writing Geography than Divinity) to a large and exact Folio, the best now extant.

Having made his way to the Court, and travelled into *France*, (of which Travels he hath given us an account in his Survey of *France*) he was admitted to the Earl of *Denbigh's* attendance, when he was sent by his Majesty into *Guernsey* and *Jersey* 1628. where he made such observations to present Bishop *Land*, to whom he then applied himself, as might let him see, he was not altogether incapable of managing such publick business, as he might afterwards think fit to entrust him withal; which succeeded so well, that in a short time after, the Bishop recommended him to his Majesty for Chaplain in Ordinary, and by degrees employed him in such affairs of moment and weight, as rendered his service not unuseful to the Church or State; his Lordship aiming at primitive Purity, enjoying him to draw up the History of the Controversie then in being; as having vindicated the History of *St. George*, the Patron of the Royal Order of the Garter, 1630. and thereby obliged most of the Nobility of that Time, he did in his History of the Sabbath, of Episcopacy, of (a) Altars, of (b) Lyturgies, of the Quinquarticular Controversie, the Reformation, Tithes, Calvinism, and its inconsistency with Monarchy, and his Historical Exposition upon the Creed; clearing up the truth by the Histories, Laws, Counsels, Fathers, and other Writers of the Church; and discovering the Occasion, Original, and Progress of every Error. An Employment that raised him many Adversaries; as,

1. Dr. *Prideaux*, who when Mr. *Heylin* stated these two Questions in the Schools 1627.

*An Ecclesia unquam fuerit Invisibilis?*

*An Ecclesia possit errare?* In the Negative, and made good the first, not by the visibility of the Church (as Dr. *Prideaux* in his Lectures had done) in the *Berengarians*, *Waldenses*, *Wicliviists*, *Hussites*, (among whom the Ecclesiastical Hierarchy failed) but in *Asia*, *Aethiopia*, *Greece*, *Italy*, yea, *Rome* it self, where *Bellarmino* himself maintained many Fundamental Points very well against Ancient and Modern Hereticks, concluding thus (*utinam quod ipse de Calvino sic semper errasset nobilissimus Cardinalis*) cryed him down for *Papicola*, *Bellarminianus*, *Pontificius*; and when 1633. he stated these Questions.

*An Ecclesia habeat Authoritatem*, 1. In determinandis fide Controversiis?

(a) In his Antididionum Lincolniense.  
(b) In his Ecclesie vindicata.



versis? 2. Interpretandi Scripturas? 3. Discernendi Ritus, & Caremonias? in the Affirmative, according to the 20th. Article of the Church of England, in the truest Edition of them, which Mr. Heylin (when the false one published in the Harmony of Concessions at Geneva 1612. was urged) sent for into the Schools; the like expressions, for which Dr. Prideaux had three checks from the King and the Archbishop of Canterbury, Dr. Heylin clearing himself so well in the point of Popery by his Sermon on John 4. *Our Fathers worshipped on this Mountain*; and by his Sermon on the Parable of Tares, that some of the Court (who before had been otherwise perswaded of him) *Did not stick to say that he had done more towards the subversion of Popery in those Sermons, than Dr. P. had done in all the Sermons he had preached in his life.* 2. Dr. Hackewell in several bitter passages against his book of St. George, and his *Antidotum Lincolnienſe*, published in the beginning of the Long Parliament, not only to confute, but destroy him. 3. Dr. Benard upon some expressions that fell from him about the Article of the Church of Ireland, and Bishop Uſhers advice about the Earl of Stafford. 4. Bishop Williams, against whom he writ his *Antidotum Lincolnienſe*, who when he was Preaching strook the Pulpit at Westminster with his staff, and called to him to proceed to another point. And 5. the Parliament, to whom he gave very great satisfaction in all those points objected against him; untill the Tumults growing high, he was forced to fly to Oxford, where his Majesty commanded his constant attendance, when his course was over, for a service of very great Importance; whence going to Winchester, Windsor, and at last settling at Lacies Court near Abingdon and Oxford, he continued maintaining his Masters Cause and Truth by Argument, when it was lost by Arms, never dismantling the strong hold of his Principles, nor yielding up his reason to those men to whom his Person was subject, as well as his Estate, for which he paid Composition 374*l.* Vindicating the Church, Correcting the Errors (a) of every History that came out, writing several exact Histories of his own; with no other assistance than a poor *Amannensis*, as he writ to Bishop Skinner that understood no Greek, and but very little Latine.

(a) Mr. Fuller, Mr. Sanderson, Mr. Lestrange, Mr. Hickman, whom he strangely discovered in the very phrases he had borrowed from him and others, to feather his Book.

A bold and an undaunted man both among his friends and his foes, but one in whom my Lord of Canterbury, Laud, put so much Confidence, that he sent for him one day, and weeping, told him of the increase of Popery, and an honorable Person lately perverted by them in Wales, intreating him who was then young when he should be called into their places that were now old, to have a strict eye upon that party, giving him rules to that purpose. In fine. Dr. Heylin died with the choicest Collection of of ancient and modern History of any man in his time, and with the greatest zeal to serve the King and Church with that Collection, and buried in the North Ile of Westminster-Abby, with this Monument over him.

Hic Jacet Prope depositum

Petri Heylin S. T. D.

Hujus Ecclesiæ Præbendarii & Subdecani  
viri plane memorabilis

Egregiis Dotibus Instructissimi  
Ingenio acri & sæcundo  
Judicio subactō

Memoria ad Prodigium tenaci  
cui adjunxerat.

Incredibilem in studiis patientiam  
Quæ cessantibus oculis non cessabant  
scripsit varia & plurima

(Quæ jam manibus hominum teruntur)  
& Argumentis non vulgaribus  
stylo non vulgari suffecit.

Constans ubiq; Ecclesiæ, & Majestatis Regiæ assertor  
nec florentis magis utriusque quam afflicta;

Ideoque Perduellium, & Schismaticæ factionis Impugnator  
contemptor Invidiæ. (acerrimus)

Et Animo Infracto plura ejusmodi meditati  
mors Indixit silentium; ut fileatur efficere  
non potest. Obiit Anno Ætatis 63.

Domini 1662.

Posuit hoc illi Mæstissima Conjux.

Dr. Daniel Featley, Minister both of *Lambeth* and *Alton*, the one in *Middlesex*, and the other in *Surrey*, bred Fellow of *Corpus Christi* in *Oxford*, whereof his Father was a Servant; who the third New-years-day in his life Presented him a Pye to the Reverend Doctor that was his God-father, and he dedicated him to the Church; taking care for his Education in that University, in or near which he had his Nativity: where his judgment grew so accurate, and his fancy so florid, that for his Elegant and rational performances in the Schools, Bishop *Morton* then accidentally at *Oxford*, admitted him to his intimate friendship. The Colledge put him upon the Admirable Panegyrick of the Founder; Dr. *Reynolds* chose him for one of the witnesses of his death; the House enjoined him being then Dean of Arts, the making of his Funeral Oration, as afterward he did himself, the writing of his Life: The Church then in (a) a Convocation pitched upon him being then twenty four years old, to write that Life of Bishop *Jewell* that is set with Bishop *Overalls* Preface before his Works, as they were then Presented before King *James*; the University made him *Rehearser* 1610. Doctor afterwards, Bishop *Jo. King*, Mr. *Bates* of *Trinity*, Mr. *Dunster* of *St. Mary Magdalen*, and Mr. *Ozbaston* of *Christ-Church*, being the Preachers, as the Bishop of *London* did 1618. at *St. Pauls Cross*, Dr. *Warberton* Dean of *Wells*, Doctor since Bishop *Hall*, (b) Dr. *Hacket*, Bishop *White*, being the Preachers, an employment he the easier performed the great Task he urged to impose upon himself, being

Z z z

(a) Upon  
Arch-bishop  
Bancrofts  
motion. 1611

(b) Formerly  
Fellow of New  
College in Ox.

the

the rehearsing emphatically of the choicest Pieces for Oratory and Poetry he could meet with, every morning next his heart taking some smart Periods till his Authors were turned to his constitution; these his happy Exercises, with his ready and exact skill in all Arts and Sciences, which he had *in numero* for any present occasion (being a perfect Master of his Learning) either of accute Disputing, or Elegant Preaching, or convincing Conference, recommended him to the retinue of Sir *Tomas Edmunds* when he went Leiger Ambassador into *France*, where at *Fauxburgh St. Germans* 1610. 1611, 1612. his Sermons about Apostacy and halting, Confirmed thirty two persons of good worth in the Protestant Religion; his Discourses of the benefit of Afflictions, comforted eight persons under sufferings for that Religion: and his Sermons of Idolatry and Corruptions, converted eighteen to it; besides that, his three Disputations there (upon some grounds and Collections he had made out of the Papists own writings, he having by the advantage of his Memory and Logick, an admirable faculty of overthrowing an Adversary (a) by his own Concessions or Principles) are confessed by *Holden* to have done more harm to the Popish Cause, than thirty three he had read of before. Indeed he had three things that would make a stupendious Disputant.

(a) His grand Sacrilege of the Church of Rome about the Cup, his Parallels, his case of Spellicies, and his Verumnus Romanus.

1. A calm temper, injoying his Adversaries frets, and taking advantage of his disorders.

2. A voluble tongue used to discourse in the Club, that always attended Dr. *Featley*.

3. His rubbing over every year his Memory with Definitions, Divisions and Maxims, both in Philosophy and Divinity. In so much, that he was upon his return taken in to be Chaplain to Arch-bishop *Abbot*, by whom he was intrusted with the Licensing of Books, the examining of Clerks, and the drawing up of his Brother Bishop *R. Abbots* Life, his Consecration Sermons, and other occasional Exercises while he was in this capacity, are extant; and his respectful and quick dispatch of every man with satisfaction (taking care that none should go away sad from his Lord) fresh in many mens Memory, as are applauded *Clerums*, and his admirable Exercises, for his degree; all instances of what an holy Wit and sanctified Learning could perform; by the Arch-bishop he was preferred to *Lambeth*, where, and throughout *Southwark*, *London* and *Westminster*, he was, as appears by his many occasional Sermons much respected.

1. For his Disputations with, and Writings against Popery; especially, when Bishop *White* had wisely cast the Net to take *Fisher*, Dr. *Featley* helped to draw it out.

2. For his constant Preaching, having not missed the morning Sermon, as then observed, for five years together, so even and constant grows the excellent man.

3. The favourinefs of his Sermons, not altogether Wit, for that had been to feed his Hearers with Sawce instead of Meat; nor altogether with Disputation, for that were to feed them with Stones instead of Bread; but setting before them wholesome Doctrines,



crimes, in an exact method, and an acute expression.

4. His Faithful adherence to his Flock during two great Sicknesses, in one of which he Composed that excellent Piece so often Printed, called, *The Handmaid to Devotion*.

5. His value of good men, particularly Mr. *Tho. Gataker* (whom he carried always in his Bosom, as he did him an overseer of his life) Son of *Tho. Gataker* Minister of *St. Edmund Lumbarb-street*, Scholar of *St. Johns*, one of the first Fellows of *Sidney Colledge*, who grew a good Divine by Family-exercises at Mr. *Ailoffes* house in *Essex*, and an excellent Scholar by private Lectures, begun his Ministry at a small Vicarage under an old man near *Cambridge*, continued it in Sir *Will. Cooks* Family in *London*, and at *Lincolns-Inn*, for ten years, and at *Rotherith* in *Surrey*. (whither he was recommended by Sir *Henry Hobart* and Sir *R. Crew*, to prevent an Abby-lubber) and where as in *Lincolns-Inn* he reformed Sabbath-Abuses, and Preached freely a Catachetical Lecture every Friday throughout the body of Divinity) for forty two years. One whose memory was the best Library extant, whose family was an Academy for Englishmen and Foreigners, with whom he compared Studies every night, to his and their great advantage: correspondence with *Salmasius* and others, universal as his study, whose charity was secret, meekness open, self-denial in waving Prince *Henries* service, and the Earl of *Manchesters* offer of the Mastership of *Trinity Colledge* in *Cambridge* signal, having travelled to the *Low-Countries* 1620. having been four times Married, Visitor of three publick Schools, seen ten of his assistants eminent Ministers in the Church, gone through the body of Divinity in his Family nine times, having written twenty two Books in *Latine*, and sixteen in *English* of his, and revised above an hundred Books of others, bewailing the Schism, which in the Assembly he indeavoured to moderate. He died *July 27. 1654.* in the eightieth year of his age. I say Dr. *Featleys* value of good men, was a fifth particular, that endeared him to many good people.

Yet this good man after a (a) Disputation in *Southwark*, Octob. 17. 1642. wherein he overthrew the Anabaptists; taking a good method, Catechising them first, to discover their ignorance in the Grounds of Religion, before they disputed to shew their Opinions in the Controversies of it; and adding to his arguments against them (what was indeed the shrewdest argument) an History of them; and several Speeches in the Assembly, in which he was though not of it, against the Covenant, and other extravagancies of those times, was Sequestred, Plundered, and upon a Letter he sent to Bishop *Vsher* in *Oxford*, Subscribed *q. d. i. e.* Fidelity, as they interpreted, giving an account of his shrewd argument against the Covenant, imprisoned as a Spie, and upon his declaring before the Committee, that he could not be of another mind, continued in *Peter-house* (notwithstanding his great assistance to the Assembly in the Comment on *St. Pauls* Epistle, undertaken by him in bonds, where they were most written, upon an humble Letter written to him from the whole Assembly) till a little before he died he was

(a) See his  
disputation  
in his Dipper  
Dipped.

removed to *Chelsey-Colledge*, whereof he was the third and last Provost; making no other reflection upon his sufferings, than the answer he gave Mr. *White* the Chair-man, when he told him he must suffer.

*Nec mihi ignominiosum est puti, quid passus est Christus,  
Nec tibi gloriosum est facere, quod fecit Judas.*

*Siste gradum viator  
Paucis te volo.  
Hic situs est Daniel Featleus  
Impugnator Papismi;  
Propugnator reformationis  
Instigator Assidue pietatis  
Tam studio quam exercitio  
Theologus Insignis  
Disputator Strenuus  
Concionator Egregius (nibus.  
Pusillus Atlas vegetior a certami-*

*Εὐαγγελιστὴς τῶν ἱερῶν,  
Διδάσκων, ὃ δίδακταις.  
Facete candidus, candidè facetus,  
D. D. Featleus qui  
Natus Charltoniæ educatus Oxonii:  
Ætatis sue 65.  
Obiit Chelsei,  
Sepultus fuit Lambethæ } Aprilis } 17  
Anno salutis } 21  
1645.*

To make up this Catalogue compleat, I will conclude with,

1. Dr. *Cottesford*, Rector of *Hadley* and *Monks-Ely* in *Suffolk*, Sequestred for a strict observation of the Canons, for intreating the people to repair to their Ministers for Ghostly Comfort and Advice, for refusing to read the Parliaments Declarations, or approve of their Proceedings.
2. Dr. *Roberts*, Fellow of *Trinity Colledge*, and Rector of *Hambledon* in the County of *Bucks*; a grave and modest man, a general Scholar, and an accurate Preacher, Sequestred for declaring it unlawful upon any pretence to raise Armes against the King; a Doctrine which he made good by the Testimonies of all the Fathers, and Modern Divines; and was told, that if they were alive now, they would be of another minde.
3. Dr. *N. Andrews*, Rector of *Guilford*, and Vicar of *Godliman* in *Surrey*, Sequestred for saying, that long Sermons went beyond St. *Peters* Sword, cutting off both Ears; and that the surfeit of the Word is most dangerous, and that Prayer was as good as Preaching; and for lifting up the Bread and Wine at the consecration of it with reverence; together with his dislike of reprobation, and refusing to publish their Orders about destroying the Ornaments of the Church.
4. Dr. *Je. Mountford*, Rector of *Auslie*, in the County of *Hertford*, Sequestred for saying that God was present by the presence of his Grace in the places of his Worship, and therefore he revered God when he came into such a place, usually ordering that part of the 43. Psalm, *Then shall I to the Altar go, of God, &c.* to be sung as he went to second Service; for tying Lecturers to Catechise within his Jurisdiction, for religiously adorning his Church and Chancel.
5. Dr. *James Mountford*, Rector of *Tewing*, in the County of *Hertford*, Sequestred for bringing his people to order and discipline, as Kneeling

Kneeling at Communions, and for teaching, *That if the King were an Idolater, we should not* (as the Apostles did not) *take Armes against him*; together with refusing to contribute to the Parliament Cause, and discouraging them that did.

6. Dr. Jefferies, Fellow of *Pembroke-hall* in *Cambridge*, Chaplain to Archbishop Abbot, Vicar of *Feversham* and *Ticehurst* in *Kent*, a methodical Scholar, and a melting Preacher, Sequestred for Preaching that the Episcopal Government was Apostolical; that Bishops, Priests, and Deacons under the Gospel, answered to High-priests, Priests, and Levites under the Law; as the Presbyterians did *Corah*, *Dathan*, and *Ahiram*; for not admitting the House of Commons Lecturer into his Church, and not observing their Fasts: a mirror of patience under tortures of the Gout racking his whole body: He died at Mr. *Challenor Chutes* house, who said he would plead for Bishops as long as he had a tongue, 1658.

7. Dr. Jo. Gorfuck of *Walherne* in *Hertford-shire*, Sequestred for sending a good horse to serve his Majesty, and a bad one to serve the Parliament.

8. Mr. Ed. Thurman, Rector of *Hallingbury* in *Effex*, for pressing his Parishioners to receive the Communion orderly at the Rails.

9. Dr. Edward Marten, Minister of *Houghton-Conquest* in *Bedford-shire*, and of *Dunnington* in *Cambridge-shire*, Sequestred for blessing God for the examples of the Saints departed, and Preaching much upon holy Reverence and Obedience; as likewise for lending and giving his Majesty money, besides those turned out in both Universities, for refusing the Covenant, and disowning the Parliaments Authority to Visit the Universities, whereof his Majesty was by their Statutes, Visitor, as his Predecessors were Founders in *Oxford*.

Dr. Samuel Fell, Student, Prebendary, and Dean of *Christ-Church*, and Margaret Professor of Divinity, a strict observer of Discipline, and a great pattern of Charity, having eluded the first commillion of the Visitors by a prudent demurr and delay, and with excellent (a) Reasons penned by Dr. Saunderson against the Covenant, and by Dr. Langbain against the Visitation honourably neglected; the second turned out so violently, that his sick Wife was carried out in a Chair, to make way to a Presbyterian successor, as his was a little while after (*Digitus Dei*) to make way for an Independent one. Dying heart-broken, not for his own sufferings, but his Majesties; he left a Son heir of his zeal, the Reverend Dr. Jo. Fell now Dean of *Christ Church*, who kept up the Devotions and Orders of the Church of *England* in his Brother-in-law Dr. Willis, the accurate Natural Philosopher and Physician at *Oxford*, Lodgings and House, supported the Members of it by a great part of his Estate, and kept up the honor of it by his example.

Dr. Robert Sanderfon, of the Noble Family of the Sanderfons in *Tork-shire* and *Lincolnshire*, bred under a methodical Master at *Lincoln School*, and an exact Tutor at *Lincoln Colledge*, who improved his pregnant Wit, his large Understanding, his faithful Memory, his solid Judgment, made more so by method and a deep Apprehension, his hopeful Seriousness, his silent Sedentary, and

I.

(a) Called the Reasons of the University of *Oxi* which all the Parliament Divines refused to answer.

II.



and astonishing Industry, to that exactness, which stuck to him to his dying day (and he would observe that exactness or strictness in laying the grounds of Learning, had their respective influences upon the superstructure.) In his younger days he learned an Art of Memory, for being enjoyed, when young, to learn what he understood not, he was compelled to make use of similitudes, and to remember those things he knew not, by thinking upon something like them he knew. Being Serious in his Design, Prudent in his Study, Industrious in his Way, Clear in his Apprehension, Searching in his Disquisitions, Serene, Orderly, and Methodical in his thoughts; Sober and Civil in his Carriage (his Tuition having added to his great parts, that Humility, Meekness, Modesty, Obedience, and Civility, as advantaged by his good Disposition, rendered him to his last, Submissive to Superiors, Obliging to his Equals, Tender to his Inferiors, Affable and Charitable, (good Discipline in youth begets an habit of Obedience in riper years) his thoughtful Soul struggling with the Intricacies, Perplexities, Darkeness, and Confusion of Nature; and intent upon a genuine Apprehension of things, rather than a toilsome Collection of words, save so much Grammar as enabled him to speak his minde properly; so much Rhetorick, as to express it *Persuasively*; and so much Logick, as might order, guide, and direct his thoughts *Methodically*; in apprehending things *Distinctly*, in judging of them *Exactly*, in finding out the truth that lieth in them *Successfully*, in discovering the errors, deceits, and fallacies imposed upon us, about them *Evidently*; and urging the truths found out *Convincingly*. His way was,

1. To write the Rules his Tutor suggested, or his Books afforded (for he writ most he read, or heard, as he said, *To stay his active and young soul upon things, till he had distinctly conceived them.*

2. To debate the Rules he writ with his friends, whereof he always kept a Club.

3. To practise them upon some question or other, till they became as his native reason, as his own soul, whereby he attained afterwards in all cases a great happiness to comprehend things deeply and fully, State Controversies exactly, to lay them before others clearly, solidly, compendiously, and impartially; to find out the merit of a cause, the right state of a question exactly, reasoning convincingly and demonstratively, alledging closely and pertinently, with observations choice and prudent, deductions clear and genuine, expressions apt, suitable, weighty, and accurate; and the whole discourse even and steady, made up of abstract notions of reason, experience and religion; being sure to state the words in a question or case. *What is controverted (as there will be very little when words, and things are well understood) must be clearly laid down (would he say) as it is understood on all hands, and convincingly proved by a proper reason from the nature of the thing, or uncontrouled authority, pressed and cleared from all evasions, cavils, and Subter-fuges; which cavils must be proposed faithfully, and honestly, and answered briefly, fully, ingeniously, candidly, and modestly.* Insomuch, that as

he

he composed a new Logick, an excellent way of reasoning; so he was many years the publick Reason of the Church, as her (a) best Casuist; and of the University, as her accurate Kings Professor of (b) Divinity: He sorted every word he read to its proper head, (having a vast *Index materiæ*, where to put his reading and meditations, drawn by himself, by him) he made it his business to know, rather distinctly and exactly, than much; though he that digesteth a few things thoroughly and methodically (so much doth one part of learning well understood, depend upon, and illustrate all) knoweth every thing. His Fellowship he reckoned a great advantage, by good converse, to improve his first years of prudence and discretion; and his Pupils (among whom the Lord Hopton was one) a great help by giving him opportunity to observe the several weakneses of reason, and the respective remedies. Eleven hours was his usual allotment for study, though there was hardly a minute of his time but was full of his affairs either of necessity, civility, or study. It cost him so much sad thoughts to go through any subject in his unnering and accurate way, that as he writes in his Preface to the book of the Obligation of Conscience, that he could do nothing untill he needs must; his mind running up and down till penned up, and confined by necessity; of which he used to say as *Pythagoras*:

*Εὐαίρις γὰρ ἀνέστη ἡ γυνὴ ἡμῶν.*

Having attained a grave and comely carriage, a plain and solemn garb, becoming a man that alwayes meditated some good and great design; an even, calm, and deliberate, serious, and well-ordered habit of words and action; an innocently facetious converse, tempered and allayed with gravity, good counsels, and an excellent example; a temperance and moderation made up of *Epicætes* his two words, *Sustine, & Abstine*; none in judgement more for Liberty in those things that were (c) lawful, and none in practice more Cautious in those things that were not expedient.

Having his youthful heat abated and fined into a mature prudence, and an exact Learning, and his soul knit into compleatness and resolution, resigning his Fellowship in a way agreeable to the will of the Founder, and the present good of the Colledge and the University, as well as the future benefit of the Church; in compliance with the expectation of the University and the Church, together with his own inclination (who would always say, *That employment was improvement*) he was for many years Minister of *Boothby Pagnel* in *Lincoln-shire*.

Where 1. his care was to settle and maintain friendship and love among people of the same Inclination, Profession, Study, and design; the greatest relief among the cares and troubles of the world was great, and by his skill in Law and business *successful*, he being the great *Referee* (d) and Casuist of that Country.

2. His Sermons were rational and just discourses upon pertinent Scriptures, the Occasion, Coherence, and other Circumstances whereof he weighed *duly*; the various reading he considered industriously,

(a) See his Sermons full of cases about our Discipline and Ceremonies.  
(b) See his Lectures there de Juramento, & de obligatione conscientie.

(c) See his XI. Sermons ad Aulian.

(d) See the Cases of Love, &c. lately set out, and supposed to be his.

dustriously, the explication he made out of the choicest Authors, and the most proper Learning, clearly pithy and pertinent Observations, Learned, Moral, and Divine: as he went on in explication he dropped *judiciously*; pitching upon the great Observations couched in the several parts usefully and distinctly (not liking the wresting of the Scripture (for a truth) left custom in that taught us to wrest it to an error) bottoming them upon their proper Grounds and Reasons, orderly as they lay in the Body of Divinity and of Learning, and improving them to the respective duties of Morality, or Christianity, rationally inferred skilfully; drawing first the Schem of his Sermon, and then filling it up with all sorts of Learning, he having the principles at least of every Art and Science.

3. His Exposition of the Church Catechism was constant and practical.

4. His Preparations for Sacraments were solemn.

5. His and his Families attendance on the Prayers of the Church, was exemplary.

6. His endeavors to keep Peace, Charity, and Hospitality by his precepts and example, were successful.

7. His Visits edifying.

8. His directions not to relieve the wandering poor as charitable, as his Alms to the regular ones; he being as severe in restraining the disorderly Vagabonds, as compassionate in relief of the *orderly* poor.

9. The great satisfaction he gave to his Neighbor-Gentry in his Learned converse, being as he advised young Ministers to be in this knowing age well seen in History, Geography, Mathematicks, Mechanism, Physick, Law, Herauldry, endeared him to the whole Country; especially his happy way of reducing all sorts to that great rule, *What you would have others do unto you, do you unto them.* And seldom failing in Correspondence and Visits, those great advantages for a good understanding and love.

10. The directions and comforts he collected for the use of the sick, and the dying, full and exact.

11. The good Works and undertakings he set his publick-spirited acquaintance upon, generous and profitable.

12. How proper his discourses at Visitations from Reason, Experience, and Religion, for Order, Peace, Unity, and Obedience, and the Authority of publick Laws and common good against private Pretences, Reasons, Interests, and Designs; as long as he assured them withall, that the things injoyed were in their nature safe, and in their use free; to this good end he reduced most of his studies, which he managed with plenty of accute, and weighty matter, with variety of reading, with full and pertinent citations, with clear and copious expressions, powerful demonstrations made up of Scripture-strength, of Counsels-weight of Fathers-consent, and of Historick light, Fundamental Laws, Essential Religion, with a prudent discovery of the proportions of Order and Policy, of the boundaries of Government; the great Principles of Peace, the

Quinte-



Quintessence of the *Roman, Grecian, Imperial, and Civil, Canon,* and Ecclesiastical Laws streined into his great plat-form of Peace, Unity, and Settlement.

13. How practical and necessary the Duties, and Cases he handled both in the Court, and cross Sermons. King *Charles* the I. being used to say that he brought an Ear to hear others, and a Conscience to hear *Sanderfon*.

14. How exact a view would he draw of all judgments in the Controversies likely to be debated (of some of which there are Tables like Pedigrees still extant) in all *Disputations*, (as those for his Bachelors, and Doctor of Divinity Degree, which he managed so well, that the Professor Dr. *Prideaux* would say of him, that none states a question more punctually, resolveth it more satisfactorily, answereth all Objections more fully, than that clear and solid man Mr. *Sanderfon*) in all *Convocations* from 1644. to 1662. (for he was named for (a) *Assembly* 1644. though he did not appear in it) in all those Controversies hitting upon such a mean as would satisfie all dis-interested and ingenious Persons, as appears by the Letters of accord (Printed 1660.) passed between him and Dr. *Hammond*; having a great Charity for plain-hearted Papists, whose error or ignorance in things not Fundamental, did not betray them either to Unbelief, or Presumption, or to final Impenitence, or Immorality, or Uncharitableness; Bishop *Vssers* judgment in his Sermon before King *James* at *Wansted*.

This excellent man whom all wished to. enjoy, that had read the choice Sermons he had made, the solid Lectures he had read, (notwithstanding the satisfactory reasons he Penned for himself, and the whole University, which he concludes thus. (*Quis damnaverit eum qui duabus potentissimis rebus defenditur Jure & mente?*) *Quint.* was turned out of his Divinity-Professors place, and (as he complains to the Honorable Mr. *Boyle* 1659. who by Dr. *Barlow* offered an honorable salary to encourage him to proceed in his Casuistical study) which troubled him most, rendred useles (only he satisfied private friends by Letters in such emergent Cases as had reference either to those times or their own Affairs, till his Majesties Restauration, when being made Bishop of *Lincoln*, he labored much to keep every sober man within the Communion of the Church, taking great pains with dissenters, and exercising as great patience towards them as the Law did permit, and sometimes more. Church censures during the time he was Bishop, he used with great Reverence, and upon great occasions to reduce them to their Primitive Esteem and Veneration: Good men he found in Orders, he was careful to prefer, and as careful not to admit any but good men into Orders; strictly charging his Clergy to look to their Certificates, that (for the Churches sake) they would give them not out of courtesie, but conscience; taking care how they became Sureties (as *Judah* for *Benjamin*) for the young men to their Father.

This Idea of a good Prelate among men the most sober, among Christians, the most religious; among Preachers, the most exact;

A a a a

among

(a) And he was of a Committee in the Jerusalem-chamber, March 21 1640; one view the Liberty, the Doctrine and Discipline of the Church, for whose just reformers, and their moderation he had a very great veneration, and therefore he was very unwilling to deliver his judgment in the point.

among Scholars, the most useful; among Ministers, the most faithful; among Governors, the most moderate; among Confessors, the most patient and constant: having discharged his conscience, honestly, served his Prince successfully, assisted the Church industriously, gone through all Charges renownedly, leaving nothing behinde him justly to be blamed, or sinisterly to be suspected, died 1662. bequeathing to posterity Principles<sup>(a)</sup> of Government, clearly stated, and rationally expressed. In stead of Monuments for him, take these two Testimonies:

(a) See his excellent Preface to Bishop Ushers Book of Power and Obedience.

George Sanderson of Gunthorpe Lincoln, Com. poulden for 1401.

### I. Bishop Ushers.

*And I proposed the case to the judicious Dr. Sanderson, who grasped all the circumstances of it, and returned that happy answer that met all my thoughts, satisfied all my scruples, and cleared all my doubts.*

### 2. Doctor Hammond.

*That stayed, and well-weighed man Dr. Sanderson, conceiveth things deliberately, dwells upon them discreetly, discerns things that differ exactly, passeth his judgement rationally, and expresseth it aptly, clearly, and honestly.*

(b) He succeeded Bishop Jo. Thorneburgh born in Magdalen-Colledge in Oxford, acceptable to Queen Elizabeth who preferred him Dean of York and Bishop of Lincolne, for his comely presence; and to King James who made him Bishop of Bristol and Worcester for his Chymical Extractions and merry heart, which continued much his long life, lying in an old Castle in Ireland, the floor over head broke down upon him, and yet did him and his no harm.

(c) His style was manly for the strength of it, maidenly for the modesty, and Elegant for the phrase.

III. Dr. John Prideaux, born at Hartford in Devonshire, bred Fellow and Rector of Exeter Colledge in Oxford; in which University, he was Kings Professor and Canon of Christ-Church for 30. years together; till he was almost grown to the Chair, he had sate so long and close therein; so loath was the Church to lose his pains, by his<sup>(b)</sup> preferment; so true is that Motto of *Mulcaffer*, *A good Servant is a good Slave*. Though of all men he who kept his leather Breeches that he came to Oxford in, in that Wardrobe where he lodged his Rochet in which he went out of it, was not likely to forego either his Humility or Industry for his advancement: by drawing for his own use Systems of each Art and Science (whereof his Greek Grammar and Logick, both but a fortnights work, are a Specimen and Essay) and thereby knew how to dispose methodically of his infinite, (for he was *Helluo Librorum*, not only forced to eat his Books for a livelihood in the late Times, but having digested them for his accomplishment (an Encyclopædy and Miscellany of all Learning) in better; which otherwise had layn so confusedly in his soul, that he could not have had it ready as he had to pour out upon all occasions, there being no subject which from his Common Places (whereof his *Fasciculus Controversiarum*, his *Synopsis Conciliorum*, his *Easse and Compendious Introduction* for reading all sorts of History, are Instances) he could not speak fully and properly to. His skill in Tongues was great, yet waiting on his greater skill in things, aiming at two things, expressiveness<sup>(c)</sup> and perspicuity; (for whereunto serveth that *ad inquit diphthongum* but to speak reason, and to be understood?) sweetening both his style and converse with a becoming festivity, which was *Aristotles*, and, not St. Pauls *ivt pua oia*; pleasing the more, because of the bluntness of his behavior with all persons; took well, because it was a sign of the plainness of his heart: So admirable his Memory, that he retained

tained what-ever he had read (to the least Poem, yea, or Ballad extant) or heard, but Injuries; which though he resented (for the present, for he being immersed in so many affairs, was subject to the like passion with other men) yet upon the least expression of ingenuous repentance, he not onely pardoned, but admitted the person into the former degree he was in before the affront; so that we might say of him, as Henry the Eighth would of Bishop *Cranmer*, *That the onely way to get into his favor, was to do him a shrewd turn*: Good policy, (however it may seem to the wisdom of this world) because good Christianity; which as he practised towards others, so he found it from others; for when he had fallen into the Kings displeasure about *Hodges* and *Ford*, appeals from the Vice-chancellor Dr. *Smith*, to the University 1632. his plain excuse (*Nemo omnibus horis sapit*) was more effectual, than others long Harangues. So charitable he was, that he relieved the poor; which he said, he was bound to do as they were Gods Image, and men; and Christs Image, that is, *poor men*, till he was one of them himself: So tender of young mens reputation that answered under him, unless they were self-conceited Paradox-mongers, (for then he would let them swoun before he gave them any hot water) that he was so a staff to them, as that the standers by did not see, but that they went upon their own legs. And when he pressed (a better Christian than a Clerk) with an hard Argument, and was answered, *Reverende Professor, Ingenuus confiteor me, non posse respondere huic Argumento*, he replied kindly, *Recte respondes*; being much against foul languages that made the Muses, yea, the Graces Scolds; saying, that such puerile spittle argued exulcerated lungs. In his determinations he opened the history of a Question, and stated the words of it, that the Disputants might not end, where they ought to have begun in a difference about words.

His Answers were quick, as Dr. *Saundersons* were slow and sure being never put to it as *Atellan* was at *Ratisbone* by *Eccius*, who told him, *That seeking the truth rather than his own reputation, he would with Gods assistance, answer his Argument on the morrow*. In some questions of large prospect and concernment, not playing the Fencer onely, to entertain the company; but the Dueller, as for life and limb: put gall in his Ink when he had none in his heart, to cure the Ring-worms of the Church.

His Body was so strong by the natural temper of it, as well as by the moderate (a) Recreations and Dyet he allowed it, that three men in the Colledge lost their own lives, by endeavoring to equal his Industry. His Sermons at Court, and the University with his Lectures, were learned and honest: His Parish and Popular Sermons Catechetical; his Overtures at *Jerusalem-Chamber* (where the lopping of some Excrescencies in the Church, by the moderation and mutual compliance of the Divines of both sides meeting there 1641. might have saved the felling of the Church its self) as appears by the Paper of their Proceedings, (which was the Rule for the late Alterations made in the Common-prayer 1652.) printed 1642. and subscribed by the Arch-bishop of *Armagh*, the Bishop of

(a) Shooting  
and Bawling.



(a) See a Book  
called Bishop  
Prideaux his  
Last Legacy.

Lincoln, Bishop Brownrig, Bishop Morton, Dr. Ward, Dr. Saunderson, Dr. Hacket, Dr. Featley, and Dr. Prideaux. The Propositions he designed for the Assembly, and the Treaty at the *Isle of Wight*, (but that his conscience would not permit him to come to the first without the Kings consent, nor his poverty to the other without relief and supply) were satisfactory to all sides. He was one of those seven men of unblemished reputation, that his Majesty, though late, preferred (to support Episcopacy, rather than to be supported by it) Bishop of *Worcester* 1640. He died of a Fever 1650. bequeathing (a) Poverty and Piety as his last Legacy to his Relations, and was buried at *Fredon* in *Worcester-shire*, August 16. with such a train of persons of all qualities at his Funeral, that (saith my Author) such as denied Bishops to be Peers, would have conceived this Bishop to have been a Prince. His Son Col. *William Prideaux* (in reference to whom he used to say he maintained *Free-will*) being slain at *Marston-more*; and his daughters married to grave Ministers in his Diocese; his reputation greater abroad among foreign Ministers, among whom *Sixtinus Amama*, *Rivet*, &c. than at home, and his Monument this Inscription:

Johannes Prideauxius tot patrum Pater  
Inter silentium claustra taciturnus jacet  
Ingens modo Scholæ pariter & Academiæ Oraculum.  
Jacet ille tantus hæresum undique pullulantium pudor  
quantum veritatis antiquæ decor  
Scholis, prælis & pulpitis  
Quos ille Agonas, quæ tulit certamina  
exterminandos ad errores  
Quicquid Socinus, quicquid Arminius foras  
Familiæ, vel Brunnus domi;  
Inimica quod vel lingua, vel prælum tulit;  
sceleris frequens puerperium  
Tot dira capita, tot renascentes Hydras  
stravit Britannus Hercules.  
Nec unus vita, nec morte unus Prideauxius,  
Qui disciplinas universas moverat  
uti nemo pene singulas.

Sir Richard Prideaux of Tregard in Cornwall, paid for his Loyalty  
by way of Composition 0584 l. 00 00.

IV. Dr. Thomas Winniff born at Sherburn in Dorset-shire, bred with Dr. Prideaux in Exeter Colledge in Oxford, the painful Minister of Lambourn in Essex, where he was buried 1654. with his aged Father, with a handsom Monument, having this Inscription on it:

Effare marmor silens quid & quem luges;  
funus non privatum sed publicum Anglicanæ Ecclesiæ (nisi  
Dens ante vertat) pene cadaver Thomam Winniffum  
Principibus { Henrico  
                  { Carolo.

Regibus

Regibus { Jacobo a Sacris Domesticis.  
Carolo

Decanum Glocestrensem, Paulinum,  
Episcopum Lincolniensem 1642. factum  
Ex eorum numero Episcoporum

Quibus Incumbebat nutantis Episcopatus molem, pietatis ac  
probitatis suæ fulcimine sustentare; frustra  
quidem mole sua jam corrumpente Ecclesia.

Anima hæc in cælos recepta non laudationem quarit,  
sed Imitationem. Anno Ætatis 78.

Contemporary with Dr. Chetwind, Dr. Daniel, Dr. Sampson Price, Dr. Carpenter, the Author of the *Logick Decads*, the excellent *Geography*; the exact Sermons called *Achitophel*, and the best *Opticks*, (the written Preface whereof used under *Christmas-pyes* broke his heart) Dr. Flemming, Dr. Whetcomb, Dr. Standard, Dr. and Sir Simon Barkercole the rich, and Dr. Vilva the successful Physician, under the tuition of Mr. William Helme, his, and Dr. Prideaux his Tutor: under whom he learned the art of marking what men said, and digesting all that came to his own reason, that was not as others full of it self; and a calmness in what he said himself, which was a courtesie to the truth he spoke, and an excuse and mitigation to his error; as when out of zeal against Popery, (to the hatred of which, and the love of God, Dr. Holland the Rector of Exeter, used to recommend the House on all occasions of parting from them) he mentioned *Gondomer* in a Sermon, he was put in the Tower close prisoner for some days; an eminent Courtier importunately begged the disposal of his Church-preferments: *No* (said King James) *I mean not thus to part with the man*; Who perceiving his Suit hopeless, vowed most solemnly that he did it onely to try his Royal Resolution, protesting that his Majesty had not one of more merit among all his Chaplains. Indeed he was observed to run (with emulation) without envy in the race of Vertue, even with any of his Order, striving to exceed them by fair industry, without offering proudly to juggle their credit, much less falsely to supplant their reputation; having a gift of enticing all neatly to what they knew best, so pleasing his companions, and pleasing himself, stealing by discreet turns of speech from others treasure;

*What to ask further, doubts well raised do lock  
The Speaker to thee, and preserve thy flock.*

In his Latin Sermon before the Convocation 1628. on *Acts 20.28.* *Attendite ad vos ipsos & totum gregem*, &c. he was elegant and discreet. In his \* Preparation of the Earl of *Castlehaven* for his death, very devout and zealous: in the Convocation 1640. very cautious; and in promoting the *Polyglot Bible* very prudent in his advices, and very happy in his contributions. In fine, to use Bishop *Garden's* Expressions, *None was more milde, honest, and humble; yet learned, eloquent and honest, than Bishop Winniff.*

Dr. George

\* with Daffor  
Wickham.

V.  
(1) Of which  
may begin to  
read it with  
prejudice, but  
few end it  
without satisf-  
faction.

Dr. George Hickewell, having proved (in his Learned and Religious Apology for the (a) Divine Providence) that the world decayeth not by the improvement, in later times of Art and Nature, lived to think it would perish upon the sudden decay in this Nation of both; that University of Oxford that was an instance of that Opinion, became likewise the occasion of this thought, where he that was near kin to great Bodley, was denied the Benefit of the Library; he that had built a Chappel in Exeter Colledge, at a thousand pound charge (though he had no higher preferment than the Arch-deaconry of Surrey to maintain a wife and several children) could not die Rector of that Colledge whereof he had been Fellow, and which he desired should be his Sanctuary while he lived, and his Grave when he died. He that for opposing the Spanish Match was Un-chaplained and banished the Court, was for discountenancing English Rebellion Dis-Restored, and dismissed the University. He had some Contests with Dr. Heylin about St. George's Saint-ship, and suffered with him about the Saint-ship of some modern persons. He hath written an exact Comment on the 101. Psalm, to direct Kings how to govern their Courts; And he gave all persons an excellent Example, in the government of his own Family, to whom he often repeated that of Mr. Herbert:

*Pitch thy behavior low, thy projects high,  
So shalt thou humble, and magnanimous be;  
Sink not in spirit, who aimeth at the Skie  
Shoots higher much, than he that means a Tree.  
A grain of Glory mixt with Humbleness,  
Cures both a Feaver and Lethargickness.*

VI.

Dr. Francis Maunsell, Fellow of All-Souls, as excellent for his sufferings, as for his Extraction, descended from the Knightly Family of the Maunsells in South Wales; who being chosen Principal of Jesus Colledge in Oxford, resigned the Place once to Sir Eubule Thelwall, one of the Masters of Chancery, for the good of the House, (where that worthy Knight made a Court in a manner four square built, and Wainscotted the Hall, perfected the Chappel with a curious and costly Roof, &c.) was forced to leave it another time to an usurper that undid the Foundation; and then being restored 1660. he quitted it the third time to Dr. Jenkins, one of the Judges for the Admiralty, whose Industry, Activity, Insight into Business, Devotion, and Integrity might recover it. The same Doctor Jenkins, whom he (being of opinion that it was not fit Gentlemen should have any thing to do with the Faction) employed to bring the yong Gentlemen of South-Wales (such as Sir Sackvil Crow's son, Sir Edm. Maunsel, &c.) upto Loyalty, and Orthodox Learning, as he did him, now to bring up the whole Colledge to order, discipline, and decency. Being torn to pieces almost with the Wind-collick, which he endured with a patience above his nature, and having given many good advices to yong Gentlemen, (whereof these are the most remarkable, that the minde should be always bent and plodding, for he would say, slackness breeds worms; keep your



your own vertues, and by observation and imitation naturalize other mens; a good digestion turneth all to health) he died 1661. leaving the Colledge what was more suitable to his sequestred estate, than his publick Spirit.

Dr. Will. (a) Smith Warden of Wadham, Archbishop Juxons friend, Rector of Tredington, Vice-chancellor of Oxford, 1632. when Ford and Hodges were convented for their seditious Sermons; who living in Oriel Colledge, one of the then Sanctuaries of Loyalty in the late times, bestowed his leisure times on Dr. Maunsel, Dr. Bayly, Dr. Say, in the University, and on his friends (by Letters, a way he much delighted in) without. He died 1656. having spent most of his suffering time in reconciling differences among his indiscreet friends, and in encouraging hope (which he would say was at the bottom of the box) among his desponding acquaintance; a person that was not sensible of his oppression, because he was not subject to passion.

With Dr. Smith, were Dr. Ailworth of All-Souls, Dr. Edward Hide Fellow of Trinity Colledge in Cambridge, Rector of Brightwel in Berkshire, and a grave Preacher, as long as he was permitted, to the great satisfaction of good people at Holywell in Oxford, writing good Books, such as *The Christian Legacy*, and *A Vindication of the Church of England*, and giving good instructions to young men, such as he designed Nurseries for the Church of England, recommending to them a methodical Learning, an exemplary zeal at their devotion, and a strict life; making great use of Bodley's Library while he was permitted, and when forbidden, retiring to his own. He died at Salisbury 1658. (where I think his Reverend Brother is Bishop) of the Stone; under which God exercised his patience, as he did under the usurpation, his faith and heroick charity. Whose advice was, by all means use to be alone, be acquainted with your selves, and keep your selves discreetly in a capacity of serving the Church; for he would say, did all men comply, the Church would be at a loss for Champions to defend her at present; and were all obnoxious, the Church might be at a loss for Worthies to propagate it for the future.

Dr. Richard Bayly, for forty years President of St. Johns, and for above thirty Dean of Salisbury; an excellent Governor, a good Landlord, preferred by Bishop Laud his kinsman (one of whose Executors he was) at St. Johns; as Dr. (b) George Walker, another allyed to him, was at the University Colledge in Oxford, whereof he was thrice Vice-chancellor; much a Gentleman, and therefore in the late times much a Sufferer, when P. E. of P. told his Masters at Westminster, how among other Exploits he had done at Oxford, he had by force turned out Dr. Bayly, and his wife, with six pretty children, out of St. Johns. He lived chearfully behind the Schools all the sad times, as he died hospitably in St. Johns in better. A right primitive Church-man for his good Table, great Alms, just and generous Dealings, and the Repair of every place he came to. Thrifty, but not covetous; giving his need, his honor, and his friend his due. Never (saith our sweet Singer) was scraper brave man, get to live, than live and use it.

VII.

(a) With his Patron Dr. Smith, taken we Mr. Humphrey Sydenham born at Dalverton in Somersetshire, Fellow of Wadham; deserv- ing, witness his Athenian Babler, the name of Silver-conquered Denham

VIII.

IX.

(b) A deserving, modest man, that suffered much in the late times

Dr.

Dr. R. Kettle, and Dr. Hannibal Potter, both Presidents of Trinity Colledge, men that if they could not play on the Fiddle, that is, if they were not so ready Scholars, yet could build and govern Colledges; and make as *Themosticles*, a little City, or Colledge, a great one; the Whetstone is dull its self that whets the things. Dr. Metcalf was a better of St. Johns in Cambridge, than Dr. Whitacres, because the first, though a Sophister, put a fallacy upon him *cosin su drōiso, ad sensum compositum*, found the Colledge spending scarce 200 Marks per annum; and left it spending by his own, and his friends benefactions, a thousand: and the other, though a great Scholar, following Studies, and remitting matters to others, to the general decay of the Colledge. The Government of a Colledge is commended by the proficiency of the Students, among whom its honor enough to the House to mention,

1. Mr. William Chillingworth, born in Oxford, and so falling out of his Mothers arms into the Muses lap; a general Scholar, made ready in himself by teaching others, taking great delight in directing and encouraging young men, and in disputing with the elder; so acute and subtile a Disputant, that the best disputation that ever was heard in Oxford Schools, was when he, Mr. Halke, and Dr. Hammond disputed together. Admirable at opposing, and overthrowing any Position, though solid and wary enough at answering; and Dr. Potter being sickly, sent for him to reply to Mr. Knots Answer to his Book of *Charity*: whereupon having obtained leave to travel, he resolved to finde out Mr. Knot himself, and agreeably to his great spirit, designing to answer, not onely that Book, but all that could be said for Popery, to dive by converse and dispute with the choicest Romanists in the world, to the bottom of all the Intrigues and Quirks of that Controversie; to which end he entred himself of one of their best Colledges, (whereof upon the stupendious reach of his reason, he became presently Sub-Rector) continuing there until by continual discourses (where-with he tired them all) he had distilled the quintessence of their reason into a book, answering it upon his return (in the Book called [*The Religion of Protestants a safe way to salvation*]), which was never answered, but with a War sent amongst us) with the extract of Catholick reason, called by unreasonable men (that make Christianity a *Superfedeas* for Humanity) Socinianism, approved by Dr. Fell, Dr. Broyley, and Dr. Prideaux his adversary, who compared his Book to a *Lamprey*, fit for food if the venemous string was taken out of it. As great his faculty in reclaiming (a) Shismaticks, as in confuting Papists, seldom either discourfing or preaching, but he convinced the parties he spoke or preached to: His great skill in Mathematicks, whereby he drew several regular Fortifications against Gloucester and elsewhere, (being called *The Kings little Engineer, and Black-art-man*) fixing and clearing his reason in all subjects he had occasion to insist upon. His counsel was, that young men should be sure to be good Artists, and then (the Arts knitting together all other learning) they would be good Scholars. He was taken prisoner by the Enemies Forces, who found him sick, and by hard

(a) Several  
Gentlemen  
Wives of his  
acquaintance.

usage

usage hastened his death, 1645. being buried at *Arundle-castle*, with this Character from an adversary, *That his Head was made for controversies, and his Heart* (for that which makes men wise, viz.) *Doubts and Scruples*; resting no where in his disquisition, but upon first principles.

2. Mr. *Anthony Farington* Bachelor of Divinity, an excellent Tutor and Governor while Fellow of that House; an imitable Preacher for High Rhetorick, Copious Learning, and Moral Instructions, while resident in the University; a grave Pastor, and charitable Neighbour, while Vicar of *Bray*, and Preacher at *Windor*; and so honest and orthodox, that the old Proverb (true of his predecessor, who kept his Vicaridge under *Henry* the eighth, *Edward* the sixth, *Queen Mary*, and *Queen Elizabeth*; saying, *He was no Turncoat, keeping always to his principles, which was this, that he would live and dye Vicar of Bray, and turn his Mill with the Wind, rather than loose his Grist*; ) could not be applied to him [*The Vicar of Bray will be Vicar of Bray still.*] He, after *Ireton*, who had been of the same House with him, had revenged a piece of discipline he exercised upon him for his ominous knavery, in affronting his superiors (whereupon Mr. *Farington* said many years before the war, that he would prove either the best or the worst instrument that ever this kingdome bred) with a cast of his Military Office, in Plundering him, and Quartering himself in a spight, mean as himself, upon him. He was, with many children, turned out of all, likely to have been starved, hadnot the honorable Sir *John Robinson*, and his good Parishioners at *Milk-street*, entertained him charitably in those sad times; when being about to write Mr. *Hales* his Life, 1658. he ended his own, leaving two Volumes of nervous and elegant Sermons behind him, together with the memory of an holy, honest, rational, sober, modest, and patient Confessor.

Dr. *John Oliver*, first of *Magdalen Hall*, and afterwards of *Magdalen Colledge* in *Oxford*, Tutor to several eminent Persons, but to none more than the Right Honorable *Edward* Earl of *Clarendon*, Lord High-Chancellor of *England*; and Chancellor of the University of *Oxford*, and fellow Pupil under Dr. *Buckner* to Dr. *Hammond*. His moderate expedients did much in the Colledge, while he was Fellow, to reconcile differences; and his even carriage at *Lambeth*, where he was Chaplain 1640. to mitigate prejudices, permitting none that came to him as a Licenser to go away unsatisfied, either with a flurr put upon (what they cannot endure a contempt of) their pains, though never so despicable; or a disrespect upon their persons, though never so mean; 1643. he was forced to fly from his Livings and Dignities, when it pleased God (by the promotion of Dr. *Frewen* to the Bishoprick of *Coventry and Lichfield*) to open a way to him into his Presidentship, which he held till 1646. when being ejected with his Brethren, he had a very hard time of it, his charity not foreseeing the future miseries, though never exceeding, yet making even with his Income (youth may make even with the year) though age, if it will hit, shoots a Bow short, and lessens still his Stake, as the day lessens, and his life with it) till

XI.



(a) His body  
being worn out  
by study and  
sufferings.

the Secluded Members restored him, being not turned out formally, but forced prudently to retire 1659. his Majesty advancing him to the Deanery of *Worcester* 1660. and (a) dying 1661. leaving considerable Legacies to the Cathedral of *Worcester*, *Magdalen Colledge* in *Oxford*, and *St. Pauls* in *London*. And bequeathing this Memorial among the Scholars of the House, that he let them know he was President, so as that he remembered that they were his Fellows; using to the younger sort that of *Divine Herbert*, *Fool not, for all may have, if they dare try, a glorious life, or grave.*

## XII.

The learned and honest Dr. *Robert Pinke*, and Dr. *Stringer*, Wardens of *New Colledge*, Dr. *Ratcliffe* Principal of *Brazen-Nose*, Dr. *Tolson* Provost of *Oriel*, Dr. *Pit* of *Wadham*; most of them great Benefactors to their respective Colledges, particularly Dr. *Tolson*, having, with the then Fellows, contributed largely to the rebuilding and finishing of that neat Colledge, which they were not suffered long to enjoy; *Sic vos non vobis*, &c.

## XIII.

Dr. *Laurence* of *Baliol Colledge*, *Margaret Professor*, much troubled about a Sermon he preached at *Whitehall*, 1637. wherein he moderately stated the real presence, saying, *We must believe he is there, though we must not know how; that he was there the Church always said, but con, sub, trans, the Church said not, &c.* and at last cast out by force to beg his Bread with the rest of his Brethren.

## XIV.

Rob. Laurence of Egburgh Somerset compounded for 5<sup>th</sup> 6<sup>th</sup>. James Laurence Her. 120<sup>l</sup>. Giles Laur. Worc. 370<sup>l</sup>. Rob. Laur. Isle Pert e. k. Esq; 4500<sup>l</sup>. Jo. Laurence Cheshwick 200<sup>l</sup>.

(b) Hammonds poor mans Tything.

Dr. *Christopher Potter*, native of *Westmerland*, Scholar at the Pregnant School of *Appleby*, Fellow and Provost of *Queens Colledge*, Prebend of *Windsor*, and Dean of *Worcester*, a person of great learning, devout life, courteous carriage, comely presence, and a sweet nature. It was conceived a daring part of *Tho. Cecill*, to injoyne his Carpenters and Masons not to omit a days work, at the building of *Wimbledon-house* in *Surrey*, though the *Spanish Armado* 1588. all that while shot off their guns, whereof some might be heard to the place. It was a bold loyalty and charity in this Doctor to send all his plate to the King (saying he would drink with *Diogenes* in the hollow of his hand, before his Majesty should want) when he did not know but all his estate should be seized by the enemy; and to give so much to the poor, when he had a Wife and many Children to provide for; yet having heard (b) in a Sermon at *Saint Pauls*, that to give to the poor was an infallible way to be rich our selves, he did (as a good hearer should) try it, and found it true. A strict Puritan he was, when Preacher at *Abingdon*, in his Doctrine, and always one in his Life: His excellent Book against the Papists, called *Charity Mistaken*, 1634. was not only learned, but what is sometimes wanting in Books of that controversie, in each phrase weighed and discreet, submitting it to the censure of his friends, before it came under the eye of the world; as was his Consecration Sermon, at the Instalment of his Uncle *Bishop Potter* of *Carlisle*, 1629. The cavils against both which (malice snarling where it could not bite) he answered not, partly because of his sickly body, which was impatient of study; and partly because of his peaceable temper, not much inclined to controversies; But chiefly because (he would say) a controversie would be ended by writing,

when

when a fire would be quenched with oyle. New matter still riseth in the agitation, and gives hint to a fore-resolved opposite of a fresh disquisition; silence hath sometimes quieted misraised brabbles, never interchange of words; and indeed he was not worthy to be satisfied, that would after such satisfactory discourses yet wrangle.

Robert Pinke, a grave Governor, often Vice-chancellor; with great integrity managing the Elections at Winchester, and the Revenues of New-colledge, rich not in his estate, but in his minde; having made little his measure, he reckoned all above a treasure.

*He that needs five thousand pounds to live,  
He is not so rich as he that needs but five.*

Dr. Ratcliffe, one firm to his purpose, though the matter never so small; not to be moved by advantages, never so great; constancy knits the soul, who breaks his own bonds forfeiteth himself, what nature makes a ship he makes a shelf.

Dr. Tolson, a plain Northern-man, that loved to do things by degrees, and like his successor (a) Dr. Jo. Saunders, to collect others opinion of affairs before he declared himself, speaking to a business, as Mr. Hampden used, last; being willing to leave little to hazard, when he had time to bring an affair within the compass of skill.

Dr. Laurence did all things like a man, hating the (b) Lay hypocrisie of simpring.

*Who fears to do Ill, sets himself to Task;  
Who fears to do Well, sure should wear a Mask.*

Dr. Potter, a person that lived by rule as all things do, (securing his temperance with two sconces, viz. Carving and Discoursing) a shop of rules, a well trusted pack, whose every parcel under-writes a Law; having his humors, as God gave them him, under Lock and Key.

*Who keeps no Guard upon himself is slack,  
And Rots to nothing at the next great thaw.*

Dr. Richard Zouch, not beholden to his Noble Extraction for his Reputation, founded on his own great worth and (c) Books Reprinted beyond Sea, Fellow of New-colledge, Principal of Albane-hall, Regius Professor of Law in Oxford for almost forty years, and Judge of the Admiralty; an exact Artist, especially Logician, reducing all his Reading, especially in History, wherein he excelled to the Civil Law, as appears by the method of his Writings, both of the Law, and some other inferior Sciences. He was as useful in the world as his profession; and that time that foolishly thought it could have carried on things without the Civil Law, could not without Dr. Zouch, the Living Pandect of that Law; when the Usurper, in the Case of the Portugez Ambassador, must needs have his advice in London, who had grudged him his place in Oxford, Dr. Owen in the same discourse (I mean his Preface to Dr. Zouch his Book de legatis) wherein he commendeth Grotius with qualificati-

(a) Whose  
husband was  
teatine  
Saunders of  
Lindell Ru-  
land, Esq.  
compounded  
for 12. 01.  
as his Son the  
late Sir Or-  
lando Bridg-  
man Lord  
Keeper  
did for  
4. 01. Vale  
Saunders  
1521.  
(b) Herbert.

## XV.

(c) Juris in-  
tergentes, &  
quæstionum  
de eodem  
explicatio  
de legibus de-  
linquentis  
Judice. Ele-  
menta juris  
prudentiæ,  
&c.

(a) *Reckoning himself so much more or less proficient in the Law of Nations, as he more or less relished Dr. Zouches works, who was one of the Judges at the Trial of Pizarro at the Portugal Ambassadors Brother, upon which occasion that book was written.*

(b) *Of an eminent Family his Cousin Jo. Soames of Burnham in Norfolk, commencing for 1430l.*

(c) *Mr Heywood, and Mr. Chale, who both compounded deeply for their loyalty, and suffe*

on, extolleth Dr. Zouch (a) without, who was the ornament of this Nation, as *Grotius* was of Christendom: He had a great hand in the *Oxford Articles* (being one of the Treaters upon the *Surrendry*) and after composition, he had a great benefit by them; he died, 1660.

To whom I might adde his very good friend *Degory Whear*, Principal of *Glocester-hall*, and History Professor in *Oxford*, well known by his excellent *Methodus Leg. hist. Cro.* and his *Epistola Eucharistica*, and Dr. *Thomas Claiton* the first Master of *Pembroke-colledge* in *Oxford*, and the Kings Professor of *Physick*, Father of Sir *Thomas Claiton*, now Warden of *Merton-colledge*.

Dr. *Thomas Soames*, born in *Yarmouth*, an holy Fisher of Men, Son of a (b) Fisher-man, bred in *Peter-house Cambridge*, where his Uncle was Master, Minister of *Staines* in *Middlesex*, and Prebend of *Wind-sor*; having sent all he had to the King, he had nothing left to be taken by the Rebels but himself, who was Imprisoned in *Ely-house*, *New-gate*, and the *Fleet*, because he had so much of the primitive Religion in his excellent Sermons, and so much of the primitive practice in his looks and life; reckoned a blessing wherever he came these sad times by his Fatherly Aspect, his Zealous Prayers, and his Divine, and in many respects Prophetical discourses. He died not long before his Majesties Restauration, of whom (c) his modest relation, have been as deserving as any persons of their quality in *England*.

*Stephen Soames* of *Throwlow* in *Suffolk* Esq; paying 07 col. 00 00

*ed extremely, the first having served his Highness the Duke of York from a Child.*



THE

# Life and Death

OF

WILLIAM ST. MAUR,  
Duke of Somerset.



WILLIAM St. Maur, Marquis of *Herford*, Duke of *Somerset*, and Knight of the most Noble Order of the *Gar-ter*; noble in his extraction, being restored, to use his Majesties words (because he had merited as much of his Majesties Father and Himself, as a Subject could do; and he hoped none would envy the Duke, because he had done what a good Master should to a good Servant) created Duke of *Somerset* 1660. 12. Car. 2. an Honor his good Grand-father in *Edw. 6.* time had, (from whom *Somerset-house*, which he built, hath that name) *Ed-*

ward



ward Duke of Somerset enjoy; and descending from the ancient Lords Beauchamp; illustrious in his alliance, his Aunt *Jane Seymour* being Wife to one King, (a) *Henry 8.* and Mother to another, (b) *Edward 6.* Was none of those male-contents, who by the sins of their riper years, make good the follies of their youth, and maintain oversights with Treason: As he was patient under his Imprisonment for the one, so he was active in his Services against the other; not more dutifully submitting to the severity of King *James* (for a marriage without his Majesties privy or consent, with the Lady *Arabella Stuart*, nearly related as himself to the Crown) than Loyally assisting (by several Declarations for the King and Bishops in the Long-parliament) by his attendance on his Majesty at *Tork*, to be a witness to the world of his Majesties proceedings, and subscribe with other Lords his own Allegiance, and a resolution to oppose others Treasons; by his raising the (c) *Western Country* by his interest, and yielding the Command of the Army he had raised (as the Kings first General against the Earl of *Essex*) to more experienced Commanders (though he had been a Souldier abroad) out of prudence, governing his Majesty, then Prince, under his Tuition, with discretion and moderation; by bringing his Majesty 60000*l.* of his own and others to set him, by securing for him forty five Inland Garrisons, and six Sea-towns; by waiting on his Majesty in his Privy Counsel and Parliament at *Oxford*, and in all his treaties and negotiations, and offering himself, when there was no other remedy, to dye for him; by supplying his present Majesty, and his Friends, with near 5000*l.* yearly, one year with another during the Usurpation, for which services he paid at *Goldsmith-hall* 1467*l.* the necessities of King *Charles* in his war. Its true, he was drawn in, by a pretending moderate party, to subscribe the untoward Propositions for an accommodation with the *Scots* 1640. at *Tork*; but it is as true, that (when he discovered the bottome of the design) he did of his own accord disown the unnatural Plot in *London* 1641. where the King advanced him to the tuition of the Prince; and he went himself to the defence of the King, at what time such his popularity, that he raised an Army himself; such his humility, that he yielded the Command of it to another, as if he knew nothing but others merits and his own wants; being own of those men, that admire every thing in others, and see nothing in themselves. His face, his carriage, his habit favoured of lowliness without affectation, and yet he was under what he seemed. His words were few and soft, never either peremptory or censorious, because he thought both each man more wise, and none more obnoxious than himself; being yet neither ignorant nor careless, but naturally meek; lying ever close within himself, armed with those two master-pieces, Resolution and Duty; wherewith he mated the blackest events, that did rather exercise than dismay that spirit that was above them, and that minde that looked beyond them; the easiest enemy, and the truest friend; whom extremities obliged, while he, as a well-wrought Vault, lay at home the stronger, by how much the more weight he did

(a) whom Henry 8. was moved to marry by all the Nobility, because of the convenience of her years, together with her excellent beauty and parents of flesh and blood (they are the words of an Act of Parliamt.)  
(b) Of whom she died in child bed in Henry 8. full years.  
(c) 21. Counties.

did bear. He died 1660. full of honor and days, the exact pour-  
tract of the ancient English Nobility.

As was his Brother Sir *Francis Seymour*, a wise and religious per-  
son, a great Patriot in the beginning of King *Charles* his reign for  
three Parliaments together (in the first year of whose reign he was  
High-sheriff) as long as the people desired reason; and as great a  
Courtier towards the latter end of his reign, when he saw some  
projectors, under colour of the peoples good, plotting Treason.  
He was indeed one of the Lords (being Created Baron of *Trom-*  
*bridge* in *Wilt-shire* Tebig 1640. 16. Car. I.) that Petitioned his Maje-  
sty against several grievances taken notice of in the Long-Parlia-  
ment; and he was one of them who at *Tork*, *Oxford*, and *Uxbridge*,  
(for he was at that Treaty) made it evident, that that Parliament  
its self, by its Factions, was become a grievance; he himself keep-  
ing a middle way, between the Kings Prerogative, and the Peoples  
Liberty, so widening his Majesties interest to the utmost latitude  
and extent. For all which, and for neglecting the Parliaments  
Summons to return, he and his Son *Charles* paid in way of Com-  
position 2725*l.* 00*s.* 00*d.*

Since for his past Loyalty, and present serviceableness, made  
Privy-Counsellor to his Majesty King *Charles II.* and Chancellor to  
the *Dutchy of Lancaster*; in which places he died 1664. As the *Per-*  
*sians* look not upon their children until they are ten years old, so  
he wished men, not to trust too much to their present settlement,  
till it had attained seven years.

To this (a) ancient Family relate Mr. *Henry Seymour*, who added  
Art to his Honor, in which respect a learned man calleth him not  
only his *Amicus*, but his *Necessarius*; and paid for his Loyalty 150*l.*  
as Sir *Edward Seymour* of *Berry Pomery* did in *Devon* 1200*l.* *Richard*  
*Seymour* of *Hinsford Dorset* 0030. 06 8. *Jq. Seymour* of *Stockingham*  
*Devon*, Esquire. 0105*l.* 00 00

The Marquis of *Hertford* was the first Commander in Chief for  
his Majesty in the West, and the Earl of *Cumberland* in the North;  
Commanding first Prince *Charles* his compleat Regiment of the  
choice Gentry of *Tork-shire* for a Guard to his Father, and (being  
excepted out of the *Westminster-mens* Pardon, in the Commission  
they granted their General) he was General of the Northern Af-  
sociations whole Army (bringing to his Majesty 24000*l.* and 2000.  
men) for the defence of the Country; where he cleared *Tork-shire*,  
*Durham*, *Cumberland*, &c. settling thirty Garrisons for his Majesty,  
forcing and perswading several persons of quality, as Sir *Edward*  
*Loftus*, and his *Richmond-shire* Forces; Sir (b) *Henry Anderson*, with  
those of *Cleveland*, to return; managing the war with that civili-  
ty, as if he had been only to have kept the peace of the Country.  
Of all which his Ancestors had the government for an hundred  
and fifty years in their own right, as they had of *Westmerland* in  
the right of the *Viponts* their relations: A Family that with na-  
ture subsisted, and grew by the same things whereby it was first  
raised, virtue that created; supporting it till it pleased God it  
became lately extinct, in a person made up of true Honor, Valor,  
and

(a) Among  
other writings  
of antiquity,  
this Noble Fa-  
mily keeps a  
great Hunters-  
horn tipped  
with silver,  
in token of  
their descent  
from the  
Sarmies,  
Lords of  
Wokfale, and  
Guardians of  
the well famed  
Forrest of Sa-  
vernake (well  
known so its  
sweet Fomes)  
many hundred  
years ago.

II.

(b) Note Sir  
F. Anderson  
of New-castle  
upon Tyne,  
was a Col. in  
his Majesties  
Army, and paid  
for it 1100*l.*  
as Sir Henry  
Anderson of  
Pentney  
Hert. 1730*l.*  
Stephen An-  
derson of  
Manby Linc.  
3722*l.* J.  
Anderson  
London  
010*l.* Reb.  
Anderson of  
Chichester,  
Esq; 0407*l.*

## Sir Marmaduke Langdale.

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and Mercy (the best mettle bends best) this Noble Person died about the 1646. having taught the world, *That the art of making war hath not a positive form, and that it ought to be diversified according to the state of occurrences.* They that will commit nothing to fortune, nor undertake any enterprize, whose event appeareth not infallible, escape many dangers by their wary conduct, but fail of as many successes by their unactive fearfulness. *Its uselefs to be too wise,* and spend that time in a grave gaze on business, that might serve for the speedy dispatch of it.

The great Estate of this Noble Earldom reverted unto (a) Anne the sole Daughter of George Clifford, the third brave Earl (that King James when he met him first said, was rather King than Earl of Cumberland) the relict of R. Earl of Dorset (and since of Phillip Earl of Pembroke and Montgomery) by whom she had two Daughters, the one married to the Earl of Thanet, who promoted the *Kentish*, and other Insurrections so far, that besides frequent Imprisonments and Decimations, it cost him at one clap for Compounding 9000*l.* and the other to James Earl of Northampton.

(a) To whose charity we owe that stately bush, and richly endowed Hospital at Appleby in Westmerland.

Sir Marmaduke Langdale, being none of those English-men, who being made Gentlemen before they are men, seldom become wise-men, was bred so as that he might be able to carry his head on his own shoulders; and knowing that *Gentility sent to Market, will hardly buy a Bushel of Wheat*; added to his honorable descent most Scholar-like accomplishments, and good husbandry, by the same token, that he bought that estate of Sir William Constable (an unhappy man, that forgot the honor of his ancient Family) before the war for 26000*l.* which Sir William afterwards begged of his Comerades, during the Usurpation, for nothing.

### III.

Henry the last Earl of Cumberland's Daughter married the Right Honorable the Earl of Corke.

Sir Marmaduke was esteemed a serious and wise man, and therefore he was able to do his Country great service, when he stood for the Liberty of the Subject, as he did all along in the first years of King Charles I. and the King as great, when he saw it necessary to support his Government, as he did 1642. when he brought in the whole County of York (being Sheriff that year) to Petition his Majesty to accept of their assistance; and all the Clergy of the North, to vindicate his Majesties Cause by their Subscriptions, as the Laity had done by their Contributions.

His first exploit was with the honorable Sir Francis Worsley of Carleton in York-shire, Colonel of his Majesties Army, till taken Prisoner as he was settling the Array; who was so good a pay-matter, and so civil a man in the Army, that he might leave that saying in York-shire, which his Country-man Sir Thomas de Rockby left in Ireland behind him; *That he would eat in wooden dishes, but would pay for his meat gold and silver.* Paying for his Loyalty by way of Composition 5000*l.*

Francis Nevill of Chivel in York-shire, Esq; who (as Palevezine the Italian had in one night his hair turned from black to gray) so in a short time, from a very active to a very grave person, using much that saying of my Lord Burleighs, *Stay a little, and we shall have done the sooner*; and paying for his Allegiance at Goldsmiths-hall

1300*l.*



1000l. Richard Nevil of Bellingbere in Berk-shire did 887l. Thomas Nevil of London, Draper 84l. --- Nevil of York, Esq; and Sir Gervase his Son of Awbern in the County of Lincoln 1737l. Thomas Nevil of Wakefield York, 151l. the Lady Frances Nevil 329l. William Nevil of Cresse-temple in Essex, Esq; 211l.) to force York; and to give direction to besiege effectually Sir John Hotham, where they had driven him in Hull, where eminent was his great care and vigilancy. His next was settling the Contributions and Quarters of the Country in the easiest method, saying, *That he durst anger the Parliament, but he durst not displease his Country-men*; after this he furnished his Majesty with 3000. Northern-horse, at three several times, preserving indeed all the horse that were left after the fatal fight at *Marsdon-Moor* (having before routed 1500. Scotch-horse before the City of York) and rolling with them till they were a considerable Brigade, by that time they came to *Hereford*, Relieving the adjacent Garrisons as he marched along; but the most famous action in all these wars, was his marching with 2000. horse from *Oxford* through all the Enemies Quarters and Army, to (a) *Relieve Romfret* 1544. ordering his march so prudently, that under the Enemies Colours he was there before they were aware of him; and so courageously, that he came back disputing nine Passes, and after twelve Skirmishes maugre all the opposition made against him; routing first and last in that famous Expedition 9000. men. A little before *Naseby* fight, my Lord declared for breaking into the Associated Counties, and so through them to the North, to chase away the Scots, when that battel was resolved on, where he said, when he was desired to Lead the Left Wing of Horse in that fight, that by reason of the *Leicester* Plunder, the averfeness of his men from fighting, save in their own Country, and the tired condition of the whole Army, would ruin his Majesty, as it did, he being never able to make head for him, but once afterwards 1648. when with Sir Phillip (b) *Musgrave*, having surprized *Carlisle* and *Berwick*, he joyned 3000. brave English to *Hamilton's* Scots, beating *Lambert* back to *Appleby*, and taking several strong holds by the way, as he had done the kingdom, had his advise been hearkened to in marching directly to York, and so to London, whereas they wandered in *Cumberland* and *Westmerland* (as Colonel *Stuart*, when afterwards upon the Stool of Repentance for that Expedition, being asked gravely by the Ministers, whether by his Malignancy he went not out of the way? answered that he went wrong to *Westmerland*, when he should have gone to York) that Scots Army being beaten as soon as seen, there being no more effectual resistance made by the 16000. horse and foot under *Hamilton* (of whom the King said when he heard, that he was Commander in Chief, that he expected no good from that Army) than was made by Sir *Marmaduke* with the 2000. English that he had raised and commanded; Sir *Marmaduke Langdale* was taken Prisoner, and by caressing his Guards made an ingenious and bold escape to his Majesty beyond Sea; where he carried that seriousness in his countenance, (he was a very lean and much mortified man, the enemy here called him *Ghost*, and deservedly

(a) Routing  
Col R. H. at Moulton  
Mombay,  
and the de-  
fenders,  
though twice  
in number to  
his tired forces

(b) Mem. That  
Sir Edward  
Musgrave of  
Layton  
Camb. paid  
1974l. compo-  
sit. on.

deservedly they were so haunted by him) that gravity in his converse, that integrity and generosity in his dealing; that strictness in his devotion, that experience, moderation, and wariness in his Counsel, that weight in his discourse, as much endeared to strangers his Royal Masters Cause, and his own person in all the Countries he travelled; as he did many and all the Armies he engaged in, as he did in most then afoot in Europe, till he was restored with his Majesty 1660. when appearing in Parliament, as Baron Langdale of Holmes, till his Majesty by the Act of Indemnity, and disbanding the Army was fully settled, he returned to his considerable Estate in York-shire, satisfied for 160000*l.* loss in his Majesties service, with the conscience of having suffered it in a good cause, and acquitted himself bravely, and played the man;---if thou do ill, the joy fades, and not the pains; if well, the pain doth fade, the joy remains: His Discipline was strict and exact; It was present death to wrong the meanest person in the least thing, where he had any Command; saying, that he must make the people believe that his Army was raised to protect them; and therefore it was not fit in an Army of his, wherein every Souldier was a Gentleman. He died 1661.

*Deterrimi sæculi optimi heroes,*

*G. Dux Somersætensis,*

*H. Comes Cumberlandiæ.*

Marmaduke Baro Langdale.

*Pulverem sparge, Lector & abi, tegi vult modesta,  
virtus non legi, cujus hoc dogma, ama nesciri.*

Sir Thomas Glemham having most of the noble blood of England in his Veins, had most of the virtues that belonged to such blood in his Soul; having had experience of the German Wars, (then the great Nursery of our English Gentlemen) he was the fitter for service in our wars, being an admirable Commander of Horse, and a discreet and watchful Governor of a Garrison; forcing York, he was made Governor of it, and Commander in chief of his Majesties Forces upon the borders, whence he writ to Argyle as smart a discourse as was written during the wars about the Scots. Invading England against their Allegiance, the late Pacification, and the many obligations of his Majesty upon them, upon the invitations of a few inconsiderable men, that carried on designs of Innovation, contrary to the known Laws, Government, Liberties, and Priviledges of the Kingdom; disabusing those parts, and people, as to the false rumors, and aspersions spread by the Scots, among them. Against whom, and all the Northern Forces, whom he made to shrink like Northern Cloath: He kept the City of York 18 weeks, till after he had gallantly withstood 22 Storms, Counter-mines 4, slain 4 or 5000 of the enemies, he was forced after the fatal Battel all Marston-moor, which he would not have had fought, to surrender up the City (upon very honorable conditions for themselves, and good for the City and Country, whose Trade, Freedom, Estates, and Government, were secured in the Articles, as their Persons were at the surrender,)

Cccc

July

IV.

## The Life and Death of

July 16. 1644. As he did the Garrison of *Carlisle*, (after 9 moneths seige, in which time, he kept it to astonishment, against Pestilence, (a) Famine, and all the power of *Scotland*) upon the same terms to the *Scots*; and the head Garrisons of *Oxford* (upon the Kings order, the noblest terms that ever Garrison was delivered on to Sir *Tho. F.* his Army) over which, his Majesty placed him, because of his moderation, sobriety, popularity, good temper, reputation, and his skill in fortification; many additions to the works of that Garrison, being made (b) by him, whereof one was of most dangerous consequence to the enemy, viz. the breaking of the ground before the Trenches into pits full of stakes, that neither Horse nor Foot could attempt the Works, nor a close seige, especially in the Winter-floods, be laid to them.

After an Arrest in *London*, contrary to the *Oxford Articles*, and sometimes Imprisonment in the Fleet, thereupon he passed to *Holland*, and there falling sick (Sir *M. L.* and he for some reasons, little frequenting the Court) died some twelve years agoe, by the same token, that a Horse-farrier that belonged to him formerly in the *North*, being commended to him for a great Doctor in *Holland*, the honest man when he saw him, desired to be excused; calling for a more expert Physitian; and telling him privately, entreating his privacy, that the doses he used to administer to the *Northern* Horse, did agree infinitely well with *Dutch* bodies. His Brother the Reverend Dr. *Glemham* is now Dean of *Bristol*, and Bishop Elect of *St. Asaph*.

Tho. Glemham, Cuj castra Carleolente  
& Eboracense Monumentum sunt, &  
Oxonium Epitaphium.

Sir *Henry Slingsby*, the Head of an ancient and numerous family; of which Sir *Arthur Slingsby*, Col. *Tho. Slingsby*, Col. *Slingsby* in *York-shire* where he was High-Sheriff, 9 *Jacobi*; and always a good Justicer, a noble Landlord, (c) a serious man, much conversant with Holy men, and our best Divines; a generous Master, a Gentleman of a large Estate, spent most of it in the Kings service, and the rest sequestered by the Parliament; he brought 600 Horse and Foot to his Majesty, with whom he did more service than any Gentleman in *York-shire*, being always in action, till he was overpowered by Sir *H. Ch.* at *Gisbrough*, where he was taken prisoner, till exchanged for Col. *Sanderson*; with an undaunted Industry upon all occasions pursuing his Majesties interest; both when he was taken with *John Berkely* in the West, (d) and with divers other Gentlemen in the North, being a Prisoner in *Hull* off and on, during the whole Usurpation, till being trepanned by some words of the Officers of that Garrison, against the Usurper, together with some Inclination towards his Majesty, after some cautious pauses, to sound the villains, made use there of some old Commissions he had under his Majesties hand, for which being brought before a packed Court of his enemies, he was condemned to be murdered, June 8. 1658.

(c) He was the first man that taught Swallowes to ca. Cats Dogs, &c.  
(d) with the assistance of our Country men Dr. Rawlinson, an excellent Mathematician in Queens Col. Oxford.

V.  
(c) He was once upon making Mr. Thruscrots and other godly men Trustees for the Education of his Children, in case it should please God he failed in the Waters.  
(d) In an attempt made to rise at Heston moor 1655, to second Mr. Penruddock, where he and Sir Richard Mather were taken; he is remembered, that the noble Gentleman Sir Charles Slingsby was killed at Marston-Moor, & Lieutenant Col. Slingsby at Newbery

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## Dr. John Hewet.

(notwithstanding that he there discovered the juggle and plot of the Officers; and the Impossibility of the thing it self) as he was (notwithstanding the Intercession of his Nephew the Lord Viscount *Faulcon-bridge*, the Sultan being, as he said, Inexorable to persuade people forsooth of the horror of the Fact, not to be pardoned in a relation) laying down (after devout and serious prayers, together with a short speech, declaring upon his death the odiousness of the Trepan, and his sorrow that it was not for some more effectual service to his Majesty) with courage and resolution, saying, he was ready to submit his Neck to the Executioners stroke.

In the Company of Dr. *John Hewet*, a *Norfolke* man, by extraction and Birth, and a *Cambridge* man by Education, carrying the Gentility of his Family in the gentleness of his behaviour: He stayed not long in *Cambridge* to be a Scholar, before he came to *London*, where in those dayes young men learned to be preachers; whom so sweet his voyce, and so comely his presence and behaviour, that as many came to hear him read prayers then, as afterwards flocked to hear him preach. So devout, grave, and distinct his pronunciation, that it is probable the prayers of the Church had never been turned out of it, if *Moses* had been so preached, that is, edifyingly read (the seriousness of the office, suiting with the weight of the prayers) in our Synagogues; and those maintain the true worth of *Common-Prayer* in their arguments, did not undervalue them in their Administration. His civility and good carriage preferred him to a relation to the Earle of *Lincolne* as Chaplain, and to his virtuous (a) Sister as husband, with whom he went through the blackest adversity, guilding it with that serenity of temper, which others want in their brightest prosperity, which together with the smoothness, the pleasure of his converse, and diligence of his discourses, the sweetness of his gesture (each part, the lifted-up hands, the Heaven-ward fixed eyes, his sweetly grave and sober countenance, and the erect posture, preaching eloquently their respective Sermons, and the whole one great Rhetorick *Shew* me) begat him great applause, as that did great envy, in so much, that when he was convented for the supposed entertainment of my Lord of *Ormond* his journey to *Bruges*, and the feigned Plot of burning *London* (to make him odious in that place where he was so popular) the Usurper did not so much examine, as revile him, discovering his own spleen, rather than the good Doctors design, telling him among other approbrious Imputations, that he was in the City as a Torch set in the midst of a sheaf of Corne, and when he was sentenced by the bloud-hounds for denying their authority, and illegal and arbitrary way of proceeding, alledging against them, the known Law of the Land in the best authorities, and presidents; no intercession of the Tyrants own dearest Daughter *Cleypoole*, (who immediately upon it, fell mad, and before her death told him, such bloody things as hastened his, both dying not long after, the Doctor (after whose death the prosperous villany never saw good day) could prevail for his life; no, nor of those very

### VI.

(a) who after  
wards married  
Sir Abraham  
Shipman, an  
active Gentle-  
man, who by  
his daring  
the wars, suc-  
cessfully at  
Colony.  
Yet, for which  
he suffered se-  
verely, and  
was cast away  
in a place in  
the Indies, he  
went to pos-  
sess for his  
age.

Ministers who were suspected out of emulation to irritate him to thirst after his innocent blood; and therefore for shame beseeched him to save it. But June 8th. aforesaid, having made his peace with God, and by his charitable Letters to all persons, he might of infirmity at anytime have offended, as much as in him lay, endeavoured to be at peace with all men; he came with an holy resolution to the Scaffold at *Tower-hill* (in the company of *Dr. Wild*, *Dr. Warmesley*, and *Dr. Berwick* (of each of whom more hereafter) as he said, *To bear witness to the truth*, as he did to the (a) Religion, Laws, and Liberties of England, denying upon his death the matters laid to his charge, and there with Christian magnanimity sealed it, by being beheaded, with his blood.

(a) As he did at the Court, offering that if either Judges singly or the learned Counsel at Law

would give it under their hands, that the High Court of Justice was a Lawful Judicatory, he would

## VI.

As did (b) Colonel *Ashton* a Prisoner for debt, who being allowed a little liberty upon design, fell into some emissaries company, who (as he said upon his death) spoke those dangerous words which they testified against him, and for that was Hang'd, Drawn, and Quartered, July 2. 1658. in *Tower-street*; as did Mr. *John Betley*, a young man of excellent parts, in *Cheap-side* (who after he was thought dead, pulled off his Cap, and looked upon the people) and Mr. *Edward Stacy*, who suffered two days after, the last Martyr under the Usurpation.

(b) Note that Edward Ashton of Aldenham, Suffolk x Esq; paid 2000l. composition. Thomas Ashton of Penketh, Lanc. 1921. and T. A. of

Westbanke, Lanc. 1161.

## VII.

Under which suffered Col. *Hugh Grove* of *Chisenbury* in the Parish of *Emford*, in the County of *Wilts*, Esq; a Pious, Honest, Meek, and very grave Gentleman, of serious Thoughts, and few Words; that was all fear and reverence in the (c) Church, that *heaven* (he called it) where God was more than he, making Conscience of giving God, to use his own Word, his Day, and Due; and all integrity without an integrity made up of *Justice*; of which he would say, he could not offer an injury to any, but thereby he taught that person to injure him; adding, that our honesty was our security, and *Charity*; of which he would often with contentment repeat that Verse of his dear *Herbert*,

(c) Where, how would he seal his eyes, and send them to his heart.

*Joyn hands with God, to make a Man to live.*

Who undertaking with the whole Nation (for that noble Engagement was national) for his Majesties Restauration, the just Priviledges of Parliament, the Rights and Liberties of the People, and the established Religion, rose with Sir *Joseph Wagstaffe* in the West, upon confidence of the generality of the design, the discontents of the lately dissolved Parliament (though betrayed by *Manning* (Colonel *Mannings* Son who was slain at *Atesford-fight*) who was formerly Secretary to the Earl of *Pembroke*, and then Clerke to one of his Majesties Secretaries, betrayed all his Majesties correspondencies, till Colonel *Tukes* broke into his Chamber, and caught him in the very fact, for which he was shot to death in the

the Duke of Newburghs Country) appearing on Munday, March 9. at Salisbury in the Assize time, whence having seized the Lawyers horses, and the Judges, Rolls and Nicholas Commissions, they marched to Chard in Somersetshire, where Colonel Penruddock proclaimed the King in his own person, and thence to (a) Southmoulton in Devonshire, where being (b) overpowered by Captain Unton Crooke, Sir Jo. Wagstaffe, Sir R. Mason, Esquire Clarke, Mr. Thomas Atompson (escaping in the dark, as Major Hunt did afterwards in his Sisters cloaths) they yielded upon quarter for life, which being unworthily denied, after a close imprisonment at Exeter, and strict examinations before O. P. at London (to discover the Marquees of Hertford, and Winchester, Mr. Freke, Mr. Hastings, and Mr. Dorrington) where they desired, and had the prayers of several Congregations, they were tried at Exeter, where Mr. Grove, knowing that the Judges were prepossessed, addrest himself to the Jewry, shewing them by the known Laws of the Land, that this Loyal Attempt was Duty, and not Treason, which being over ruled as the whole current of the Law, was (according to their Sentence, having prayed for the King, the Church, and the Nation, and forgiven Sheriff Dove his false-swearing against him, and Crookes breach of Articles with him) beheaded in Exeter Castle yard, and buried in the Chancel of Saint Sidwells, with this honest Epitaph considering those times,

*Hic jacet Hugò Grove in Comitatu Wilts Armiger. in restituyendo Ecclesiam in Asserendo Regem, in propugnando Legem, ac Libertatem Anglicanum Captus & Decollatus, May 6<sup>to</sup> 1655.*

Colonel (a) John Penruddock the third Brother of that Ancient and Gentile Family, that died in and for his Majesties service, in whom Virtue, Religion, and Learning, for he was a choice compound of all these three; was not Frowning, Auster, Servile, Sad, Timorous, and Vulgar; but Free, Chearful, Lofly, Noble, and generous; grounded neither upon that Delicate and Poetical Piety, made up of pretty conceits, which prevailed lately in France, and since in the more generous part of England; nor upon that Enthusiastical imagination, that obtains among the lower sort of people amongst us, but upon solid reason, that might satisfie the judgement, and rational principles and maxims (according to the Analogy of Faith professed in ours, and in the ancient Church, as he declared at his death to Dr. Short, and others attending him at his death) that might comfort his conscience; reducing all things by Philosophy exalted with Religion to these two Heads, *τὰ ἐν ἐαυτῷ*, what was not in his power, was not in his care; what was in his power, was within his enjoyment; so in the great alterations he saw without him, injoying peace within, *Right the good man*, Prov. 14. 14. that is, satisfied with himself, submitting to God in the things without him, and conforming himself to God in the things within. This brave temper, with his vigorous parts and obliging

(a) With hope to raise Devon, and Cornwall, those Loyal Counties, or to escape beyond Sea.  
(b) For want of meat and sleep.

## VIII.

(a) He was claimed his Majesty at Blandford.



(a) He declared at his death, that C. told him, as he went on the Road to Exeter, that he was forty Sir Jn. Wagstaffe was not taken, being he was a brave Gentleman, and might, if taken, have had the benefit of the Articles; y<sup>e</sup>, and that several of C. C. Troop were dismissed, because they approved the Articles, which the Captain professed against, though he had with many importunities and proflations put them upon them.

(b) When besieged by Perkin Warbeck in Henry 7. time by the Western Rebels, in Edw. 6. time, and by the Parliament forces in King Charles 1. reign; and now relieving these 80. distressed Gentlemen, not only with necessities, but Superfluities.

*Quid nempe martinum nisi beneficium malo animo datum?*  
J. P. May 6. 1667.

(c) Here note Sir Jervase Lucas, the noble and active Governor of Belvoir, who answered Poinz his Summons thus, viz. That he was not set by the King there to yield to Rebels, and that he would not give an Inch of ground which he could maintain with his Sword.

obliging carriage, made him capable of making this Attempt for his Majesty, and able to go bravely through the disasters that followed it, not yielding but upon honorable (a) Articles, which were not kept with him; and when he had yielded, offering nothing but good security, that he would be more a Gentleman than to use his life afterwards against those that saved it, to O. P. and others, which was not accepted from him; because he would not betray others to save himself, and so redeem his life with the price of his conscience. He proved irrefragably, and very ingeniously at the Bar, with as much Law, Reason, and Will; as ever Gentleman spake with, that the Treason he was charged with, was his loyalty and duty; and declaring at the Block the sad condition of people, that instead of known Laws, were subject to arbitrary Injunctions; where forgiving his enemies with an extraordinary charity, praying for his Majesty, the Church, and Realm, with an heroic zeal; comforting his Relations with this consideration, that this disaster was so far from pulling down, that it was likely to build it a story higher; acknowledging the civilities of the (b) always Loyal City of Exeter to their whole party, and to him in particular; and saying, that he deserves not one drop of blood, that would not spend it in so good a Cause. He died by Beheading, as generously as he lived.

With him fell, 1. Mr. (c) Jo. Lucas, of good quality in Hungerford, Beheaded on the same account, a plain and a wise man (of a Loyal name, Jo. Lucas of Axminster Devon, paying in way of Composition 125<sup>l</sup>. Sir Robert Lucas of Leckstone, Essex 637<sup>l</sup>.) who puts me in minde of a notable person, who finding the first admission to Court to be the greatest difficulty, appeared in an Antick Fashion, till the strangeness of the shew brought the King to be a spectator; then throwing off his disguise, Sir (said he to the King) thus I first arrive at your notice in the fashion of a Fool, who can do you service in the place of a wise man, if you please to imploy me.

2. Mr. Kensley, a Gentleman, as they say, of the French, in a manner born with his sword by his side; a modest man, that understood the world, and loved himself too well to be ambitious to go out of that vale, where is least agitation and most warmth.

3. Mr. Thorpe, John Friar, and John Laurence, murdered at Salisbury (besides eleven more at Exeter, whose names we hope are in the Book of Life, thought not in ours) persons that were a great instance of Charrons Tenet, viz. that Nobility is, but there being mean persons of the noblest extractions, and noble persons of the meanest, who have this honor, that the chief of their Judges lived to beg his pardon and life with tears, for condemning them when the

the most inconsiderable of them scorned to beg their lives of him. Two of whom indeed, Mr. Jones and Mr. Dean, owed their lives to them, who usurping mercy, as well as majesty, disparaged the kindness so far, that these Gentlemen would say, they had not a good tenure of their, till his Majesty pardoned them the fault of holding them of Tyrants.

Colonel John Gerard, Brother to the Right Honorable Sir Gilbert Gerard (who had eight of the name Colonels in the Kings Army, viz. the Lord Gerard, Colonel Edward Gerard, both the (b) Sir Gilbert Gerards, Colonel Ratcliffe Gerard, Colonel Richard Gerard, Colonel C. Gerard, and himself) and these of the same name Sequestred, viz. Thomas Gerard of Ince, Lanc. paying 209l. Thomas Gerard of Angton, Lanc. 280l. Richard Gerard of Brin, Lanc. Esq; 100l. Sir Gilbert Gerard London 200l. William Gerard of Penington, Lanc. 30l.

A Gentleman of so much loyalty and spirit, that it was but employing a few emissaries to cast out a word or two in his company in the behalf of his Majesty, and his tender nature presently took the occasion, for which being convented on the testimony of his young Brother Charles, then but nineteen years old, frightened to what he did (as the Colonel said on his death, sending him word, that he loved him notwithstanding (b) with all his heart) he cleared himself of all the imputations of a design to burn the City, fearing that he should not dye in his Majesties favour for dying under a suspicion of such a thing so unworthy of him; and disowned their authority, preparing himself for that death, he had so often looked in the face both in England and in France, (for he Commanded in both kingdoms) with a becoming frame and temper, ennobled with honorable and devout circumstances, by the assistance of a faithful Minister, that honored his Family; and in the company of many Reverend and Noble Friends, with the Offices of the Church of England every day, from his first imprisonment to his death, July 10. 1654. all with as much reverence, zeal, thankfulness, holy sorrows and joys, as his great soul could hold. When with a religious confidence took his leave chearfully, and particularly of all his honorable and good friends, he passed through the Guards, on whom he bestowed money twice bare-headed, out of an humble respect to the people, that pittied him on each side, till he rather leaped up than ascended the Scaffold upon Tower-hill smiling, with a pretty glance of his Eye (which was a natural loveliness in him) on the Executioner, and his Instrument, and saying, *Welcome, honest Friend, that will do the deed I'll warrant it.* And being refused by the Sheriffs, Edward Sleigh, and Thomas Allen, to speak to the people, *Let us*, saith he to the Reverend Minister with him, *speak to God*, as they did for half an hour afterwards; professing he died a faithful Subject to King Charles II. (for whom, he said, he would lay down, if he had them, a thousand lives) and a Son of the Church of England, for both whose Restauration he prayed; and desiring the people to remember a poor Sovereign abroad, who (he said) deserved to be remembered, bowed himself

IX.

(a) Sir Gilbert Gerard  
was  
killed near  
Ludlow, and  
Captain Gerards  
was with  
him.

(b) Desiring  
his friends to  
think honorable  
of him.

to

to the stroke of death, with Christian meekness and courage extraordinarily mixed together; the same time and place, but not with the same weak spirit that *Don Pantaleon* sa dyed with, who for fighting with Mr. Gerard on the *New-Exchange* (where one Mr. Greenaway no ways concerned in the quarrel was killed) was brought to dye with him (though on a different occasion) on *Tower hill*.

X.

Upon which day Mr. Peter Vowel a *Bedford-shire* man, School-Master of *Islington*, being betrayed by a blind Minister he relieved at his house, and disowning the pretended High-Court of Justice, whom, as *Jerome of Prague* did his adversaries; he cited to appear before the great Tribunal, was murdered at *Charing-Cross* (a pitiful Minister of theirs sent under pretence of comforting, to trepan him, passing as severe a sentence on his Soul as they had done on his body) dying as they would tell him, and he confessed confidently, instructing the Souldiery in the dangerous principles they went on in; and professing his adherence to the King and the Church, deliring that none should be disheartned at his death, being assured that *sanguinis Martyrum* (which he said they shed as the Heathens did in their bloody sacrifices) should be *semen Ecclesie*, commending his soul to Gods mercy, and his numerous family to his providence, saying, He was sure the King should be restored, and that his poor family should be better provided for than it could be by him; he and Mr. Gerard leaving these principles behind them. 1. That men might be excellent if they looked to their thoughts before they became desires, and happy if they had but a right Opinion of things, and understood. 'That all the

(a) Cap. Simkins, formerly Governor of Beaumont, shot to death for carrying a Letter from the King, to Sir Thomas Middleton, and being as true as his Steel, not to be frightened or flattered to discover any.

XI.

'good and evil of mans life, though it may have its occasions with-  
'out, hath truly and really its causes prevented or lessened, or  
'turned into good by a vertuous disposition. 2. And that they looked into Opinions before they turned into Passions. Major *Henshaw* escaped by flying, and Mr. *Somerset Fox* by Argument, that Massacre, as did Mr. *Manley* a Merchant. The noble Gentleman Sir *Humphrey Bennet* a Brigadire in his Majesties Army, Mr. *Woodcock*, Mr. *Carrent*, Mr. *Friar*, Mr. *Jo. Sumner*, and Mr. *Oliver Allen*, Mr. *Hatgil Baron*, Mr. *Stapely*, Mr. *Mansel*, Mr. *Jackson*, and *Mordant*, 1658. Mr. *Sidney Fotherby*, and Mr. *Tudor* a Chirurgeon.

In which yet Col. (a) *Benlow* fell Oct. 1651. having been observed active in the engagement at *Worcester*, being shot to death at *Shrewsbury*; a Person very observant in his carriage of that Rule in Mr. *Herbert*.

*Slight not the smallest loss, whether it be  
In Love or Honour, take account of all;  
Shine like the Sun in every corner, see  
Whether thy stock of Credit swell or fall,  
Who say, I care not, those I give for lost;  
And in his habit of this,  
Affect in things about thee cleanliness;  
That all may gladly board thee as a flow'r,*

Slovens



*Sloven stake up their stock of noysomness  
Before hand, and Anticipate their last hour.  
Let thy minds sweetness have his operation  
Upon thy Body, Cloaths, and Habitation.*

And Sir Timothy Fetherston-haugh, I think of *Corkes* would in *Cumberland* Knight, having paid 700 l. for the service of King *Charles I.* laid down his life for King *Charles II.* which he ventured magnanimously in the Field at *Wiggan* in *Lancashire* with the Earl of *Derby*, with whom he (being taken prisoner there) lost it resolutely by beheading after a Court-Martial at *Chester*, where he denounced judgment on the Murtherers that passed sentence upon him; setting the foulness of their fact with as much power on their Consciences, as they did his Loyalty upon his Person, and praying as heartily for the Kings person then in danger, as for his own soul, doing all he could honorably to save his life, that he might not be *felo de se*; and nothing dishonorably, that he might not be a Traitor to Allegiance, comforting himself with that saying of Pope *Nicholas*, *Martyrum solennia non funebria tanquam morientium sed utpote in vera vita nascentium natalitia vocantur*; and be it here remarked, that Sir Henry Fetherston, and Col. John Fetherston, put as fair for Martyrdom as Sir Timothy, which on all occasions to serve his Majesty, they declined not by their own Cowardise, but escaped by the Divine Providence, winning and wearing the name of Confessors. One whose Son lay very sick, being told by a Physician that his Son was a dead man, said, I had rather a Physician should call him so an hundred times, than a Judge on the Bench once; whose pronouncing him for a dead man makes him one.

Sir (b) Henry Hide, Brother as I take it, to the Lord High Chancellor, bred a *Turky* Merchant, and after the gaining of a considerable Estate and Experience, made their Consul at *Morea*; where his integrity and prudence gained him such respect in those parts, that his Majesty having some occasion of correspondence at the Port, sent him (to use his own word) *Internuncio* thither (without any design against either the Merchants whom he had a charge to be tender of, or Sir *Thomas Bendish* who had been a Prisoner in the Tower, and paid a 1000 l. for his Loyalty to his Majesty, by whose Commission he was there Ambassador, and who hath published an Apology to clear himself about Sir H. death) where the Visier being bribed, as it is the fashion there, to betray him to the Faction of Merchants (which the (c) honorable Sir *Sackevill Crow* (a Gentleman able and willing to do his Majesty as much service as any man in *England* in his lowest condition, though he hath and doth infinitely suffer for it in his highest) had to do with keeping up his Majesties Reputation at *Constantinople* in spite of them as long as it pleased God to preserve his life in *England*) who sent him in the *Smirna-Fleet*, with other honest persons that there sided with him, to *England*, where after some moneths Imprisonment in the Tower, he was by an High-Court of Justice (which refused him the Liber-

D d d d

ty

XII.

XIII.

(b) Laurence  
Hide, D. b.  
ney South  
93 l. composition  
Hans  
Hide Ken-  
ning Becks  
Esq; 1681.

(c) Much va-  
lued by Arch-  
bishop Laud,  
for his dexte-  
ry, activity,  
and integrity.  
and Sequitted.

(a) *Baronously*  
and foolishly  
describing that  
request of his,  
vanity and  
affliction of  
strange tongues.

(c) Several  
times calling  
him the most  
pious and just  
Prince in the  
World.

John Hide  
Kingston  
Berks Esq;  
paid for his  
Loyalty 610 l.

ty of pleading in (d) *Italian*, the language he was most ready and expressive in) sentenced, and accordingly *March 4. 1550.* (out of malice to his Brother and Master, as if they had a design against the peoples Trades) beheaded near the Exchange, where being attended by Dr. *Hide*, Bishop *Usher* had been with him before, he owned the (e) King, and Church of *England*, Allegiance he said being incorporated in his Religion; he protested he was sent to the *Levant*, to serve and protect all, and injure none, as a Messenger to take care of the English Interest there, untill his Majesty had settled an Ambassador; he blessed God for giving him the advantage of paying that Debt due by nature upon the account of grace; and this way bringing him to himself, he cleared his Brother and all other persons from any design against the English Merchants, and offered all the satisfaction in the world to any person that desired it; the Axe doing that at one blow, which his many Diseases would have done within a few weeks, for he was not able either to rise or fall himself, though he was able to dye.

#### XIV.

Lewis Levens of Hel-  
lington York,  
paid for compen-  
sation 316 l.  
and Lewins of  
Rutland York  
130 l.

Dr. *Levens*. This Learned Gentleman descended of an ancient Family in *Oxfordshire*, near *Bolley*, within a mile of the University. His Education was truly generous, his Profession the Civil Law, wherein he was graduated a Doctor, and in which he was excellently known before these Wars.

He continued most part of the War at *Oxford*, and his own adjacent dwelling, till such time as the surrender of the said City into the hands of the Parliament, where he had the same terms, and was concluded in the Articles of that Capitulation; which being forced to accept and lay down his Arms, he again re-assumed his wonted studies.

But after the Murder of the late King, this Gentleman (very considerable in his numerous acquaintance, prudence and integrity) considering the confusion, impendent ruine of Church and State, became engaged for the Son our present Sovereign, as before for his Royal Father; several Consultations and private Meetings were held by him and others in order to his service; to which purpose he also received Commission from the King then in *France*, for several Officers of these Forces designed to be raised, and other instructions as the Affairs proceeded. But the sagacious industry of the Parliaments spies lighting upon some glimpses of this business, which they followed so close, that they discovered Dr. *Levens* to be the chief Agitator and Manager of the plot, in whose breast the Cabal was principally lodged.

An Order thereupon was made by the Council of State, and a Warrant signed by *Bradshaw* the President, to seize and bring him before them, and to search his Chamber, and break up his Trunks for Papers; (he then being at *London*, the place most expedient for the design) which accordingly was done, a file or two of Musketeers guarding and securing the House, where the said Papers were; among which there were blank Commissions signed by the King, to the purport aforesaid, were found with him and carryed to the Council, who thereupon ordered him to be proceeded a-  
against

gainst as a Spie, and referred him to a Councel of War. Accordingly he was soon afterwards tryed by a Court-Martial, where he not excused himself, but acknowledged their Allegations against him, and the Justice of his Cause, of which he told them he was no way ashamed, but if it must be so, he would willingly lay down his life in the owning of it. He told them moreover, he was indispensably bound by the Laws of God and this Kingdom to do what he did, and so referred himself to them. They very earnestly pressed him to reveal the other parties engaged with him, and gave him fallacious hopes of life, if he would freely declare them; but those offers prevailed not with him, being resolved to suffer and take all upon himself, rather than to ruine others, whom they could not fasten upon without his discovery.

So the Court proceeded to Sentence, which was that he should be hanged over against the Exchange in *Cornhill* in Exchange time; which after some little preparation was executed, he being brought in a Coach from the *Mews* with the Executioner Vizarded with him, and a Troop of Horse to guard him to the said place, where the Sheriffs received him into their charge. After he alighted, and some words passed between them concerning the said discovery, he told them they should not expect it, and desired them to forbear any further trouble to that purpose; and so ascending up the Ladder, where he prayed very fervently for the King and the Church, and commending his soul into the hands of his Redeemer, and so concluded his last breath on the eighteenth of July 1650.

Col. *Eusebius Andrews*, an honest and Religious man, bred in my Lord *Capels* Family, whose Secretary he was, and a good Lawyer of *Grays-Inn*, engaging in his Majesties cause from 1642. to the surrender of *Worcester* 1645. when taking neither Covenant, Protestation, negative Oath, nor engagement in *London*, he followed his Profession, till one *Jo. Bernard* formerly a Major under him, because of his good parts and sober demeanor admitted to his familiarity) brought one Captain *Helmes* and Mr. *Benson* (f) (formerly belonging to Sir *John Gell*, who was hanged on this occasion Oct. 7. 1650. to save his Arrears, repenting that ever he had served the Parliament, and praying heartily for the King) to his acquaintance, who insinuated the discontents of Sir *Jo. Gell* and other Reformadoes; the designs of the Levellers and Agitators, and Letters from Mr. *Rushworth*, to be sent by Mr. *Brown Fushel* a Sea-Captain, very active in bringing the Fleet to the Princes command, taken as he was waiting an opportunity to serve the King at *London*, and tossed from Custody to Custody till he went to the Tower, (where it went so hard with him for necessities, that his Wife was forced to go with his daily provision from *Covent-Garden* to the Tower every day) and thence being condemned for delivering up *Scarborough* to his Majesty, to the Scaffold at *Tower-hill*, under which being deluded with a promise of pardon, that very day he was for fear of the Sea-men that loved him beheaded suddainly April 29. 1651.) beyond Sea; Sir *Jo. Gells* Interest in the Country,

XV.

(f) *Horne* note  
that *Clement*  
*Benson* of  
*Northwell*  
*Lincol. Gen.*  
paid for his  
Loyalty 120 l.  
and *Jo. Benson*  
son of *Q. ex*  
*don* *Ellix*  
*Genl.* 300 l.



try, and his regret that he had served the Parliament; and not only so, but brought him to Sir Jo. Gells Company, who expressed himself very sensible of the Parliaments ill requital of him, and his desire to be represented as a Loyal Subject to King Charles II. and likewise offered him the model of a design and engagement, entered into by the *Buckingham, Dorset, and Kentish* Gentry, with Overtures of Money to go over and promote the said design with his Majesty in Sir John Gells, Sir Guy Palmes, Sir Jo. Curson, Sir Thomas Whitmore, Mr. Fitz Herbert, and Sir Andrew Knowels, and the aforesaid Gentlemens names, appointing Col. Andrews to go to *Graves-end* to meet with the *Kentish* Gentlemen, whereof none came there; where the betrayed man was taken March 24. 1640. with Dr. Henry Edwards, Mr. Clarke, and Sir Henry Chicheley, who were casually with him; and being brought to *Lond.* examined before the Council of State by Scot so punctually, to each circumstance of his life (his several Lodgings, Names, and Acquaintances, Removes, Abodes, Correspondencies, and Interests since 1645.) that he saw he was betrayed, and therefore set down a plain Narrative, being sensible, as he said, that Bradshaw had set a spie upon him for four years together; after which examination, and being confronted by Sir Jo. Gell, who was trepanned as well as himself, he was kept close Prisoner for sixteen weeks together in the *Tower*, and after a Rational, Learned, Accurate, and brave Plea in the behalf of the Freemen of *England* against the Authority of the High Court of Justice, sentenced to be beheaded, as he was on *Tower-hill*, August 22. 1650. when as he said, the fear of *Isaac* had banished all other fears: after holy preparations for death, with the assistance of Dr. Swadling, the Sequestred Minister of *St. Botolph Aldgate*, who thanked him for his three dayes converse with him, excellent Letters and Discourses to his Friends, (for he was an exact Orator) a Divine Will, where having little else left, he bequeathed good Instructions to, and prayed for his only Daughter *Mavilda Andrews*; a satisfactory account of his Faith and Charity, in the clear way of Dialogue to the Doctor, (to whom he had unbosomed himself in private) before the people; earnest prayers both of his own and the Doctors, (who professed himself his Scholar, rather than Instructor) comforting himself in the honorable kind of his Death answerable to his Birth and Quality, in the good Cause of it wherein he said, his Judgment was satisfied, and his Conscience settled, and in the blessed issue of it, hoping it would bring him to the presence of Christ, King Charles, and his good Lord Capel: (no face of the many that looked on him he observed, but had something of pity in it) he was enrolled in the noble Army of Martyrs with such incredible constancy, that it much confirmed his friends, and amazed his foes. One of the greatest of whom said, *Alas poor innocent*, a better Speech from a private person, than a publick Magistrate, bound by his Usurped place not only to pity, but protect afflicted Innocence, especially in so sweet and amiable a nature as Mr. Andrews, whom all good men did love, and few bad men did hate; all men knowing that all his fault was (to use his own

own words) a believing nature wrought upon by treacherous men; whereof one, I mean *Bernard*, was hanged four years afterwards at *Tyburn*, for robbing Col. *Winthorps* House at *Westminster*. *Discite Justitiam moniti.*

In this Rubrick (g) Mr. *Beaumont*, an Orthodox Minister of *Pontefract*, noted for his Loyal, Resolute, and constant Adherence to the Royal Cause, and for settling at his House the design for surprising *Pontefract*, and keeping Intelligence, Stating and Regulating Contributions, bringing in relief, spying the enemies Lines and advantages, and going out in several parties to secure it when it was taken; murdered by a Council of War, who took, sentenced, and executed him in two hours, *Feb. 15. 1648.* deserves to have one name, being an instance of an extraordinary Cruelty in one respect, that with a Fanatick respect to the Law, *Deut. 13. 6.* his nearest relation was forced to have a hand in his execution, contrary to the *Civil Law* among Heathens.

*Filius non torquetur in Caput parentis.*

And Col. *John Morris* Governor of *Pontefract*, which he had with extream pains (b) taken, and with extream hardship kept (the last Garrison in *England* for the King; being forced to render himself and five more upon discretion) and after two and twenty weeks imprisonment, sentenced at *Tork*, where he (i) convinced them that it was against the Law of Arms, that a Souldier should be tryed by a Jury, and against all the Laws of the Land, that a Subject should dye for acting according to an acknowledged Sovereigns Commission, and yet as his Master, the Earl of *Strafford*, under whom he had his Education, he was against all the Laws in being murdered *August 23. 1649.* Sealing his Allegiance (k) to his Sovereign, as his Sovereign had the Liberties of his people with his blood; refusing to do an extraordinary act, which like *Sampson*, *Eliab*, &c. he was urged to do to save himself. Gyants were products of the Copulations between the Sons of God and the Daughters of men (Copulations unlawful, not because they were too near, but because they were too far a-kin,) and Monsters must be the issue of the horrid mixture of an extraordinary example by Commission from God, and ordinary actions of meer men, who alludge Heaven to justify the mischiefs of Hell.

*(Premendo sustulit, ferendo vicit)*

Deserves another mention, as honest Cornet (l) *Blackborn* (who after 7. years faithful service to his Sovereign, for whom he prayed to his last, was murdered at the same time, because of the same successless attempt, I say successless 'Our Sovereign, the Copy like God, the Original coming not in the tempestuous winde of War, the fire of Fury, or Earthquake of open enmity, but in the still voice of a peaceable composition; and to shew that this should not be mans work, God suffered both the *Wise-men* of the North, the *Men of Kent* and *Cheshire*, Chief-men, to fail in their Loyal intentions; that it might be Gods work, and justly marvellous in our eyes) must needs have a third mention; and Captain *Enleigh*

XVI.

(g) there was a fine man Sir Jo. Beaumont, Col. in the Kings Army, who was killed at the death of a most, St. Thomas Beaumont, The Beaumont of York, and Geo. Beaumont paid 5000 l. composition.

(h) Having been of the Kings Army till Liverpoole was discovered, and to be quiet in the country, he rid by Col. Forbes, Col. Overton, and Lieutenant Col Fairfax perswasion in the Parliament Troop, and under that Count did the King this service.

(i) Thorpe and Puleston he Judges, being able to say nothing to him but silence him.

(k) H. Morris Welton Sallop, Mr. Morris of Pennybone Denbigh, N. Morris Emptall York, Edw. Morris Devon. paid 1200 l.

(l) R. Blackborn Major, paid 242 l. composition.

mur-

murdered at *Winchester* by *Wild*, Feb. 10. 1647. for beating up Drum according to his Allegiance in the *Ile of Wight* for his Majesty, when deposed by the Vote of Non-Addressees, and affronted in that place which should have been his Sanctuary, the disgrace of Law, yet indicted for levying War against the King, when *Rolfe* against was whom proved a design of Assassinating his Majesty, was in the same time and place acquitted, claims a fourth place in the bloody Calender; all Courts then casting Loyalty as the Maids Graves at *Colen* do, in a night Vomit up all mens bodies buried there.

And let Mr. *Daniel Kniveton*, formerly a *Haberdasher* in *Fleet-street*, and in the Wars one of his Majesties Messengers for bringing the Kings Seal to *London* to Prorogue *Michaelmas* Term, contrary to the Law of Nations, which secure Envoyes, murdered by a Council of War over against the Old Exchange, Nov. 27. 1643. One Mr. *Benson*, an honest Bookseller in *Fleet-street*, accompanying him at his death, lie the last whose Memories are starved into Skeletons in History, having few passages to flesh, and fill up the same as their bodies were in Prison.

## XVII.

(a) which he managed the better by living at Beconsfield privately, at an equal distance between Oxford and London.

(b) who dyed in prison.

(c) who paid for his life 2000l.

Mr. *Tomkins*, an accomplished Person by Education, being Fellow of *Magdalen Colledge* in *Oxford*, where he was Tutor to the Right Honourable the now Earl of *Bristol*, and traveller, having attended the old Earl of *Bristol* (who commended him to be Clerk of the Queens Counsel as the ablest man in *England*, for various Languages, a posite Pen, and a solid and reaching Head-piece) into *Spain* and other parts, having formed many a Confederacy against the Faction (an *Anti-Pym*, as much the Head of the sober party, as the other was of the wild one) both in the Election of the two last Parliaments, and the management of many Affairs in them; and brought this last, oft engaging the City (by possessing them with new grievances every day, first to Petition the Parliament to an accommodation, and then being enraged as he ordered it with the denyal, to surprize them and their Strength, Guards, Lines, and Magazines about *London*, to let in the Kings Army, issuing out a Commission of Array from his Majesty to that purpose, to Sir *G. Binion*, a great sufferer for his Majesty, *Richard Edes*, (b) Mr. *Haskell*, *Marmaduke Royden* Esq; *Thomas Blinkborne*, *Edward Foster*, *Steven Bolton*, *Robert Aldem*, *Edward Carleton*, *Charles Gennings*, *William White*, *R. Abbot*, *Andrew King*, *Thomas Brown*, *Peter Pagon*, &c.) to a wonderful forwardness, till his Letters to his Brother-in-law (c) *Edm. Waller*, which he bid him always Copy and burn, being seized, discovered; and brought him after a Tryal by a Court-Martial, where he bravely overthrew their Authority to execution, where he was very resolved near *Grays-Inn*, whereof he was Member; and Mr. *Challoner* against the old Exchange, where he had been an eminent Citizen, both instances of the *Italian Proverb*. *Chi offende non perdonu may*. That the offender never forgiveth.

## XVIII.

Next Mr. *Thomkins* (many of whose name suffered for his Majesty, *Thomas Thomkins* of *Mannington Hereford* Esq; paid in *Goldsmiths*

*Half*



Hall 1443 l. 6 s. 8 d. Nathaniel Thomkins of Elmridge Worcester.  
 Gent. 208 l. 16 s. 8 d. Peregrine Thomkins London 60 l.  
 and Mr. Challoner, whose Cousin Thomas Challoner of Shrewsbury,  
 I think the admirable Greek Scholar, and School master of  
 Shrewsbury, Newport, and Ruthin, to whom that part of the Kingdom  
 was very much beholding (for keeping up the Principles of Loy-  
 alty, which he distilled into the vast company of Gentlemen bred  
 by him with their Learning) paid 60 l. Henry Challenor of Steeple  
 Chaydon Bucks, 666 l.) were murdered (notwithstanding his  
 Majesties expresse Letter to the contrary, sent to the City of Bristol,  
 and General Forth, to the Governor and the Counsel of War,) the  
 brave spirited man of a large soul, and great imployments,  
 Mr. Teomans, with Mr. Bouchers, suddainly (the time of their execu-  
 tion being concealed for fear of the (a) people, who out of respect  
 to the Cause they suffered for, the delivering of the City from  
 Loans, Taxes, and other Oppressions, (b) to his Majesties Forces,  
 and their Persons, Mr. Robert Teomans having been Sheriff the year  
 before) May 29. 1643. giving testimony to their own Allegiance,  
 and against the Rebels proceedings, out of 2 Tim. 3. Chap. 2 Pet. 2.  
 and the Epistle of St. Jude, for which they were as honorably at-  
 tended to their Graves (having left their Wives big with Child and  
 many Children behind them to the mercyleless Rapine of the Ene-  
 my, an object of their Charity, rather than Cruelty,) the one to  
 Christ-Church, and the other to St. Warburghs, as ever Citizens  
 were. (Whilst (see the hand of God) the Governor N. F. was not  
 long after condemned to dye in a Counsel of War, for delivering  
 that City to Prince Rupert: and the Advocate Clem. Walker dying  
 in prison by the same power, under which he acted here; as did  
 Major Hercules Langrish, who gave the five Members notice of the  
 Kings coming to the House of Commons to demand them) their  
 design being but to assert his Sacred Majesties Authority, who was  
 blasphemed there every day, and to keep the City free from the  
 Parliament Army, as the King promised they should be from his.  
 I find that Jo. Boucher of Bristol Merchant paid 160 l. composition.

(a) "bring the  
 great about up  
 on a little delay  
 in the execu-  
 tion, as if there  
 had been a Re-  
 prieve com-"  
 (b) "Prince  
 Rupert with  
 4000. Horse  
 and 2000. Foot  
 upon Dord-  
 Downs, ex-  
 pecting the issue  
 by the Ring-  
 ing of Bells,  
 having order  
 not to stir vio-  
 lence to any,  
 only to protect  
 even that had  
 taken an Oath  
 among them-  
 selves to main-  
 tain the King's  
 Crown and  
 Dignity. Note  
 that the gates  
 of the City  
 were shut a-  
 gainst the  
 Kings Letters  
 for these  
 men, so that  
 they came not  
 till they were  
 dead."

THE  
**Life and Death**  
 OF  
 GEORGE Lord GORING,  
 Earl of *Normich.*

**D**Escended from the Ancient *Suffex* Family of the *Gorings*, Sheriffs of that County successively from *Edward* the Fourth's time, to King *James*; bred in *Sidney-colledge* in *Cambridge*, to which he was a Benefactor, the second year of King *James* 1603. Subscribing (I suppose, upon the Importunities of his Mother, much addicted to that party) the *Millemanus* Petition about Church-government, concerning the reason of which subscription King *James* used to make good sport with him; till, being ashamed of himself, he went in Sir *Francis* and Sir *Horace Veres* Company into the *Low-country* wars, where by his resolute attempts, and good faculty in projecting, either in the way of Entrenching in Garrisons, or Incamping in the Field, he attained to the Command of the best Regiment of Foot (Veteranes all, that he was very chary, knowing there was a great deal of time requisite to make a brave man) in which Command he continued there till he was called by his Majesty to Command against the *Scots*; in which business, and the design of bringing that Army to *London* 1640. and 1641. to bring the Parliament and Tumults to reason, the old irreconcilable differences upon a Duel in *Holland*, between him and my Lord *Willmot*, made no little obstruction.

In the beginning of our *English* wars, he was made Captain-Governor of the Garrison and Fort of *Portsmouth*, where he caught the Country-men that assailed him in a Net, till he was overpowered, and for want of Relief, by the Kings Order, forced to yield, and take a Pass for *Holland*; whence (using his old interest there effectually) he returns *December* 15. with a good sum of Money, great store of Armes, some Piece of Ordnance, and fourscore old Commanders, joyning to the Earl of *New-castle*, and rendring him formidable, and assisting him in settling the Contributions of the Country, till the fatal fight of *Marston-moor* (which was begun against the Lord *Gorings* minde, though managed in the left wing, which he Commanded, with success, beating the right wing of Sir *Tho. Fairfax*, and the *Scots* Horse upon the Lord *F.* and the *Scots* Foot, with great, if not too much execution) after which, with that

that incomparable Souldier Sir *Richard Greenville*, he laid the Plot for entrapping *Effex* in *Lestithiel*, with 1500. horse, stopping all provision from coming in at *Saint Blase*, and reducing them to streights, by keeping their horse and foot close together; about which time, making use of their distress, he set on foot the Subscriptions for an accommodation, *August 8. 1644.* The next news we hear of him, after a Consultation about carrying on of the war, between him, the Lord *Hopton*, and the Lord *Gerard*, (who left all he had, sticking to his Majesty in all conditions since the Restoration) at *Bristol*, was the siege of *Taunton*, the taking of *Wellington-house* by storm, the clearing of the passage for the King from *Oxford* to *Bristol*, to break into that Association; interressing the States Ambassadors, *Borrel* of *Amsterdam*, and *Reinsworth* of *Utrecht*, both made Barons by his Majesty, in the Kings Cause, forming the Protestation in the Western Counties, in opposition to the Covenant; hampering the Forces of *Glocester-shire* with his horse and dragoons, whither he brought his Majesty, writing to him afterwards not to fight at *Nazeby*, until he came to him with 4000. horse; and pursuing the siege of *Taunton* (where he fomented the tumult of the Clubmen, lending them some Officers) till the whole Parliament Forces coming upon him, after a stout and cunning maintenance of several Passes that divided the Enemy, and Lines and Hedges that secured the Men, who retreated nobly to *Bridge-water*, with 2000. in sight of 14000. men, and thence to the North of *Devon-shire*, where being able to do little good (his Souldiers having no Pay, observing no Discipline, provoking the Country against them, as much as they did the enemy; and he, in the Dutch way of good fellowship, loosing opportunities, which admit no after-games) he slipped away, under pretence of leading some French Forces that were promised into *Holland*, with some contributions in his Pocket, to assist the Prince of *Wales*; (for whom he gained all the civilities imaginable in the States Ports, Countels, Treasuries, Magazines, and Armies) and with whose Commission he returned, to form the general design all over *England*, 1648. for his Majesties Restoration; particularly in *Kent* and *Effex*, where by chance, he met the Commissioners in his way to *Sussex*; the loyal Inhabitants whereof (in pursuance of the Petition for Peace, which some of them had lost their lives in the delivery of) he (having given direction for seizing all the Armes and Ammunition of the Country) modelled into an Army, that moved up and down, to incourage the Loyalty of the whole Country to an insurrection, confining the factious as they went, giving out Commissions to several Land-officers (when upon (a) Mr. *Hales*, Sir *William Brockham*, Mr. *Matthew Carter*, Sir *Anthony Aucher*, Sir *Rich. Hardres*, Col. *Hatton*, Mr. *Arnold Brium*, Sir *John Mynce*, Sir *Jo. Roberts*, Colonel *Hamond*, and the rest of the Country Gentlemens in opportunity, he had accepted the charge of General, which the Duke of *Richmond* had waved) and dispatching Letters to the Sea-officers, and Messages for Armes and Ammunition into *France* and *Holland*, with a Copy of the Engagement; taking in *Deal* and *sandwich*,

(a) Whom as a vast charge to entertain the Reformades from all parts.



*Sandwich*, together with Provisions, securing the Passes, and Rendezvouzing at *Barham-downs*, three miles from *Maidston*, where he was proclaimed General in the head of the Army; in which capacity he would have quartered his Army close together, but was fatally over-ruled by a Counsel of War, of generous Spirits, rather than experienced Souldiers, to whom always, after the delivery of his own opinion, he referred himself) to let them lye at large, whereby they were dispersed, and made lyable on all sides to the enemy, without any possibility of relief from one another; the reason why such a number of them was cut off at *Maidston*; after which Engagement, leaving some to secure the Country about *Rochester*, the General marched towards *London*; for the Lord Mayor and Common-counsel promised assistance, where finding all things against him, and nothing for him, after two or three nights absence in viewing the nature of the *Essex* Engagement, in his own person, for he would trust no body else, and finding the disorders, at his return, of his Forces by continual alarms and want of rest, disposed of them to the best posture for refreshment (he himself having had no sleep in four days and three nights) and then marched them, to quicken the backward Levies at *Chelmsford*, not far from which place, to encourage them, he drew them to a Rendezvouz; and to regulate them, divided the Volunteers that came in, into Troops, whence marching to *Colchester*, not with any design to stay there, but being surrounded, he made such provisions of Victuals, raised such Works, made such Sallies, kept such Guards, and bore up the hearts of his men by such Orders, Examples, and Declarations, that he maintained an unwall'd old Town eleven months together against the Parliament, General, and Army, till all hopes of Relief was cut off; and all Provisions, even the Horses, Dogs, and Cats were spent.

(a) Note that  
it is as he po-  
nt intercessi-  
on of the  
granish Am-  
to find that  
and his life,  
whereas he  
said, I was  
pulling off my  
Doublet, now  
I will look on  
my breeches  
(b) He paid  
800l. compo-  
sition, Henry  
Goring Sul-  
lington. Sus-  
sex 401 H.  
Goring Bur-  
ton, Sussex  
250l.

After which, being Impeached before the (a) High Court of Justice, as it was called, he so artificially pleaded the authority he acted under, and the harmlesness of the design he acted in, that his case being put to the Juncto, it was carried by one voice, and that was the Speakers, his life and banishment; whereupon going beyond Sea, was very instrumental in order to his Masters service, in making the peace between *Spain* and *Holland*, and the war between *Holland* and the Faction in *England*; for all which service (b) and sufferings, being Created by *Charles I.* Baron of *Hurst-Perpoint* in *Sussex*, and (after the death of his Mothers Brother, *Edward Lord Denny*) Earl of *Norwich* 21. Car. I. he was made Captain of the Guard of Pensioners to his Majesty, and Clerke of the Counsel, upon the Marches of *Wales*; the Motto of the *Bohemian* Nobility, that sided with *Frederick* Prince Elector *Palatine*, viz. *Compassi conregnabimus*, being made good to him, though not to them, he partaking as well of the prosperities of his Majesties Restitution, as he had done of his adversities and afflictions, till he died suddenly at his Inn in *Brenford* *Middlesex*. 1663.

In his Company it is fit to mention, 1. Sir *John Owen* of *Klinenny*, in *Caernaroon-shire*, Vice-Admiral of *North-Wales*, a Gentleman of a noble

noble and an undaunted spirit, and great interest in his Countrey; which he led thrice to the assistance of his Majesty, first 1642. continuing in the service with much respect from the greatest men, pleased with the Integrity and generosity of his spirit in the Army; much love from the meanest, paying, using, and fighting his Souldiers well in 7. Battels, 9. Seiges, and 32. Actions, leading to the most hazardous undertaking; and bringing off from the most desperate onset; till 1646.

Secondly, 1647. and 1648. making as considerable a party in *North-Wales*, for his Majesties Restauration, in spite of the Sheriffes and other Officers. Of those Countries at *Talerbeer, Caernarvon*, (where after a smart fight, he was taken Prisoner, sentenced at *London*, but for want of evidence at that distance against one; so well beloved, pardoned.

Thirdly, 1659. raising *Anglesea, Caernarvon-shire*, and *Merioneth-shire*, at the same time that *Sir G. B.* and *Sir T. M.* did *Cheshire, Denbigh-shire*, and *Flint-shire*, &c. besides what he did a little before he died, 1665. with great pains and charge, raising 4. or 500. excellent Souldiers for his Majesties Sea Engagment, and all this without any other design, than the satisfaction of a great Spirit, intent upon publick good, ready since his Majesties return to beg for others, scorning it for himself. One motive urged to save his life, 1649. was, that he would be as quiet alive, as dead; if he once passed but his word! Free above all in his Company, never above himself or his Estate, observing *Mr. Herberts Rule*.

*Spend not on hopes, set out so,  
As all the day thou mayst hold out to go.*

He dyed 1666. in the 63. year of his Age, with whom it is fit to remember *Mr. William Owen* of *Pontsbury Salop*, whose Loyalty cost him 150 *l.* *Pontsbury Owen* of *Euton Mascl, Salop* Esq; who paid 601 *l.* composition, *Roger Owen* of *Shrewsbury* Esq; who paid 700 *l.* *Sir William Owen* of *Candore Salop*, who paid 314 *l.* *Edward Owen* of *Candover Salop*, who paid 207 *l.* *Morgan Owen* Bishop of *Llandaffe* 1000 *l.* *Richard Owen* of *Shrewsbury* 250 *l.*

*Sir John Owens* Eldest Son, *Mr. William Owen*, had all his Portion with *Mrs. Anwill* Sequestred and seized; *Sir Johns* Brother, that wise and sober Gentleman, *Mr. William Owen* of *Porkington Salop*, the beloved Governor of *Harlech* in *Merioneth-shire*, and the contriver of the General Insurrection 1648. in *North-wales* and *South-wales* at *London*, besides several years banishment, paid 414 *l.* 6 *s.* 8 *d.* composition. And

*Dr. John Owen*, Son of *Mr. John Owen*, the worthy and grave Minister of *Burton Latimers* in the County of *Northampton*, where he was born, bred Fellow of *Jesus Colledge* in *Cambridge*, preferred beyond his expectation Chaplain to King *Charles the I.* whilst Prince, and made without his knowledge Bishop of *St. Asaph* 1629. by him (when much troubled with two Competitors, as an expedient to end the Controversie) when King; well beloved by all.

*Bishop John  
Owen of  
St. Asaph.*

(a) He writ  
several Learn-  
ed Discourses  
how the Loyal  
Clergy should  
behave them-  
selves in the  
exigencies of  
these times he  
and Mr.  
Maurice of  
Llanbeder  
Denb. Another  
undaunted suf-  
ferer married  
two daughters  
of Doctor  
Williams  
Warden of Ru-  
then, one of  
whom M<sup>r</sup>.  
Maurice sus-  
tained by the  
barbarousness  
of the Round-  
heads beyond  
expression, as  
you may see in  
Mr. Weavers  
Poems.

## II.

(b) He having  
a considerable  
Command in  
all his Expedi-  
tions.

because related to *most* of the Gentry of *North-wales*, one whose Poetical studies sweetned his modest nature, and *that* his Govern-ment, besides Imprisonment in the *Tower* for the Protestation; the loss of all his Spiritual preferments, he patiently laid down 500 pound for his Temporal Estate. To whom I may adde worthy Mr. *Owen* of *Wrexham*, the Church whereof he had extraordinarily beautified, a good Scholar, and a holy man, the Honour (a) and Oracle of the Orthodox Clergy, and the great disgrace and trouble of the Adversaries, who could not in *Interest* suffer him to preach, nor a great while (till their guilts had hardened them beyond all regrets) in *Conscience* silence him, being so charitable a man to the poor, so useful a man in that Country among the *Rich*; and so well-beloved of *all*, as a great example of his Do-ctrine, the reason why with our Saviour (who could say, *Who of you accuseth me of sin?*) he preached with Authority, giving strict mea- sure to his people, and yet making more strict and severe to all Cler- gy-men and himself; having a great command over all his affecti- ons, easie and bountiful, moderate (To avoid litigiousness, which render so many Ministers uselesse) in demanding his dues; taking care not to make the name of the Church a pretence to covetous- ness, never conditioning *for before*, and seldom receiving wages af- ter the Administration of any Ordinance, very careful against the least appearance of Pride, or any concernment in the Affairs of the world, exact in the knowledge of himself, that he might under- stand others; more careful of duty than fame, and therefore sweetly and temperately undergoing the Obloquies of those times, which he would say could not speak worse of him, than he thought of himself; being a great Artist in patience, Christian simplicity and ingenuity, being none of those (he said) though he had a good one that trusted more to their Memory, than to Truth.

*Thomas Wentworth*, Earl of *Cleveland*, and Lord *Wentworth* of *Net- tlestead*, 1 *Car.* 1. 1625. much in favor with King *James*, because a young Noble man of a plain and practical temper, more with the Duke of *Buckingham*, (who would never be without him, he being the next man to him at his death at (b) *Portsmouth*) for his pleasant and frank way of debating things; and most of all to King *Charles* I. and II. for his many Services and Sufferings (having a special faculty of obliging the Souldiery, which he learned from Prince *Maurice* in the Low-Countries, and Count *Mansfeld* in *Germany*.)

1. Leading the Kings Rear at *Croopedy* 1644. where he faced a- bout against *Waller*, charging him through and through so effe- ctually, the King of *Swedens* way, that he was utterly routed.
2. Drawing up (with General *Goring*) his Brigade at the East side of *Spicne* in the second *Newbery* fight to secure the Kings Guards in much danger with such old English Valor (telling his men they must now charge home) that he scattered the enemy till too far engaged and over-powered, he was taken Prisoner, as the King himself was like to be.
3. Assisting beyond his years in the rising in *Kent* and *Essex*, and induring all the hardships at *Colchester*.

4. After



## Thomas Wentworth, Earl of Cleveland.

4. After a tedious Imprisonment, and a strange escape from the High Court of Justice, of which he was as glad as *Ulysses* was of that out of *Polyphemus* Den by one mans absence, who went out to make water for the Stone (which Stone gave him as it did the Lord *Mordant*, the casting Vote) with the great Intercession of the Lady *Lovelace* his (a) Daughter, with banishment to his dear Sovereign, hazarding his life with him in his troublesome Voyage both into (b) *Scotland* and *England*, where at *Worcester* September 1651. he was taken and banished, living with his Majesty all the Usurpation beyond Sea; (his brave Estate at *Stepney* and other places being all either spent in the Kings Service, or Sequestred for it) and returning upon the Restauration home, where upon the 29th. of *May* 1660. he led 300. Noble-men and Gentlemen in his plain Gray-Suit before his Majesty to *London*, with whom he continued, being after the Earl of *Norwich* Captain of the Guard of Pensioners, and dying 1666. in a good old Age, to which much contributed the great habit he had got of taking much (c) Tobacco.

His Son the Lord *Wentworth*, a Gentleman of a very strong Constitution and admirable Parts for contrivance, and especially for dispatch (much addicted to the foresaid herb) being (though he took little notice of it sleeping very little, and studying when others were a-bed) very ready in our Neighbours and our own Affairs, Interests, Intrigues, Strengths, Weaknesses, Ports, Garrisons, Trade, &c. continuing in his Majesties Service from the time he went when Prince to raise the *West*, (where he gave by his Addresses to the Country and Carriage in it, great instances of his Abilities) to his dying day, for disbanding with my Lord *Hopton* (those Forces left under his Command in the absence of the Earl of *Norwich* gone into *France*, after a shrewd Plot, like that at *Leffthrel*, to have gained the King and Parliament Armies to joyn for an accommodation) upon honourable terms, being allowed himself twenty five Horse and Arms, with 8. men; and scorning the Civilities offered by the Parliament as it was called, he repaired to his now Majesty to promote his Overtures in *France*, *Holland*, and the Fleet where he was in the Quality that much became him of Master of the Ceremonies, attending his Majesty throughout the Scottish Treaty at *Breda* in a very useful way; and in the Scottish regency all along to the Battel of *Worcester*, in a very prudent and active way, whence escaping wonderfully as his Majesty did, taken with *Lesley* about *Newport*, he served his Majesty in a well-managed Embassie in *Denmarke*, where besides present supplies for his Majesty, he made a League Offensive and Defensive, between the *Dane* and *Dutch* against the *English*; and in a brave Regiment, which with the Honourable Lord *Gerards*, &c. lay 1657. quartered about the Sea-Coasts, as if they intended an Invasion. Besides that, both beyond Sea and at home, he was one of the Lords of his Majesties most Honorable Privy Counsel, dying 1665. Leaving this Character behind him; That he had a great dexterity in representing the worst of his Majesties Affairs, with advantage to those

Princes

Sir George  
Wentworth  
of Welby  
York paid for  
his Loyalty  
1811 and  
Sir George the  
Earl of Stra-  
ford's Brother,  
his life at Mar-  
ston-moors  
Tho. Went-  
worth of Bre-  
ton, York  
340 l.

(c) Taking  
100 Pipes a  
day, first used  
1012 in Lea-  
gates.

and a constant  
troubles, and his  
Brother Col.  
Francis  
Lovelace.  
(b) Where the  
Scottish Kirk  
were ever  
and anon in  
ing him and  
the Lord Wil-  
10 off, be-  
cause they  
would no  
come to the  
feet of Repen-  
tance.

Princes and People that measured their favours to him, by the possibility they apprehended of his returning them; so keeping their smiles, who he knew, if they understood all, would have turned them into frowns: And the ancient Barony of *Wentworth* extinct in him, as the Earldom of *Cleaveland* was afterwards in his Father.

## III.

The Right Honorable *James Stanley*, Lord *Strange*, and Earl of *Derby*, &c. Who with his Ancestors, having for their good services by their Sovereigns been made Kings of *Man*, did often preserve their Sovereigns Kings of *England*. Our good Lord being King of *Hearts* as well as *Man*, by his Hospitality (which they said expired in *England*, at the death of *Edward* Earl of *Derby*) by his being a good Land-lord (as most are in *Lancashire* and *Cheshire*, Letting their Land at the old Rent) people thriving better on his Tenements, than they did on their own Free-holds; by his remarkable countenancing both of (a) Religion, and together with the continued obligations of his Ancestors Justice, gained upon the Kings Leige-people so far, that he attended his Majesty (as he said on his death) for the settlement of Peace, and the Laws, with 40000*l.* in money, 5000. Armes, with suitable Ammunition 1642. leaving his Son, the Honorable Lord *Strange*, now Earl of *Derby*, as Lieutenant of *Lancashire* and *Cheshire*, to put the Commission of Array in execution against Sir *Thomas Stanley*, Mr. *Holland*, Mr. *Holcraft*, Mr. *Egerton*, Mr. *Booth*, Mr. *Aulton*, Mr. *Moore*, July 15. making the first warlike attempt (wherefore he was the first man proclaimed (b) against by the men at *Westminster*) against *Manchester* with 4000. men; whom afterwards the Earl disposed of several ways, particularly to *Latham-house*, which the Heroick Countess, not to be paralleled but by the Lady *Mary Winter*, kept thirteen Weeks against one siege 1644. and above a twelve month against another 1645. never yielding her Mansion House, until his Majesty did his Kingdom, Decem. 4. 1645. The Noble Earl in the mean time attending Prince *Rupert* in *Cheshire*, *Lancashire* (particularly at *Bolton*, where he saved many a mans life at the taking of it 1644. and lost his own 1651.) and *Yorkshire*, especially at *Marston-moor*, where he rallied his Country-men three times, with great courage and conduct, saying, *Let it never be said, that so gallant a Body of Horse lost the Field and saved themselves*. Whence he escaped to the *Ile of Man*, watching a fair opportunity to serve his Majesty; to which purpose, entertaining all Gentlemen of quality, whose misfortune cast them that way, and so keeping in Armes a good body of Horse and Foot, he seized several Vessels belonging to the Rebels, and by Sir *John Berkenhead* kept constant correspondence with his Majesty; at whose summons, when he marched into *England* 1651. he landed in *Lancashire*, and joyned with him, adding 2000. Gentlemen, with 600. of whom he staid there after his Majesty to raise the Country, but being overpowered before he got his Levies into a consistency, after a strange resistance, which had proved a Victory, had the gallant men had any Reserves, he Retired much wounded to *Worcester*, at which Fight exposing himself to any danger, rather than the Traitors mercy,

(a) See Mr. Herles Dred. to him of his Medit.

(b) For murdering, killing, and destroying, they are their own words, R. Ferrivals Inn-Webster,

mercy, he hardly escaped, shewing his Majesty the happy hiding place at *Boscobel* (which he had had experience of after the defeat in *Lincaſhire*) and there conjuring the *Pendrells* by the love of God by their Allegiance, and by all that is Sacred, to take care of his Majesty, whose safety he valued above his own, venturing himself with other Noblemen after *Lesley*, lest he might discover his Majesty, if he staid with him, and his entire Body of Horse, with whom he was taken at *Newport*; and notwithstanding Quarter and Conditions given him, against the Laws and Honor of the Nation, judged by mean Mechanicks at *Chester* (being refused to make the Ancient, Honorable, Sacred, and Inviolable Plea of Quarter and Commission, before the great Mechanicks at *Westminster*) and thence (with the Tears and Prayers of the People all along the Road, who cried, *O sad day, O woful day, shall the good Earl of Derby, the ancient Honor of our Country, dye here!*) conveyed to *Bolton* (where they could not finde a great while so much as a Carpenter, or any man that would so much as strike a Nail to erect the Scaffold, made of the Timber of *Latham-house*) *October 15. 1651.* At which place, 1. After a fervent and excellent prayer for his Majesty, whose Justice, Valor, and Discretion, he said, deserved the Kingdom, if he were not born to it; the Laws, the Nation, his Relations, and his own soul (to which, he said to the company, God gave a gracious answer in the extraordinary comforts of his soul, being never afterwards seen sad. 2. After an heavenly discourse of his carriage towards God, and God's dispensation towards him, at which the Souldiers wept, and the people groaned. 3. After a charge he laid to his Son, to be dutiful to his Mother, tender to his distressed Brothers and Sisters, studious of the peace of his Country, and (a) careful of the old Protestant Religion, which he said (to his great comfort) he had settled in the *Iſle of Man*, he being himself an excellent Protestant, his enemies, if he had any, themselves being Judges. 4. And after a Tumult among the Souldiers and People, out of pitty to this noble Martyr, with a sign he gave twice (the Headf-man first not heeding, whereupon the good Earl said, *Thou hast done me a great deal of wrong, thus to disturb and delay my blis.*) He died with this character thrown into his Coffin, as it was carried off the Scaffold, with the hideous cries and lamentations of all the Spectators.

*County, Wit, Courage, all here in one Lye Dead;  
A Stanleys Hand, Veres Heart, and Cecils Head.*

The Right Honorable *Henry Somerset* Lord Marquiss of *Worcester*. A Nobleman, worthy of an honorable mention, since King *Charles the First*, that firm Protestant, who could not be moved from his Religion (though he was in the heart of *Spain*, and *France* was in his bolom) either by power or love, said of him, when going under his Roof at *Naseby* fight, that he found not so much faith (as he did in him, though a Papist bred at *Saint Omers*, and travelled for many years in *Spain* and *Italy*) no not in *Israel*. For it

(a) His Son  
nobly con-  
tributed to  
Dr. BURROW,  
the excellent  
Bishop of Man,  
towards the  
settlement of  
that business.  
Note that  
Ferdinando  
Stanley of  
Proughton,  
Lane. paid  
for his duty  
150 l.  
Will. Stanley  
of Woodhall  
Lane. 45 l.  
Jo. Stanley  
of Dul-yarke,  
Cumb. 40 l.



# The Life and Death of

it was he, whose frugality (whereof his plain Freeze cloaths at Court were a great example) enabled him, and his Loyalty (which he said whatever other *Romanists* practised, was incorporated into his Religion, often relating with pleasure that Gospel for the day, when the Imperialists beat the *Bohemians*, was, *Reddite Cæsari quæ sunt Cæsaris, & Deo qui sunt Dei*) urged him, when his Majesties Protestant Subjects made him afraid, and ashamed to stay in London, to send men with ready money (when the King wanted it, and the Country-people would do no more without it) to bear the charges of his Majesties, and his Followers carriages, and other accommodations to York; besides that, he was seen to give Sir John Biron 5000l. Sterling to raise the first horse that were raised for the King in England; and his own Officers 40000l. Sterling to raise two Armies (a) 1642. and 1643. for his Majesty in Wales, over and above 40000l. Sterling in gold, at three several times sent his Majesty in person; and the unwearied pains, the close imprisonments, the many imminent dangers of his life (and most of these hardships endured when he was eighty years of age) and the great services he performed in South-wales, where the greatness of his fortune and family, improved by the sweetness and munificence of his person, raised him an interest, that kept those parts, both a sanctuary to his Majesties (b) person, when he was in streights; and the great relief of his Cause, both with men and money, when he was in want; till that victorious Army, that had reduced the whole kingdom, besieged him, who hearing of his Son, the Lord Glamorgans landing with considerable Irish forces, writes to them, That if they would make him undelaid reparations for his Rents they had taken, he would be their quiet Neighbor; adding, that he knew no reason he had to render his House (the only House he had, he being an infirm man) and his goods to Sir Thomas Fairfax, they being not the Kings to dispose of; and that they might do well to consider his condition, now eighty four years of age. At last, upon very honorable Articles (three months time, without being questioned for any action in relation to the war, being allowed them to make their composition) surrendring the very last Garrison in England or Wales, that held out for his Majesty; for whom the Marquis lost his great estate, being Plundered and Sequestred, and in his old age Banished his Country, being excepted out of all the Indemnities of his enemies; and, as I am told, left out of the care of his friends, among whom he died poor in Prison, whither he was fetched in a cold Winter 1648. supported only by his chearful nature, whereof his smart Apothegms and Testimonies, as when his Majesty had pardoned some Gentlemen upon their good words, that had prejudiced his service in South-Wales, the Marquis told him, That was the way to gain the Kingdom of Heaven, but not his Kingdom on Earth; and used to reprove him out of some old Poet, as Gower Chawcer, &c. often repeating that passage of Gower to him,

A King can kill, a King can Save,  
A King can make a Lord a Knave,  
And of a Knave a Lord also.

(a) The first in Brigades reaching from Wales to Oxford, clearing Monmouth and Gloucester of the little Parliament Garrisons.

(b) The stream of the people being at my Lords devotion, keeping out all forces whatsoever but his Majesties; my Lord very watchfully and diligently looking to all those parts, to recruit and secure them upon all occasions with forces and other necessities, as upon the betraying of Monmouth, the danger of Chepstow, and Lindley Garrisons.

And when he saw a ghastly old woman, he would say, *How happy were it for a man going to Bed to his Grave, to be first Wedded to this Woman.* When he was in (a) *Bala in Merioneth-shire*, and the people were afraid to come at him, for fear he was a Round-head; *Oh*, said he, *this misunderstanding undoeth the world!* And when the Major came and excused the Town to him, *Do you see now*, said he, *if the King and Parliament understood one another as you and I do, they would agree as you and I do.* *What?* (when forbid Claret for the Gout) said he, *shall I quit my old friend, for my new enemy?* When a Musquet-bullet, at the siege of *Ragland*, glancing on a Marble-pillar, in the withdrawing Room, where my Lord used to entertain his friends with pleasant discourses after meals, hit his head, and fell flat on the ground, he said, *That he was flattered to have a good head-piece in his younger days, but he thought he had one in his old age which was Musquet-proof.* Excusing a vain-glorious man, as he would put a charitable construction upon most mens actions, he said, *That vain-glory was like Chaff that kept a mans spirit warm, as that did the Corn;* Adding, *if you set a man on his Horse, let him have his Horse.* When a conceited Servant told him once, that he should not have done so and so; *I would*, answered he, *give gold for a Servant that is, but nothing for one that seems to be wiser than his Master.* Two men very like another, the one a Papist, the other a Protestant; one of them set the other to take the Oath of Supremacy for him, whereupon said the Marquis, *If the Devil should mistake you one for the other, as the Justices did, he would marr the conceit.*

When it was told him he should be buried at *Windsor*, Then, said he, *I shall take a better (b) Castle when dead, than ever I lost when alive.* He desired Sir *Thomas Fairfax* to comprehend his two Pigeons within the Articles, who wondering at his chearfulness, was told, *That he suffered chearfully, because he did before reckon upon it.* His government of his family was remarkable, Dr. *Bayley* protesting, that in three years he saw not a man drunk, he heard not an oath sworn, and though it was half Protestant, half Papist, he observed not a crossie word given; the whole house being as the Master, not only chearful, but sober; and indeed, to keep them so, he would wind up the merriest reparties, with a grave and serious conclusion; no Servants better disciplined, or encouraged than his. With him it is fit to mention,

1. His Son, the Earl of *Glamorgan*, since Marquis of *Worcester*, who was as active in raising *Irish* forces for his Majesty, having made the pacification there (wherein it was thought he went beyond his Commission) as his Father was in raising the *Welsh*; nay, indeed Commanded the *Welsh* to *Glocester* and other plaees with success, in the years 1642, 1643. as he would have done the *Irish*, had he not been obstructed 1644. (as he writes to the Lord *Hopton*, &c.) to the Relief of *Chester*; for which services he was Misunderstood by his friends, Sequestred and Banished by his enemies, continuing with his Majesty in that condition till his Restoration: A great Mechanick, eminent both at home and abroad for the Engines and Water-works, he was Author of the benefit of one of which, upon

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the

(a) Where being lodged in a green Thatch'd house, he said he had on a green under a Meadow.

(b) It is said of his Ancestor the Earl of Worcester, that he kept himself up in the claustrale times, H. 8. E. 6. & M. 2. E. he being a Willow and not an Oak, &c.

the *Thames*, is settled upon him by Act of Parliament, 14. Car. 2. He Died 1666.

The Lord *Charles Herbert*, and the Lord *John Somerset*, the old Marquiss his Sons. The glory of whose actions redounds to the Father, according to that of *Agricola*, *Nec unquam in suam famam gestis exultavit ad authorem ducem minister fortunam referebat*, Tacit. *ἡ δὲ παρὰ τὸν τὸν ἀνδραγαθὸν οὐδὲν ἄλλοις ἢ μὲν δόξα καὶ αὐτὸν τὸν πράγματι δὲ ἀνδραγαθὸν, τὸν δὲ κατὰ φύσιν οὐδὲν ἄλλοις ἢ μὲν δόξα καὶ αὐτὸν τὸν πράγματι δὲ ἀνδραγαθὸν* Dion. l. 4.

3. Sir *Philip Jones* of *Treowen Monmouth-shire*, who after eminent contributions to his Majesties service, under the favour of the *Ragland* Articles, wherein, being in that Garrison, he was comprised with his Son *William*, paid for his Loyalty 1050*l.* as *John Jones* of *Nam-cross, Cardig. Esq;* did 389*l.* *Gilbert Jones* Chancellor of *Bristol* 43*l.* *Cad. Jones, Exon. Esq;* 483*l.* *Tho. Jones* of *Offwell, Devon Clerk* 2*l.* *Edmund Jones* of *Landson-Mannor*, 70*l.* *Jo. Jones* of *Halkin, Flint.* 156*l.*

4. Commissary *Guillims*, and Dr. *Bayley*, a Gentleman of great Alliance, a good Temporal Estate, and considerable Spiritual Preferments; who being undone for his Loyalty by the Faction (who for divers years imprisoned him in *New-gate* (where he writ the book called, *The Wall-flower*) and by the way he was endeared to my Lord of *Warwick*, for being an excellent Florist and Chymist) and disregarded, for setting out the Conference between the Marquiss of *Worcester* and his Majesty, by the Kings party, became of a solid Protestant (such a scandal did the late war give the soundest men of our profession) a zealous Papist, seeing our Church afflicted, he thought her forsaken; dying at *LLandrhaidar* in *Denbigh-shire*, heart-broken with the report of the Guns shot off at *Denbigh* a man to whose name we owe much for Bishop *Lewis Bayly's* sake, the Author of that (a) Book, that hath done so much good in *England* and *Wales*, I mean, *The Practice of Piety*.

5. *Edward Vaughan* of *Old-castle, Monmouth-shire*; *Jo. Vaughan* of *LLandly, Caerm.* who paid for composition 540*l.* Sir *George Vaughan* *Penbrey, Caerm.* a Colonel in the Kings Army, 2603*l.* Sir *Henry Vaughan* of *Wit-well, York* 659*l.*

6. Sir *William Vaughan*, a person of excellent conduct and service in *South-wales* and *Cheshire*, both for the Sallies he made out of *Shrawarding-castle* (whence he was called the Devil of *Shrawarding*) Commanding *Shropshire, Cheshire*, and the borders of *North-wales* for his Majesty; and the defeat he gave one day at *Rowton beath*, September 24. 1645. three miles off *Chester*, to *Pointz*; who being re-inforced next day, and Sir *Williams* Command being bestowed elsewhere, totally overthrew his Majesties forces, Sir *William* hardly escaping to *Ragland*, and thence to *Ireland*, where having formed a considerable Army, and incamped them under my Lord of *Ormond* before *Dublin* (all *Ireland* besides being reduced) by the neglect of the Ingeneer, who had the charge of the Guards, he was surprized, and fighting desperately, to gain the whole Army time to Rally, was killed, August 22. 1649. when as Commissary General of the Horse, he had not long before drawn up most part of his Troops, with a considerable body of Foot, to cast up a Work

(a) Translated by Mr. Rowland Vaughan of Caergraw, Morion. A great sufferer for his Majesty (his house being burned 1645. by Col. Jo. Jones) he did much good in these times by translating Orthodox Books, such as Bishop Usher's Catechism, Dr. Priccaux his Legacies, &c. An excellent Welsh Poet and Antiquary



at Baggot Rath, which would have shut up Dublin so effectually, as with a few days to force it to a surrender, had not some persons envied him that enterprize; because, as the Romans said of Christ, refusing a share in the Pantheon of Rome, he would have no partner of his honor. A man owing his Success to his Reputation, and his Reputation to his Vigilance, Industry, Civility, Justice, and Sobriety.

7. Jo. Williams of Parke Breton 50l. Roger Williams Kentely 206l. William Williams, Mothry 102l. Thomas VWhitey of Aston, Flint 125l. Sir Jo. VVeld senior VVilly, Sal. 1121l. 18s. 4d. Maurice Williams of Swarbe, Line. 460l. Sir Trevor Williams, a Colonel of eminent service in the Kings Army, Jo. LLOYD Crinvin, Card. 140l. Sir Fran. LLOYD Caerm. 1032l. Hugh LLOYD Guardmanny, Rid. 76l. Sir R. Lee of Lingley, Sal. with 169l. 9s. 0d. settled, paid 3719l. Edward LLOYD LLanvardo, Sal. Esq; 300l. R. LLOYD of LLOYD-Amun, Sal. Esq; 480l. Walter LLOYD LLanvair, Cardig. Esq; 1002l. Anne Lady Somerset 2000l. Tho. Stradling of St. Brides, Glam. 777l.

The Right Honorable the Marquiss of Winchester, who in his house at Basing, commonly called (a) Basing-house, in Hamp. shire (the greatest of any Subjects house in England, yea larger than most Eagles have not the biggest Nests of all Birds) of the Kings Palaces (Hugh Peters in the relation of the taking of it, he made to the House of Common, saying, an Emperor might have lived in it) made good the Motto, written in every Window of it, viz. *Amor Loyali, Love Loyalty*. In a two years siege, from August 1643. to October 1645. he held out against all the Parliament forces (the good Marquiss being heard to (b) to say, *That if the King had no more ground in England but Basing-house, he would adventure as he did, and so maintain it to the utmost*) as he did, not yielding, till it was taken by storm, with the richest plunder in money, plate, jewels, houthold stufte, amounting to 200000l. Sterling (among which a Bed worth 1400l.) with the assistance.

1. Of Sir Robert Peak, who had been an Artillery-man forty two years, commanded thither from Oxford 1643. with but 100. men, with whom before October 1645. by vigilant and dexterous Sillies, he did execution upon thousands, with two brave Majors Cuff and Lingley (of whom see more in the Journals of this Siege, Printed Oxford by L. L. 1645.) He died a good Benefactor to the City of London, particularly to St. Sepulchres, where he was buried with great military pomp, July 1667.

2. Inigo Jones the great Architect (brought up by William Earl of Pembroke, at whose charge he travelled much abroad, and studied at home) in King James and King Charles I. time for Representations, Masks and more solid Buildings, his skill both in the Theory, and History, of Architecture, in the most excellent discourse writ by him, upon King James his motion, called, *Stone-henge Restored* appears singular, wherein he modestly propoundeth, and more substantially proveth, that Posing Quarry to be a Roman Work or Temple, dedicated to *Cælus* or *Cælum* (lon to *Æther* and *Dies*) the Senior of the Heathen gods.

3. Dr. Thomas Johnson, born in York-shire, not far from Hall, bred

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V.

(a) The best Commanders of the story and being defeated before it.

(b) Telling Morley, when he summoned him to yield to the Parliament, that he knew no Parliament without the King, or whole Obedience he kept the House; adding, that he would keep his Summons as a testimony of his rebellion.

His Loyalty cost him 4000l. compensation.

(a) As did  
Major Culaw.

an Apothecary in London, where he attained to be the best Herbalist of his age in England, making Additions to the Edition of Gerard: A man of such modesty, that knowing so much, he owned the knowledge of nothing. The University of Oxford bestowed on him the Honorary Degree of Doctor in Physick; and his Loyalty engaged him on the Kings side in our civil wars. When in Basing-house a dangerous piece of service was to be done, this Doctor (who publicly pretended not to valor, undertook, and performed it, yet afterwards he lost his life, at a Salley in (a) the same siege 1644. generally lamented, even of those that murdered him.

Dr. Thomas Fuller bestoweth this Epitaph upon him.

*Hic Johnstone jacet, sed si mors cederet herbis,  
Arte fugata tua, cederet illatus.*

IV.

Col. Henry Gage, in whose wreath of Laurel, histwice relieving this house in two still foggy nights, not knowing his way, but as he fought it through four times, the number of the wearied men he had with him deserves to be twisted, and whose history is drawn up on his Monument (which after two Funerals, will not suffer him to dye, being likely to continue his worth after our ruins as long as Seth intended his Stones should Letters, after both the destructions of the world) in Christ Church Oxford thus,

P. M. S.

*Hic situs est Militum chiliarcha Henricus Gage equitis aurati Filius, & haeres Johannis Gage de Haling, in agro surriensi Armigeri, Pro-nepos Johannis Gage honoratissimi ordinis peris celidis equitis, in Belgio meruit supra annos XX. in omni praelio & obsidione, Berghe ad Zomam, Breda ac praecipue S. andomori ex Belgio ad M. Brit. regem missus attulit armorum VI. M. Cujus imperio Bostalii ades expugnavit. Mox Basingianis praesidiariis comiteatu interclusis, strenue re jam desperata suppetias tulit castrum Bamburicense cum Northamptoniae comite liberavit hinc equestri dignitate ornatus hostes denuo Basinga fugavit jamque gubernator Oxon. creatus, cum ad Culhami Pontem in hostes jam tertio milites audacter duceret plumbea trajectus glande occubuit. Die XI. Janua. 1644. aet. suae 47. funus solenni lectu prosequenti Principes, Proceres, Milites, Academici, Cives omnes Jam tristissimi, ex desiderio viri ingenio, linguarum peritia, gloria militari pietate, fide, & amore in principem, & patriam eminentissimi.*

THE

# Life and Death

OF

## JOHN Lord DIGBY,

Earl of *Bristol*.



His Noble man was the younger Son of an Ancient Family of the *Digbys*, long flourishing at *Colebush* in *Warwick-shire*, who to pass by his Infancy (all children are alike in their Long-coats) in his Youth, as his Son did, gave pregnant hopes of that eminency, which his Mature Age did produce; and coming to Court with an Annuity of fifty pounds a year, besides a good Address, and choice Abilities, both for Ceremonies and business. He kenned the Ambassadors craft, as well as any man living in his time, employed by King *James* in several services to forraign Princes, recited in his Patent, as the main motives of the Honors conferred upon him; among which the *Spanish Match*, managed by him from 1616. to 1623. was his master-piece; wherein, if his Lordship dealt in generalities, and did not press particulars, we may guess the reason of it from that expression of his: *I will take care to have my Instructions perfect, and will pursue them punctually*. If he held affairs in suspence, that it might not come to a war on our side, it may be he did so, with more regard to his Master King *James* his Inclination, than his own Apprehension: If he said, that howsoever the business went, he would make his fortune thereby; it rather argued the freedom of his spirit that he said so, his sufficiency that he could do so, than his unfaithfulness that he did do so. This is certain, that he chose rather to come home, and suffer the utmost displeasure of the King of *England*, than stay abroad, and enjoy the highest favour of the King of *Spain*. He did indeed interceed for Indulgence to Papists, but it was, because otherwise he could do no good beyond sea for the Protestants. *The worst* (saith a learned Protestant, that conversed with him much at *Exeter*, during the siege of it, and was invited to live with him beyond Sea after it, he saying, that as long as he had a Loaf, the Doctor should have half of it) *I wish, such who causlessly suspect him of Popish Inclinations, is, that I may hear from them but half so many strong arguments for the Protestant Religion as I heard from him*, who many years after the contract with the Duke of *Buckingham*, which (the Duke fearing his preventing policy, as he did the Dukes after-

power)



(a) See a book  
called a Col-  
lection of  
Speeches.  
(b) He pre-  
sented like-  
wise the Ken-  
tish Petition  
for an Accom-  
modation, for  
which action,  
with Judge  
Mallet, he  
was sent to  
the Tower.

power) became a drawn battel under the Kings displeasure, and (as the Court-cloud makes the Countries shine) in the peoples favour; yet bestowed his parts and interest in the beginning of the Long-Parliament, upon the vindication of the Church, as appears by his excellent Speeches for Episcopacy, (a) and the peace of the kingdom, as he shewed in his admirable discourse 1641. of (b) an Accommodation. The reason which (together with a suspicion that he was the Author of most of his Majesties Counsels and Declarations) inrolled him always among the excepted persons, in the number of whom he died banished in France about 1650. having met with that respect in Forreign, that he missed in his Native Country.

1. For whatever was at the bottom of his actions, there was resolution and nobleness at top, being carried from Village to Village after the King of Spain, without the regard due to his person or place; he expressed himself so generously, that the Spanish Courtiers trembled, and the King Declared, *That he would not interrupt his pleasures with business at Lerma for any Ambassador in the world, but the English, nor for any English Ambassador, but Don Juan.*

2. When impure *Scioppius* upon his Libel against King James, and Sir *Humphrey Bennets* complaint to the Arch-Duke against him, fled into *Madrid*; my Lord observing that it was impossible to have justice against him from the Catholick King, because of the Jesuites, puts his Cousin *G. Digby* upon cutting him; which he did over his Nose and Mouth, wherewith he offended, so, that he carried the mark of his blasphemy to his Grave.

3. Where he was an extraordinary Ambassador in Germany upon his return by *Hydelbergh*, observing that Count *Mansfield* Army, upon whom depended the fortune of the *Palgrave*, was like to disband for want of money, he pawned all his Plate and Jewels to buoy up that Sinking Cause for that time.

There were besides him of this Family these famous men.

(c) Owing,  
he said, his  
accomplish-  
ments to hard-  
ships.

(d) He had  
been long bred  
a Soldier in  
the Spanish  
Army.

1. Sir *John Digby*, a *Sommerfet-shire* Gentleman, of good education beyond Seas, (c) and of a great temperance and conduct at home, careful of removing the jealousies got among the people, being of the Earl of *Bristol's* minde in that, that it is easier to compose differences arising from reasons, yea from wrongs, than from jealousies; and that the nicest point in all Treaties is security. Commanding a Tertia of the Kings (d) Army, which he raised in *Sommerfet-shire*, with great vigilance, activity, and charge, spending 25000*l.* from the time he waited on his Majesty at *Nottingham* 1642. having put the Commission of Array in execution in *Sommerfet-shire*, to the time he 1645. received his deaths wound, in a gallant action at *Langfort* in the foresaid County, whereof he died.

2. His Brother, for parts as well as bloud, Sir *Kenelm Digby*, both bred abroad, and both out of gratefulness faithful to King *Charles*, who restored them upon his Queens Intercession, to what their Father Sir *Everard Digby*, engaged in the Powder-plot, forfeited to King *James*. A Gentleman of a strong body and brain,

witnels

witness his *Book of Bodies, and the Immortality of the Soul*; his soul being one of those few souls that understand themselves; together with his suddain Notes on *Religio Medici*, of a great correspondence; see Dr. Wallis *Commercium Epistoli*. Of a fluent invention and discourse, as appears from his long discourse at *Montpelier* in France, and his entertainments of the (a) Ladies of the several Nations he travelled in; of a great faculty in Negotiations, both at France, Rome, Florence, and most of the States of Italy: of one of the Princes whereof, it is reported, that having no Children, he was very willing his Wife should bring him a Prince by Sir Kenelm, whom he imagined the just measure of perfection. The rest learn from this Epitaph on his Tomb 1665. (when he died, and was buried with his incomparable Lady at *Christ-Church, London*, to which he had been a great Benefactor.)

(a) what is Commends his fault, was his excellency, viz. that he could with a grace relate, *Magnarum rerum minus, the little circumstances of great matters.*

*Under this Tomb the Matchless Digby lyes,  
Digby the Great, the Valiant, and the Wise;  
This Ages Wonder for his Noble Parts,  
Skilled in six Tongues, and learned in all the Arts;  
Born on the day he Died, the eleven of June,  
And that day bravely fought at Scanderoon.  
It's Rare, that one and the same day should be,  
His day of Birth, of Death, of Victory!*

R. F.

3. Colonel John Digby, the excellent Archer and Improver of *Ashams Texophelus*, but many talk of *Robin Hood* that never shot in his Bow.

4. Mr. Kenelm Digby, eldest Son of Sir Kenelm, who was then imprisoned at *Winchester-house*, slain at *Saint Neots* in *Huntingtonshire*, in whose Pocket was found, they say, a Lock and Key, with a Chain of ten Links, which a Flea could draw, for which certainly he had been with,

*The Little Smith of Nottingham,  
Who doth the work that no man Can.*

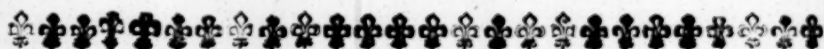
5. Sir Jo. Digby of *Mawfield-woodhouse*, County of *Nottingham* paid composition 1058l. and *George Digby* of *London Stafford, Esq.* 1440l.

Martial men it is observed made for, and worn with her, began and expired with Queen *Elizabeth*; peaceable and soft-spirited men with King *James*; and honest publick-spirited Patriots with King *Charles I.*

6. Sir Herbert and Sir Thomas Lunsford, both of *Lunsford Sussex*, the first, said by the enemies, to be the fairer, the other the shrewdest adversary; the reason why the ones abilities was drowned by the others activity, one grain of the practical man was in all ages too heavy for a pound of the barely knowing; both the biggest men, though twins, you could likely see to (wherefore Sir Thomas was feigned by the Brethren a devourer of Children) both bred in the

(a) Most of the  
Canons in  
England cast  
within a hile  
of their house  
where they  
were born.  
Sir T. Luns-  
ford was Com-  
missioner with  
Sir Jacob  
Ashley, to get  
the wish into  
a hile after  
Naseby, where  
he had been  
stabbed but for  
Sir Jo. Pettus.

the Dutch and German Wars, both in command in the Scotch war, Sir Thomas was Lieutenant of the Tower 1639. and displaced to please a jealous multitude, a Prisoner there 1641 for attempting, as was pretended, to draw up a body of Horse, and seize the Magazines at Kingston upon Thames. His first encounter for his Majesty was at Westminster, upon the Rabble that came down to cry no Bishops, where he and some other Gentlemen drawing upon them, scattered them, as he did them often afterward in the course of the Wars, when they were modelled into Armies, losing his Brother Col. H. Lunsford by a (a) Canon-shot at Bristow, July 26. 1642. with Col. Trivarian, and Col. Bucke, who make me unwilling to believe the common Proverb; *That he was Cursed in his Mothers belly, that was killed with a Canon*, though it is sad to see Valour subjected to chance, and the bravest man fall sometimes by the most inconsiderable hand. It was their Fathers observation in Queen Elizabeths time, that God so equally divided the advantage of weapons between Spain and us, that as their Bilboa Steel makes the best Swords, so our Suffex Iron makes the best Guns.



THE

# Life and Death

OF

EDWARD Lord LITTLETON,

Lord Keeper of the Great Seal of England.

(b) where he  
died 1644. and  
was buried.  
(c) Which Mr.  
Eliot, after 3.  
hours Confe-  
rence with him  
in private, got  
from, according  
to an Oath he  
had taken when  
admitted Lord-  
keeper, to deli-  
ver up the Seal  
when ever the  
King sent for  
it. The fallion  
had taken it  
from him be-  
fore, but that  
he had always  
in appearance  
Voted accord-  
ing to the sense  
of the hile af-  
fected in the  
House.

**E**ldest Son to Sir Edward Littleton of Monkslow in Shropshire, one of the Justices of the Marches, and chief Justice of North-wales; himself bred in (b) Christ-Church Oxford, and at the Temple in London, one of the Justices in North-wales, Recorder of London, Solicitor to King Charles the I. Term Mich. Anno 15. Car. 1. Serjeant at Law, and chief Justice of the Common-Pleas 1639. Privy-Counsellor and Lord-Keeper, and Baron of Monkslow, 1640. Honors he gained by his discreet management of the Duke of Buckingham's Charge, and other Affairs in Parliaments 1625. 1626. 1627. 1628. between the jealousy of the people and the Honor of the Court, that Sir J. Finch would say of him, *He was the only man for taking things by the Right handle*; and Sir Edward Cook, that he was a well-poized, and weighed man, and deserved by sending the (c) Seal first, and then going himself after it to the King at York, whence his presence did but countenance the Rebellion in London; for the Lord Willoughby of Parham pleaded in answer to a summons sent him by his Majesty, that he was about settling the Militia



Militia according to the Votes of Parliament passed as legal by Sir Edward Littleton Lord Keeper, and Sir John Banks as Lord chief Justice.

An action of important service to his Majesty, not only confirming all his proceedings with the right Seal; but likewise occasioning the Adjournment of the Term, the suing of all Original Writs from Oxford, the invalidity of unsealed Parliament Proclamations, the impossibility of issuing out new Writs of Election for Members of Parliament, and thereupon the danger of the dissolution of that Parliament, especially since the making of the new Seal, was a matter of so dangerous a consequence, that a Member of their own desired the Serjeant that drew up the Ordinance for the new (a) Seal, not to be made too hasty in that business before he consulted the Statute 25 Edw. 3. *Where counterfeiting of the Great Seal is declared High Treason; To which the serjeant replied, That he purposed not to counterfeit the old Seal, but to make a new.* His very name carried an hereditary Credit with it, which plaineth out the way to all great actions; his Vertue being Authorized by his Nobility, and his Undertakings enobled by his Birth, gained that esteem which meaner men attain not without a large compass of time and Experience: Worthless Nobility, and ignoble worth lie under equal disadvantage, neither was his Extraction greater than his Parts; his Judgment being clear and piercing, his Learning various and useful, his Skill in the Maxims of our Government, the Fundamental Laws of this Monarchy, with its Statutes and Customs singular; his Experience long, and observing, his Presence and Eloquence, Powerful and Majestick, and all befitting a Statesman and a Lord Keeper, who was besides a Souldier. For I think these Verses were made upon him.

*In D. E. L. Judicem & Chiliarcham  
Truncatus manibus ne ferret munera Judex;  
Olim oculis captus ne caperetur erat  
Uteris ambebus melius Gladiate Nomarcha;  
Iusta oculo tueris, Iusta tuere manu:  
Arma stylo socias, haeres utriusq; minervæ  
Juridicum bellum, bellica Jura facis  
Nata sit Astræo Diva Astræa Gigante*

*(b) Hermarium fas est hunc habuisse Ducem  
Quis dubitare potest sub (c) Duplo Alcide Trophæa;  
Qui calamo cicures, Qui Domat ense feras.*

His Brother Dr. Littleton, Master of the Temple (a man indued with Prudence, the Mistress of Graces, without which they are useles to others; and Humility the preserver of them, without which they perish to a mans self, who used to say, that Ambition being the great principle that acts more or less in all men, that Government was more or less happy, that did more or less intend the imploying of Able-men (to keep them from running out) suitably to their ambition) who being Sequestred of all, paid yet out

Gggg

of

(a) After they had in vain summoned him to return within 14 days with the Seal, upon pain of High Treason. Sir Ed. Littleton is descended of Sir Tho. Littleton Author of the book of Tenures commented on by Sir Edw. Cooke, and of so much repute, that the Judges in K. James's time, declared that his Case was not to be questioned.

(b) *Abiquis* &c. per  
(c) Ogmio  
Eloquii pre-  
side & The-  
bano mon-  
astriorum Co-  
mitore.

(a) Both of the Long-Parliament, acting vigorously among the Members at Oxford.

II.

(b) He was of Clare-Hall Camb. I think a good Benefactor to it.

(c) Sir Edw. Heath Bart. paid for commission 700 l. Rich. Heath Weston Chest. 138 l. and R. H. of Eyerton Cheshire Esq; 137 l. J. H. of Bradstreet Kent Esq; 52 l. and then were two Col. of his name in the King Army, Col. Francis, and Jo. Heath.

III.

of his nothing for his Loyalty 100 l. as Sir (a) Edward Littleton by Fisher Littleton, and Francis Newill Esq; 1347 l. and Sir Thomas Littleton of Stake St. Mildbourgh, sal. with 180 l. per annum, settled 307 l. besides a severe Imprisonment when he was taken at the surprize of Bewdley.

Sir Robert Heath (b) of Cutsmore, as I take it in Rutland, a man of so great integrity (giving for his Motto in his Rings when made Serjeant, Term Mic. 7. Septimo Car. I. Lex regis, vis regis) that when it appeared to him that the people encroached too much upon their Sovereign, he prosecuted them severely (witness Sir Jo. Eliot, &c. and others for their extravagancies in the Parliament 1628.) as Solicitor and Attorney General to King James and King Charles the I. when he doubted his Majesty was advised to press too much upon the subject, he rather than go against his Conscience, quitted his place of chief Justice of the Kings Bench, Sept. 14. 10 Caroli, pleading at the Bar in that Court where he had sat on the Bench, until again (the rare example of one playing an after-game of favour,) His Majesty made him one of the Justices of the Kings Bench, 9 Dec. 16 Car. I. where he behaved himself with so much plain honesty, that 1. A Lady commencing an unlikely Suit against her Husbonds opinion, and living in the Shire-Town, invited Judge Heath to a great entertainment the very day her Cause was to be tryed, after which immediately going to the Hall, he gave sentence according to evidence and right against her, whereupon she saying to her Husband, that she would never invite Judge again, was answered by him, *Never invite honest Judge again.* 2. And John Lilburne being tryed before him (for his Rebellion, when he had been taken at Brentford) at Oxford, made frequent use of his words at another tryal before them, he had fought at London, viz. *God forbid Mr. Lilburne, but you should have all the benefit the Law, the Birth right of the Free-born Subjects of England can afford you.* Yet against both that Law, and the Priviledges of an English subject, which he so honestly maintained at home, was he exempted out of pardon, and forced to dye (c) abroad.

*Quo jure Criminoso Philopatris exularet?  
Credendus ergo non est quia neminem Fefellit  
justitia ne putetur, quæ punit ipsa justum,  
non ostracismus iste lex, sed ruina legum.*

Sir Robert Holborne, a Gentleman of those good inclinations, which flowing with good blood, rendred him in his first Addreses acceptable to the world, wherein having before him the good example of his Learned Ancestors; he attained to that exactness in Law, as with the amiable accomplishments of his nature, made it very easie for him to do well, which is a mans main business to gain upon mens affections; becoming with little labour, and without thinking excellent by good precept, and continual care correct his defects, so as to gain a general esteem, and a good opinion, being sensible of Mr. Herberts Rule:

*Slight*

*Slight not the smallest loss, whether it be  
In love or honour, take account of all;  
Shine like the Sun in every Corner: See  
Whether thy Stock or Credit swell or fall,  
Who say I care not, those I give for lost,  
And to instruct them it will not quit the cost.*

Being of the Long-Parliament, he was unwilling to joyn with them in their Debates for War, and retired to *Oxford* in the Treaty there, at *Oxbridge*, and the *Isle of Wight*, to consult and offer those things that make for Peace, for which he paid 300 *L.* when living at *Covent-Garden*, being not admitted, as were not any of the King's followers, to study at any the Inns of Courts upon (a) their return home after the Wars.

Serjeant *W. Glanville*, born at (b) *Tavistocke* in *Devon-shire* (a County happy that it beeds so many Lawyers, but more happy that it hath little need of them, having the fewest Suits, and most Counsellors of any County in *England*) a Gentleman that had so much deliberation and weight in every thing he spoke, that he was heard with much respect in all the Parliaments, whereof he was either Member or (c) Speaker, steering prudently and watchfully in all their weighty Consultations and Debates; 'Collecting judiciously and readily the sense of that numerous Assembly, propounding the same seasonably, and in apt Questions for their final Resolutions, and presenting their Conclusions and Declarations with Truth and Life, Light and Lustre, and full advantage upon all occasions, as a man of an excellent Judgment, Temper, Spirit, and Elocution, till the last and long one, when those men for whose Liberties of Voting he had argued (d) formerly, allowed him not the Liberty of his Vote, when he urged that Law against them, which he had, when they were more moderate in their courses, urged for them; wherefore he retired with above half the sober Members of Parliament to *Oxford*, where having discharged his Conscience, he returned to *London* to suffer for it. He that suffered patiently Imprisonment on Ship-board for speaking his minde freely in some State-points against a boundless Privilege 1626. suffered as quietly six several hard Imprisonments, one of which was two years in the *Tower*, for declaring himself as honestly in some Law-points against a Treasonable popularity, till the good man, true to his honest principles of Loyalty, was against the will of the Lower-House, who yet laid no charge against him, Bailed by the Upper-House, shining the brighter for being so long eclipsed, insomuch that when the ignorant Faction did not think him worthy to be a Common-Lawyer, the Learned University of *Oxford*, whereof he was a worthy Member, chose him her Burgess in one of the Usurping times of the *Pseudo-Parliament*; it was his honour that he was then chosen to represent an University in Parliament, and it was his integrity that he was not then admitted. He suffered in the Cause of all English-men, and

(a) *where Serjeant Maynard was born*

IV.

(b) *For there was another Tavistock Glanville*

(c) *He was Speaker in the Parliament, May 1640*

(d) *1627. 20. 8. 1629. 1630.*



(a) *Hu Tra?*  
about planting  
Tobacco in  
England.  
V.

pleaded the Cause of many of them; particularly, my Lord *Cravens*, though banished, and Sir *John Stawell* though a Prisoner, till the whole Nation became as free as his Soul: He dying 1660. a great enemy of Tobacco, because of Sir *Water Rawleighs* testimony of it, that he saw the Spanish Negroes throwing the running of their sores and boils in the leaves as they lay in a swet, say (a) *1 Pauperos Lutheranos, good enough for the Dogs, the Lutherans.*

Sir *John Banks* born at *Keswicke*, and bred at *Grays-Inn*, attaining to great experience by soliciting Suits for others; and a great Estate by managing those of his own, laughing at many at last that smiled at him at first, leaving many behind him in Learning, that he found before him in time. He was one whom the Chollor of SSS worn by Judges and other Magistrates, became very well, if it had its name from *Sanctus, Simon, Simplicius*, no man being more seriously pious, none more singly honest. When Sir *Henry Savile* came to Sir *Edward Cooke* then at Bowls in Arch-bishop *Abbots* behalf, and told him he had a Case to propose to him, Sir *Edward* answered, if it be a Case in Common-Law, I am unworthy to be a Judge, if I cannot presently satisfy you; but if it be a point of Statute-Law, I am unworthy to be a Judge if I should undertake to satisfy you without consulting my Books. Sir *John Banks*, though ready without his Books on the Bench, yet always resolved Cases out of them in his Chamber; answerable to his saying to Dr. *Sibbs*, A good Textuary is a good Lawyer as well as a good Divine.

A Gentleman he was of singular modesty, of the Ancient freedom, plain heartedness and integrity of minde: very grave and severe in his deportment, yet very affable, in such sort, that as *Tacitus* saith of *Agrippa*, *illi quod est rarissimum, nec facilitas auctoritatem, nec severitas amorem diminuit*, his knowledge in the Law and inward reason of it was very profound; his experience in Affairs of State universal and well laid, patient he was in hearing, sparing, but pertinent in speaking: very glad always to have things represented truly and clearly, and when it was otherwise, able to discern through all pretences the real merit of a Cause. Being a Religious and moderate man, he became of good repute with the people, and being an able man he was taken notice of by the King, who Knighting him, in August 10. Car. I. when Reader of *Grays-Inn*, and the *Princes Solicitor*, made him in Mr. *Noys* place Attorney General; and in Hil. Term 16 Car. I. Chief Justice in Sir *Edward Littletons* place; in which place he continued at London till his presence being made an Argument for Illegal proceedings, he went himself, and drew several others he had interest in, to Oxford. His prudent and valiant Lady with her numerous and noble Off-spring retiring to her House, *Corfe-Castle* in the Isle of *Purbeck* in *Dorset-shire*, and when besieged there by Sir *Will. Earl*, and Sir *Tho. Trenchard*, who wanted this Castle only to make the Sea-Coast their own, keeping it against three surprizes, a Proclamation Interdicting her the common Markets, the clamor of the common people thereabouts, the intercepting of 200. weight of Powder;

Powder; strict Watches set about it a while, with forty men, yea, but five at first, and then by the benefit of a Treaty, wherein she yielded up the four small pieces to the Enemy, on condition she might have her house; and so making her adversaries more remiss, gained an opportunity to re-inforce the Castle with Commanders, Ammunition, Provision, and Souldiers, who notwithstanding the endeavours to corrupt them with Bribes, and the Plunder of the Castle; notwithstanding the enemies taking the Town and Church, the Oath to give no Quarter, the Engines they made, the Supplies of war, sent in every day by the Earl of Warwick, their encouraging the Souldiers, first with mony, twenty pound a man; and afterwards with Drink and Opium, so (a) Scale the Walls in a desperate Assault, kept it six weeks, till August 4. 1643. when the Besiegers ran away, leaving their Horse, Armes, Ammunition behind them; the valiant (b) Lady her self, with her Daughters and Maid servants, maintaining one Post in the Castle, Captain Laurence, Sir Edwards Son, and Captain Bond keeping another.

Sir John died December 28. 1644. and in the 55. year of his age, having one Monument in Christ-Church.

P. M. S.

Hoc loco in spem futuri sæculi depositum  
jacet Jo. Bankes, qui Reginalis Coli. in hac  
Acad. Alumnus, eques Auratus ornatissimus, Attornat.  
Gener. de Com. Banco Cap. Justitiarius  
a Secretioribus Conciliis Regi Carolo, Peritiam  
Integritatem, fidem Egregie præstitit  
& ex æde Christi in Ædes, Christi transfiliit  
unicam hinc Monumento suo sub mortem vovens  
Periodum.  
Non nobis Domine, non nobis, sed nomini tuo sit gloria.

And another 30*l.* per annum, with other emoluments, to be bestowed in pious uses, and chiefly to set up a Manufacture of course Cottons, in the Town of Kistwick (which hath good, and is in hopes of better success) besides that, it cost his Lady and her nine Children for their Fathers Loyalty 1400*l.* and her Son in-law (that married her eldest Daughter, the excellent Lady Eurlace) Sir Jo. Eurlace of Maidmenham, Bucks (who suffered several imprisonments and decimations from the Kings enemies, and was very civil upon all occasions to his friends) 3500*l.* Sir Bankes, Son and Heir to Sir Jo. 1974*l.*

Sir Thomas Gardner, born, as I am informed, near (c) Oxford, bred in the Inner-Temple, London: A Gentleman that won much upon all men, by a natural grace that was upon his person and actions; and upon his Clients, by his Integrity, Condescension, and Watchfulness. Other Lawyers are for the increase of their own number, he spent a great deal of his time to consider how to reduce them, especially the Attorneys and Solicitors (the super-numeraries whereof, he would say, make no other use of Laws, but

(a) The word they gave us, I saw the town full here.  
(b) As the Lady Arundel of Warter did her Lords Castle against Sir Ed. Montagu, and the Lady Mary Winter, her Husband Sir Jo. Wintons, was, in the Forest of Dean, hiding his H. and himself, as her than the Rabbits should have it.

(c) He purchased Lands there; and Lawyers generally purchase Lands near the place of their birth, build their Nests near the place where they were Hatched.

but to finde tricks to evade them; or (making them right Cobwebs) to insnare the people, and the Law too, being more for promoting good Orders to execute old Laws, than for preferring Bills to make new ones. The Faction had no other quarrel with him, than the Clowns had with Sir John Cavendish in Wat Tyler and King Richard the Seconds time, because he was learned and honest; for being made Recorder of London, Term. Hil. 11mo. Car. I. they charged him, 1. For directing the Lord in setting up the Kings Standard, and impressing men against the Scots. 2. For promoting Ship-money, the Loan, and Tonnage, and Poundage. 3. For prosecuting seditious Libellers, Petitioners and Rioters. And 4. For procuring his Majesty that noble entertainment 1641. upon his return from Scotland, from the City, to amuse the Parliament. 5. For drawing and carrying on some more sober Petitions, than were usual in those times, whereupon he retired to York, and thence to Oxford, where he sate in the Parliament, assisted in the Treaties, offering always three things. 1. A Committee to state the differences. 2. A particular consideration of those things wherein the people are to be relieved, and the King supported. 3. A mutual Security against all future fears and jealousies. For which services to his Country he was forced to quit it.

It is not fit we should forget Sir (a) Thomas Gardner that was slain in Buckinghamshire 1643. and Captain Gardner that fell at *Thame*, *Cum res rediit ad triarios*, when three engaged in the Army.

Sir (b) Robert Foster of the Temple, made Serjeant, and succeeding Sir R. Vernon as *Pusney* Judge of the Commons bench 15. Car. I. Term. Hil. as the King signified by Sir Jo. Finch, for the good opinion he conceived of him, and the good report he heard concerning him; discharging his place, notwithstanding the disadvantage of succeeding so popular a man as Sir George Vernon was, and the difficulty of pleasing, at that time, both Court and Country, with great commendation (those persons agreeing in a Sympathy for him, that had an Antipathy each to other) as he did, after twenty years trouble, the place of Chief Justice of the Kings bench 12. Car. II. (in the place of Sir Thomas Mallet a great sufferer (I think, that Sir Thomas Mallet of Exon, who, with his Son, paid at Goldsmiths-hall 871l.) and an excellent Justicer, who by years and other infirmities, was disabled from exercising that place, though surviving two of his successors) when it was time to prefer neither a Duncce nor a Drone, but able and active men; such as he was, who could Fence as well at Law in his elder years as at Sword and Buckler in his younger. The Land (upon its wonderful settlement under his Majesty, and the never to be forgotten disbanding of a twenty years standing Army) swarming with people that had been Souldiers, too proud to beg, and too lazy to labour, and having never gotten, or quite forgotten, all other Calling; but that of Eating, Drinking, and Sleeping, and it being hard for Peace to feed all the idle mouths bred in War. Sir Roberts severity broke their knots, (presuming much on their Felonies) otherwise not to be untied with the sword of Justice, possessing his Majesty against the frequent

(a) Sir Tho.  
Gardner of  
Coddton,  
York 92. l.  
composition.  
Tho. Gard-  
ner of West-  
ham, Essex  
1201.

(b) Sir Hurr.  
Foster of  
Berly p id  
1001. com-  
109. 107.  
Henry Foster  
Ret. 1001.  
Tho. Foster  
of the Inner-  
Temple. Esq;  
2761.  
Sir Robert  
Foster 3221.  
Will. Foster  
Lec. 100.



frequent granting of Pardons, as prejudicial to Justice, rendring Judges obnoxious to the contempt of insolent Malefactors; so by the deserved death of some hundreds, preserving the lives of, and lively-hoods of more thousands. He died 1663.

Pearls are called *Unions*, because they are found one by one, hardly two together; not so here, where Sir (a) Robert Hyde Serjeant at Law, since *Ter. Trin. 16. Car. I.* of the *Middle-Temple*, and an able Pleader (his Arguments shrewd in the several reports of his time) succeeded him as well in his quality, as office, being as severe for executing the Laws (witness his several checks given Justices, the great observators of Law and Peace, to whom he would urge that of King James in his Speech in the *Star-chamber*, *That he did respect a good Justice of the Peace, as he did those next his person, as much as a Privy Counsellor*) as his predecessor was for executing Malefactors; and as strict in bringing up ancient Habits and Customs, both of the Inns of Courts, and the Courts of Justice, as in keeping up the ancient Justice and Integrity, following Sir Nicholas Hyde, I think his Fathers, steps (according to the observation, that Lawyers seldome dye without a Will, or an Heir) who died 1631. as Sir Robert died 1665. Judge Foster and he dying suddenly, if any do so that dye preparedly. As did about the same time

VIII.

(a) who paid  
500l. compo-  
sition.  
Hodskins  
Berly 610l.  
Sir Thomas  
Hide paid  
3000l.

Serjeant Hodskins, a very witty, as well as a very judicious man, an excellent Pleader, as *Thuanus* his Father was, *Ut bonus a Calumniatoribus, tenuiores a potentioribus, doctos ab Ignorantibus opprimi non pateretur.* As Judge *Walter* used to say, when Baron *Denham* his associate in the Western Circuit would tell him, *My Lord, you are not merry enough, merry enough for a Judge.* So Serjeant Hodskins, when observed very pleasant for one of his years, would reply, *As cheerful as an honest man.* (Henry Hodskins and John Hodskins of Dorset paid for their Loyalty 571l.) The Serjeant changed his temper with his capacity, most free as a private friend, and most grave and reserved as a publick person.

IX.

*David Jenkins*, upward of 58. years, a Student in *Grays-Inn* near *London*, of so much skill, when a private and young man, that my Lord *Bacon* would make use of his Collections in several Cases, digesting them himself; and of so much repute in his latter years, that Attorney *Noy*, *Herbert*, and *Bunke*, would send the several Cases they were to Prosecute for his Majesty, to be perused by him, before they were to be produced in Court. All the preferment he arrived at, was to be Judge of *South-Wales*, a place he never sought after, nor paid for the Patent, being sent him without his knowledge, and confirmed to him without his charge; in which capacity, if Prerogative of his dear Master, or the Power of his beloved Church, came in his way, stretching themselves beyond the Law, he would retrench them; though suffering several checks for the one, and Excommunication for the other: Notwithstanding that, he (heart of Oak) hazarded his life for the just extent of both, for being taken prisoner at the surprize of *Hereford*, and for his notable Vindication of the Kings Party and Cause, by those very

X.

Laws

Laws (to the undeceiving of thousands) that were pretended against them, as the violators of the Law; particularly for aiding the King 25. *Edw. 3. ch. 2. Hen. 7.* for the Commission of Array 5. *Hen. 4.* for Archbishops, Bishops, &c. *Magna Charta*, &c. for the Common-prayer, Statutes, *Edw. 6.* Queen *Eliz.* for the Militia 7. *Edw. 1.* against counterfeiting the Seal, and the usurping of the Kings Forts, Ports, 25. *Edw. 3.* for the Kings Supremacy 1. King *James 5.* Queen *Eliz. Cook 7. p. rep. fol. 11.* for the Kings dissent to Bills 2. *Hen. 5.* against tumults in Parliament 7. *Edw. 2.* against adhering to any State in the Realm, but the Kings Majesty 3. *James 23. Eliz.* for imprisonment and dispossession only by Law, *Magna Charta c. 29.* and the Petition of Right 3. *Car.* and for increasing the feud between the Parliament and the Army, and instilling successfully into the latter principles of Allegiance, by shewing them that all the Parliamentary Ordinances for Indemnity and Arrears, were but blinds for the present, amounting not to Laws which they could trust to for the future, without his Majesties concurrence; whose Restauration he convinced them was their unavoidable interest, as well as their indispensable duty; carried first to the Chancery, secondly, to the Kings-bench, and at last, to the Bar of their House, the authority of all which places he denied, and though he and the Honorable *Lewis Dives* (who hath done his Majesty admirable service in *Bedfordshire*, *Buckinghamshire*, and *Dorsetshire*, and made a cleanly conveyance away from *White-hall* with *Mr. Holben*, though through the Common-shore, upon pretence of Eating themselves, to the *Thames*, and so beyond Sea, where he continued with his Majesty during his banishment) were designed sacrifices for *Ascham*, and *Dorislaus*, escaped with his life in (a) eleven years durance, out of which he got 1656. not by creeping out of the Window, by cowardly compliance, but going forth at the Door, fairly set open for him by Divine Providence, hazarding his life, for that which was the life of his life, his Conscience. He died at his house at *Combridge* (his age having some years before given him a *quietus est* from publick employments) (b) *Dec. 6. 1663.*

(a) Giving Chamber coun-  
ses about cor-  
veiances, and  
writing good  
books, as *Lex*  
*terre*, consi-  
dered only by se-  
ven arguments,  
*Autoritate*  
*viarre*, *fraude*,  
*metu*, *terrore*  
& *tyrannide*.  
(b) *H. B. Om.*  
An. as he pub-  
lished many  
other Loyal  
Elogies,  
under the co-  
vert name of  
*H. G.*

**I** *Ngratiis Pollentia, Invidia, Doli,*  
*Frui miseriis ad voluptatem pati;*  
*Carcerem in Asylum consecrare, peccoris*  
*Instar, reatu non prophanati, aut metu:*  
*Eatenus se vincere, ac fati vices,*  
*Ut forte fortunatus Invita foret;*  
*Hoc est profelitare mala. Damna 'ndu'*  
*Sicci Beare vincla martyrii gradu.*  
*Athleta tantus Jenkins; qui de verbulis*  
*Myrmidonas ut formiculis tonans parit:*  
*Sementa Cadmi literis belle exprimant,*  
*Armata fulcis creffit ex Atris cohors;*  
*Hæc dextra turmas parturit, penna fluit*  
*Ros plumæ, unde plumiceps oritur genus*

Ab ere non solidati, at æramina viri  
 Hujusce nomen sit vice Auctoraminis  
 Tu concoquebas & famem, & diros cibos,  
 Qui devorantem sicut Ichneumon vorant;  
 Inedia cujus militum fovit fidem  
 Vitalioris pabulo constantiæ:  
 Vel ipsa macies ut saga famelica gregi  
 Cadaveroso spiritum Insudit novum.  
 Mens gravior Auro, puriorque stat tibi  
 Quamvis in ævo Ferrea rubiginis;  
 Ubi schismaticum æmulatio, ac pro formula  
 Mera tenentur, aut recusantur preces;  
 Qua Christianum sapere, virtutes docet  
 Eruncinare, Gratia ut zizania  
 Successa titulo ne superbirent boni,  
 Bellum in duellum contrahis; O quantum licet  
 Rebellionem criminans, Rebellionem;  
 Troglodytæ ut execrantur ortivum Jubar;  
 Veniam repudiis cum coinquinat favor;  
 Nec malis animum, quam Catenari pedes.  
 Fastidioque nobilis justo doces  
 Quod cedere est passiva Perduellio.  
 Fastu Pylagoræ dum venenati tument,  
 Massaculoque regium Sceptrum Imputant;  
 Potentiæ quaquam urbicæ subsellia  
 Turgentiore in solia tollunt Ambitu;  
 Is perspicaci tibi Cometæ nitor,  
 Conspicuum ipso sit minus fastigio.  
 Putrisque Trunci concolor radiis micat,  
 Quem nox in ignem vertit, in lignum dies  
 Fucatus horum lumine obruitur decor,  
 Cum patuit, & cum Latuit, effulsit tuus  
 Justitia Cæca deviet seductilis  
 Tua nisi Libram studia nitantem regant;  
 Pseudophoros pessundaturam; qui struunt  
 Ecclesiam puram sacrilegii strophis:  
 Et Araneosis Antinomiarum plagis  
 (Quas virulentis nent in Aucupium sbris)  
 Volaticos Irretiunt; Araneos  
 Aptis opifices Retium suspendere.  
 Balucia tu lege, jureque logico  
 Percontumacia Corda Rhetoricæ moves;  
 Ac veritate fretus Incompta, fugas  
 Fallaciam, quam vel fugere victoria est.  
 Cessere grandes dispari numero duces,  
 Rationibus superantur Innumeri tuis;  
 Causam ecce captus Imperatricem Capit;  
 Victus domat quicumque bis victor Cluivit.



X.

(a) The Daughter of Mr. H. Southworth Merchant and Customer of Lond. retiring after he had got a great Estate at Well, where Bishop Lake, who never married any besides, married her to Dr. Ducke.  
(b) See his Funeral Sermon by Mrs. Marg. Duck.

The best Professors of the Canon and Civil Law (the Law of Nations) suffered with his Majesty, as well as those of the Common-Law of England. As 1. Dr. *Arthur Duck*, a Person of most smooth language, and rough speech, i. e. of a Masculine style, disadvantaged by an harsh utterance, born at *Heavy-tree* in *Devonshire*, of rich and gentile Parents, bred in *All-Souls Oxen*, the Gentlemans Colledge, preferred Chancellor of *Wells* and *London*, and designed Master of the Rolls, the Lawyers advancement. Married to a pious (a) and wealthy Consort, the devout mans Fortune; whose life was, what all our lives should be, gratitude 1. To God in the strictness of his life, and the good government of his Family, reading two Chapters of the Bible every day to himself, and three to his Household. 2. To his Ministry, (b) Mr. *Gataker* and others, of whom he deserved, though a Lawyer, the Epithite *Athen* gave some Physicians, viz. *Aræopus*, one that would take nothing of them, but give money to them, with other encouragements, which he called Fees to them at the Throne of Grace. 3. To Gods poor, (especially at *Wells* where he was much missed) to whom he gave, he said, what he got of the rich. 4. To the Founder of the Colledge Archbishop *Chicheley*, where he had his Education in drawing up his life in Latine, as elegant as his foundation. 5. To his Majesty, giving to him 6000 l. and paying for him in way of composition 2000 l. besides the many troubles he indured for him (among others, many years absence from his dear and sick Wife :) and the several services he performed to him, the last whereof was his appearance a Civil Lawyer to assist his Majesty at the Treaty at the *Isle of Wight*, whence returning home sad (a funk heart cannot be buoyed up again) he dyed at *Chefswicke Middle* on the Lords-day, and in effect in the Church 1648. when no true English-man could say he lived, leaving two Daughters, since married to two Gentlemen of his Name and Kindred.

XI.

(c) Be it remembered, that when there was a motion after the Confirmation of Bishop Mountagues Election to the Bishoprick of Chichester to dine at a Tavern, he refused it, because dining in a Tavern gave the occasion to the fable of the Nags-head Consecration. Tho. Reeves of Reading Esq; paid 164 l. composition.

(c) Sir *Thomas Reeves*, born at *Little-langton* in *Dorsetshire*, and bred in New-Colledge in *Oxford*, Dr. *Duck*s Colleague at the Treaty in the *Isle of Wight*, Judge Advocate, and Dr. *Zouch* his Colleague in the Admiralty, so well skilled in Common-Law, as well as Civil, and in Divinity as both, that he could have practised at *Westminster* as well as Doctors-Commons, and at the Pulpit of *St. Pauls* as well as the Consistory; being capable of the Ministry-maintenance, for which he pleaded with much Law and Learning, more Reason and Equity in his Vicars plea. 'A plea, saith my Author, 'oftner made than heard, oftner heard than pityed, and oftner pityed than redressed, so unequal is the contest between a poor Vicars plea, and wealthy Impropiators purse. His general Learning and polite Latine (no hair hanging at the neb of his Pen) appears in his most critical Books of Sea-fights, his Valour (though Ancient) in our late Wars gave good evidence of its self in several Land-bartels. Dr. *Duck* in the tryal of combat between the Lord *Roy* and *Ramsay* 1631. before the Earl Marshal, spoke in the Kings behalf as if he would, as he did afterwards suffer for him, and Dr. *Reeves* in my Lord *Reys* behalf, as if he had not been his Advocate onely,

onley but his *Second*. He dyed where he was born 1652.

Sir *John Lamb*, a man of his name so calm in publick, that none could anger him; though (as if his temper changed with his place) so angry sometimes in private, that none could please him; an error that was like to ruine, *saved* him, exposing indeed his Person to a Parliament, but (as the like accident preferred Sir *Walter Raleigh*) discovering his parts, so that Bishop *Williams* brought him off from his troubles, and on to his Preferment. First getting him Knighted, and then advanced to the Deanery of the Arches: Sir *John* being opposed by the Bishop about an Officials place in *Leicester*, which he carryed against him, fell fowl with him about Puritans, whom the Bishop indulged, and Sir *John* prosecuted, though both at last suffered by them, Sir *John* hardly seven times in these Wars escaping for his life at his House in *Northampton shire*, whence coming to hide himself in *London*, he dyed in the *Bell-Inn* in *St. Martins lane London*, sundry losses by plunder, having paid after for composition 628 l.

XIII.

Sir *Henry Martin*, born in *London*, bred in New-Colledge *Oxford*, the smallness of whose Estate, was the improvement of his Parts; being left but 40 l. a year, which made him a Student; where as he would say 80 l. would have made him a Gentleman, pleading in his Chamber by Bishop *Andrews* advice (who directed him to the study of the Civil Law) the important Causes transmitted to him weekly from *Lambeth*; he attained to a great faculty in amplifying and aggravating, extenuating any thing at the Court, wherefore he became an eminent Advocate in the High-Commission (no Cause coming amiss to him, who was not now to make new Armor, but to buckle on the old; not to invent, but to apply Arguments to his Client) and was made Judge of the Prerogative for Probate of Wills, and of the Admiralty, in Causes concerning Foreign Trade, whence King *James* would say pleasantly of him, That he was a mighty Monarch in his Jurisdiction over Land and Sea; the living and the dead, in the number; of which last he was for fear and grief 1642.

XIV.

Dr. *Thomas Eden*, born at *Ballington-Hill* in *Effex*, Fellow and Master of *Trinity-Hill* in *Cambridge*, where he always concurred with the old Protestants in his Votes; (in censuring extravagant Sermons, &c.) and joyned issue with them in his suffering, only he that was so excellent an Advocate for others, pleaded so well for himself, that he was permitted to dye in *Cambridge*, where he bestowed (a) 1000 l. (since nothing was left him to live on elsewhere, his Places of Chancellor of *Ely*, Commissary of *Sudbury* and *Westminster*, Professor of Law in *Gresham-Colledge*, being Sequestred) as he did 1646. leaving Sir *James Bunce* a great Agent and sufferer for his Majesty, being twelve years banished, his Executor; on this score, being an utter stranger to him: Sir *James* asking the Doctors advice about a Clause in a Will wherein he was Executor, and being told by him that it was capable of a double sense, replied, Tell me what you think in your Conscience is the very minde of the Testator, which I am resolved whatever it cost me

XV.

(a) To maintain a Tax Can- dies in the Chappel in Trinity-hall, an Annual Commemoration with a Latine Speech.

to make good. Dr. *Cowel* observed of Dr. *Eden*, that had a happy name, which commends to a Favourite that might be easily pronounced.

XVI. Dr. *Morrison* and Dr. *Goad*, both of *Kings*, great Civilians, and great sufferers, the first a great friend of Bishop *Williams*, the second of Bishop *Land*, at first the Faction was not perfect in the art of persecution, being more loose and favourable in their language of Subscriptions; but afterwards grew so punctual and particular therein, that the persons to whom they were tendered must either strangle their Consciences with the acceptance, or lose their Estates for the refusal thereof.

XVII. Sir *Richard Lane*, a Gentleman not lost in the retiredness of a good judgment; but being able to expose his merit as well as gain it by a quick fancy, sending before a good Opinion of himself, to make way for his Person, with this Caution, That he took care he should not sink with too great an expectation. Whence in an Assembly, wherein they used to Epithet every man with reference to their most obvious defects or virtues, he was called *The Wary*; and with good reason, he keeping his converse as among Superiors within the compass, modesty, and reverence, so among equals within the Rules of a sweet and honest respect; it being, he said, both to command our own Spirits, and endear our friends, a great art not to be too familiar, or presume too much on the goodness of other natures, upon that of a mans own; besides, that he thought it injustice to give our familiars the froth of our Parts, reserving the more solid part for strangers, though he exposed not his good humors but upon an equal Theatre, a mans esteem rising not from shewing himself, but from keeping himself regular and equal, as well in mean and common, as in great and extraordinary actions, pretending to nothing he had not, lest being discovered (albeit when once men have a good opinion, they seldom take pains to disabuse themselves) he might be suspected in what he had, and being sure of Correspondents, knowing that a single interest or abilities would sink under Court-affairs. He was preferred the Princes Solicitor and Attorney in the best times, and his Father Keeper of the Seal in the worst, not parting from his Majesty till he did with his own soul; dying with a good Conscience abroad, with more comfort, than if he had dyed with a good Estate at home; having discharged his place under a distressed Sovereign with much courage as well as skill, leaving this opinion behind, that Projectors of new Engines were not to be too much encouraged in a populous Country, since by easing many of their labor, they out more of their livelihood, and so though beneficial to private persons, are pernicious to the publick, to which what employeth most, is most advantageous.

XVIII. Sir *John Bennet*, as much persecuted by the Parliament, as by the High-Commission.





T H E  
**Life and Death**  
 O F  
**Dr. WILLIAM JUXON,**  
*Lord Archbishop of Canterbury;*

**B**orn at *Chichester* in *Sussex*, and bred in *St. Johns Colledge* in *Oxford*, whereof he was Fellow and President; his deep and smooth parts (as appears by his Speeches and Poëtry on publick Occasions, particularly on King *James* his death) exceeding his years, and yet his modesty and other vertues so exceeding as to hide his Parts, had not he been discovered for Preferment by the Perfume of his worth, as the Roman Gentleman was by the sweet Odour of his Cloaths for punishment. Bishop *Laud* had taken great notice of his Parts and Temper when he was Fellow with him, but greater of his Integrity and policy, when a stickler (in the Suit about Presidentship of the Colledge) against him. When observing him a shrewd Adversary, he thought he might be a good Friend, being though Doctor of Law, yet a great Master of Divinity, all hearing him Preach with great pleasure and profit, so much he had of *Paul* and *Apollon*, of learned plainness, and an useful elaborateness: when he preached (saith one that heard him) *Of Mortification, Repentance, and other Christian Practicks*, he did it with such a stroke of unaffected Eloquentie, of potent Demonstration, and irresistible Conviction, that few *Agrippaes*, *Festases*, or *Felices*, that heard, but must needs for the time and sit, be almost perswaded to be penitent and mortified Christians. Dr. *Laud* finding him shining in each place, he was as the Divine Lights in their Orbs without noise, his Birth so Gentile, that it was no disgrace to his Parts, though not so Illustrious, but that his Parts might be an Ornament to him; his Vertues so modest, that they hid themselves from others; and so humble, that they were not known to himself: A temper as little moved with others injuries, as with his own merits; fit to Rule others, that commanded its self; Recreations Innocent and manly, travelling Hills and Dales for Health and for Instruction, studying God at home, and Nature abroad; sitting himself by generous Exercises for generous Employments, to which he knew a body comely, quick, and veggel with Exercise, was more suitable than a minde dulled with studies. Though when he came to his Throne, over affections, the Pulpit, or his Chair of State, over reason his Colledge, it appeared that

that his severe pleasures that refreshed his body, loosned; but melted not his minde. I say, sagacious Dr. *Land*, finding him every way, rather than designing him, his successor, brought him out of his privacy, as Pearls and rich mettals are out of obscurity, to adorn his Majesties Court, his modesty gaining him that respect which others seek by their ambition. To have one near the King he could trust in his old age, made him Dean of *Worcester*, and Clerk of the Closet first, after that Bishop elect of *Hereford*, and then after himself Bishop of *London*, and Lord Treasurer. In the first of which places, being to have Saint *Pauls* combat with Beasts, he used Saint *Pauls* art, became all things to all, and as those that were of old exposed to Beasts, overcame by yielding, being most mild, and most vigilant; a Lamb, and a Shepherd. The delight of the *English* Nation, whose Reverence was the only thing all Factions agreed in, all allowing that honor to the sweetness of hismanners, that some denied the sacredness of his Function; being by love, what another is in pretence, an universal Bishop; the greatest, because the last Bishop that was ruined, that insolence that stuck not at the other Bishops, out of modesty, till 1649. not meddling with him. The other charge of (a) Treasurer (whereby all lay upon him, both what the good Worship, and the bad Religion, and Money, which was now safe under the Keys of the Church) so the *Romans* Treasury was in their Temple, and the *Venetians* have the one Guardian of their City and Money, *St. Mark*) he in the midst of large Expences, and low Revenues, managed with such integrity, handling temporal wealth with the same holy temper he did the most spiritual Mysteries, that the Coffers he found empty, he in four years left filling; and with such prudent mildness, being admirably master of his Pen, and Passions, grace having ordered what nature could not omit, the *tetrarch* humor of *Choler*. That Petitioners for money (when it was not to be had) departed well pleased with his civilly languaged denials, and though a Bishop was then odious, and a Lord always suspected, yet he in both capacities was never questioned; though if he had, he had come out of his trial like his gold, having this happiness, in an age of the bravest men, to see more innocent than the best, and happier than the greatest; and if it was a comfort to them to suffer for their too great, and to the Commonalty unknown, and therefore suspected virtues; it was more to him, to be loved for that integrity, which could be unknown to few, and hateful to none.

He was above others in most of his actions, he was above himself in two.

1. His honest advice to save my Lord of *Straffords* life, who having appeared before a Parliament, was set at last before him; who though he heard Noblemen, yea Clergy-men too, pressing his death for the safety of the people, the highest law, they said, the King, the Church, the Commonwealth; asserting his life by law and right, which is above all these: And that brave *Maxime*, like another *Athanasius* of Justice against the world. *Fiat justitia, & ruat cælum & terra; Ecclesia & Respublica.*

2. His

(a) which no Clergy man held since Bishop Gray, who was Lord Treasurer 9. Edw. 4.

2. His holy attendance on his late Majesty (who gave him the title on his death of *That honest man*, whereof before in his Majesties Life and Death. Recollecting there all his virtues, to see what the excellent King, with a recollection of all graces, was to suffer; with a clear countenance, at least, before his Majesty, chusing to disturb nature, rather than the King, looking on what his Majesty, with a chearful countenance, endured. Thus the Sun at our Saviors Passion (whereof this a Copy) that was Ecclipsed to others, shined clear to Christ. It was much to see the King dye with so undaunted a spirit; it was more to see the Bishop behold him with so unmoved a countenance; but so it became him, whom his Majesty had chosen his Second, in that great Duel, committing to him the care of his soul, both departing in himself, and surviving in his Son; and with it his memory, and what was more, his Oblivion; with which, and the other holy suggestions of that Royal soul, he came down from the Scaffold, as *Moses* did out of the Mount, with Pardon, Peace, and New Law to a sinful people, after the breaking of the old.

After God had preserved him through the many years miseries of the usurpation, and the inexpressible torment of his disease, the Stone, which he endured as chearfully as he did his pleasures; having patience to bear those pains, which others had not patience to hear of, to deliver that message to the Son, which he received from the Father, he Crowned King *Charles II.* April 25. 1661. at *Westminster*, and went June 1663. to see King *Charles I.* Crowned in heaven; having seen the Church Militant here settled 1662. he was made a Member of the Triumphant 1663. full not only of honor and days, but of his own wishes too; leaving near 10000*l.* to augment the *St. Johns* Revenue at *Oxford* Colledge, Repair *St. Pauls* and *Canterbury* Cathedrals, and finish the building of the New-hall at *Lambeth* which he had begun; besides directions throughout the Province to repair Churches and Church-ædifices, improve Vicarages, and establish peace. July 9. he was buried in *St. Johns*, with as great solemnity as the University could afford; Dr. *South* making an excellent Oration upon the occasion in the Divinity Schools, and Dr. *Levens* of *St. Johns*, the like in the Colledge; *Crete* being not more proud of the Grave and Cradle of *Jove*, nor the King of *Spain* of the Suns rising and setting in his Dominions, than that House may be that Dr *Juxon* and Dr. *Land* was bred there. As he had gone on in the same course, acted on the same principles, enjoyed the same honors, so he lieth in the same Grave, with his friend and patron Archbishop *Land*.

Dr. *Walter Curle*, born in *Strafford* near *Hatfield*, my Lord *Cecil's* house, to whom his Father was serviceable, in detecting several Plots, referring to the Queen of *Scots*, as his Agent; and in settling the estate he had from the Queen of *England*, as his Steward. And by whom he was made Auditor of the Court of Wards to Queen *Elizabeth* and King *James*, and his Son preferred in *Christ-Colledge* and *Peter-house* in *Cambridge*. His Lord gave him a good Living, as a Scene of his abilities, and his good carriage in that place

II.



place, (where was no quarrel grown into a Law-suit during his time, where he did nothing below his Function, and something in a resolute suppressing of all houses of debauchery above it, regulating the disorders he found there, by the rules of Christian piety, and the known measures of Laws, gaining many dissenters from the Church by wise and meek discourses, and by a good example leaving the obstinate to the wise and merciful disposition of the Laws) commended him to his Majesties immediate service, as Chaplain; who preferred him to the Deanery of *Lichfield*, in which capacity he was Prolocutor of the Convocation 1628. afterwards made Bishop of *Rocheſter* 1628. and then *Bath and Wells* 1629. upon his friend and contemporaries death Bishop *Maw*, and at last of *Wincheſter*, after his Patron Bishop *Neils* Translation to *York*; a charitable (a) reliever in all places of Gods poor, his living Temples; and a careful repairer of his Temples and Houses, his dead poor. Much maliced, because a strict asserter of the Churches authority, yet not hurt, because wary in the exercise of his own; insomuch, that at the yielding of *Wincheſter*, where he was during the war, *Peters* and the Faction, that hated his Function, were very civil to his person; having ignorance enough not to understand his worth, and not malice enough to disparage it. After he had given most of his estate to his Master, and lost the rest, promoting the Polyglot Bible, and any thing that seemed serviceable to the afflicted Church; He died 1650. deserving the character of one of his (b) predecessors.

(a) He was  
Lord Alvo-  
ner to King  
Charles I.

(b) Bishop  
Rush, Harps-  
field Hist.  
Ecclef. Ang.  
15. faculo  
24.

*Vir fuit summa pietate, & ex rerum usu oppido  
quam prudens, doctrina etiam singulari.*

### III.

Dr. *Erian Duppa*, 1. Born at *Lewſham* in *Kent*, in which County his Father was a good benefactor, in erecting one Almes-house; and the Son a better, in erecting another 2. Bred at *Westminster*, where he then grew to a constant superiority above others, being *Paidonomus*, a Lord of his School-fellows in jest, a presage that afterwards he would be one in earnest, all his after greatness being but a paraphrase upon those beginnings. 3. Preferred first Student of *Christ-Church*, and after the discharge of some Offices there, that are bestowed on the deserving, both as rewards and tryals, Fellow of *All-souls*. 4. Imployed as Proctor of the University, where the comeliness of his presence, the gentleness of his carriage, the variety and smoothness of his learning, brought him first to the notice, and then to the service of the most learned and eloquent Earl of *Dorset*, who recommended him to his Majesty, first for his own service as Chaplain, and after he made him Dean of *Christ-Church*, for his Sons the Princes and the Dukes of *York* as Tutor, to whom the Countess of *Dorset* was Governness; managing that trust by very prudential Lectures in his own person, and by the pleasant Instructions of the choicest wits in the University, as Mr. *Cartwright*, Dr. (c) *LLuelin*, Mr. *Gregory*, Mr. *Waring*, &c. to whom he was a very eminent Patron, as he was to all

(c) whose Men  
Miracles  
were written  
on purpose to  
please the Duk  
into Learning.

all (a) ingenuity in any kind extant (After he had been Vice-chancellor of *Oxford* 1632.) rendred him fit for another, the Bishoprick of *Chichester* 1638. and the Bishoprick of *Salisbury*; and his great sufferings with, and services (at *Oxford*, where he set Dr. *Hammond* and others to vindicate the King and Church, and at the *Ile of Wight*, where by his excellent Converse and Sermons he comforted his Majesty himself) for King *Charles I.* made him capable of many Letters of Trust (one about supplying the Church with new Bishops upon the decay of the old, about which service his Lordship and four more (whereof the Reverend Bishop *King* was one) had several Consultations and Propositions from *Charles II.* during the Usurpation, and of the Bishoprick of *Winchester*, and the noble places of Prelate of the Garter, and Lord *Almoner*, after the Restauration. When having seen the two things he so much desired to see, his Sovereign restored to his Crown, and the Church to her Rights, he departed in peace, *April 1662.* leaving (besides the charity of his Sovereign, which he disposed of to suitable objects) great Legacies to *Christ-church* and *All-souls* in *Oxford*, to the Cathedrals of *Chichester*, *Salisbury*, and *Winchester*; and a conspicuous Monument of his charity, the Almshouse at *Richmond*, the place of his last retirement, erected at his peculiar charge, together with his exemplary virtues.

(a) He ordered the brave Collection of Verses made upon Ben Johnson, call'd John bonus verbi-  
or.

1. His excellent parts, and comely deportment, making him acceptable to the King and Court (*A man fit to stand before a King*, Prov. 22. 29.) whilest able to come thither; and when disabled, rendring him worthy several Royal Visits made by his Majesty to him in person, both to see him in his weakness, and to comfort him amidst his pains; kneeling at his beds side a little before he died, and begging his blessing, which he bestowed, with one hand laid upon his Masters head, and the other lifted up to heaven.

2. His bountiful heart as large as his fortune, his generous way of living and hospitable table.

3. A free and open disposition, (b) *Ubique sentires illum hoc affici quod loquebatur.*

(b) Eras. de Aug.  
He was buried at Westminster-Abbey, April 24. 1662.

4. His general and great learning, and elegant and elaborate gift of Preaching (whereof we have an instance in one Sermon, Preached at the *Ile of Wight* 1648.) aiming not at the delight of the Ear, but the information of the Conscience.

Dr. *William Roberts*, Fellow of *Queens-colledge* in *Cambridge*, and Proctor of that University; known to Bishop *Land* by his activity under Bishop *Bayley*, in injoyning Church-discipline, and preferred by him for discovering 1000*l.* concealed Church-goods. He was made Bishop of *Bangor* 1637. sequestred of all his estate spiritual and temporal 1649. restored 1660. and died 1664. being succeeded by Bishop *Price*, Colonel *Price* of *Rhulæ* (an eminent actor, and a great sufferer for his Majesty) his Uncle, who died Bishop elect of *Bangor* 1665. as he is by the learned, pious, prudent Gentleman, Bishop *Morgan*, who in the late times kept up his Majesties interest in keeping up himself, in the good affections of the Gentry of *Anglesea*, *Caernarvon-shire*, *Merioneth-shire*; As

IV.

## V.

(a) H. had another Brother a great sufferer, Chancellor of Bangor and Saint Asaph  
 Sir Henry Griffith of Agnisberton York, Bar. with 1781.  
 per annum settled 445 l.  
 Mr. Ed. Griffith of Henlan Denb. 1701.  
 Pet. Griffith of Carnvy Flint, Esq; 1131.  
 Sir Ed. Griffith Dingleby North. 17001.

Dr. (a) George Griffith a Scholar of Westminster, and an Eminent Student and Tutor of Christ-church, Prebend of Saint Asaph, and Parson of LLanymynech in Montgom. did in Denbighshire, Montgomeryshire, Flintshire, and Shropshire much service to his Majesty.

1. Baffling the Itenerants, particularly Vavasor Powell, at the Disputation in Montgomeryshire, where he rendred him as ridiculous by his false Latine, no Logick, and little Sence, as he was before odious.

2. Rightly principling the most ingenious young Scholars of those times.

3. Keeping up the Offices and Ceremonies of the Church.

4. Maintaining a good correspondence with the Orthodox at London, and among the Gentlemen of the Country; for which services, and his sufferings, he was Consecrated Bishop of Saint Asaph, October 28. 1660. in which place he died 1666. Being observed a discreet and moderate man in all Convocations, as in that 1640. when he made a motion for a new Edition of the Welch Bible, set out sixty years ago by Bishop Morgan, but in several places misprinted; which I would some again consider of: And in the Convocation 1662. when he concurred effectually in drawing up the Act of Uniformity, and making the alterations in the Common-prayer, then set out; the form for Baptizing those of riper years, being, I think, of his composing.

## VI.

(b) Eccle. Shull-castle in Staffordshire  
 He made an excellent Apology for himself in Parliament.

Dr. Robert Wright, the youngest Fellow as ever was admitted of Trinity-colledge, and the first Warden that ever was of Wadham-colledge in Oxford; the richest Bishop that ever was of Bristol, whither he was preferred 1622. and the strictest that had been of Coventry and Lichfield, where he sat 1632. and died 1643. his (b) Castle being kept for his Majesty by Dr. Eird, a well known Civilian; and half his estate devoted to his service by himself, whose advise to his Clergy was, that they should not *καματῇ τῷ ψυχῇ*, embody and enervate their souls by idleness and sloath. Be it remembered, that he was one of the twelve Bishops that suffered, for protesting against the Laws that Passed in Parliament, during the tumults; and one of the two, that for his painfulness and integrity, for his moderation and wariness, had the most favourable imprisonment for that protestation, being Committed only to the Black-rod, while the rest went to the Tower. His virtues having indeed the vices of the times for his enemies, but not the men.

## VII.

Dr. George Cooke, a meek and grave man, Brother to Secretary Cooke, in temper as well as blood, born at Trusley in Derbyshire, bred in Pembroke-hall Cambridge, Beneficed at Egrave in Hertfordshire, where three houses yielded him almost 300 l. a year, advanced to the Bishoprick of Bristol 1632. and to that of Hereford 1636. where in he died 1650. much beloved by those that were under him, and yet much persecuted about the protest in Parliament 1641. and other matters, by those that were above him; insomuch, that he, who was thrift it self, had wanted, had not his Relations helped out his merit; and he been as Honorable, as Pious and Learned. He dropped Sentences as easily, as others spoke fence; happy in expressing,



expressing as well as conceiving (though as *Plotin*, he was wholly taken up with his minde) a serene and quiet man above the storm, the result of that unsettledness of lower minds.

Dr. *John Towers*, born in *Northfolk*, bred in *Cambridge*, Fellow of *Queens Colledge*, Chaplain to *Will. Earl of Northampton*, and by his Donation Rector of *Castle-Ashby* in *Northampton-shire*, and upon his recommendation Chaplain to King *Charles the 1.* successively Dean and Bishop of *Peterborough*; he indeavoured to put the humors of the times out of countenance; by acting of them in his younger days, and by punishing them in his elder; but both failing, dying about 1650. under great torments in his body, and great afflictions from the times, he suffered chearfully what he could not amend effectually, thereby shewing that he could suffer as handsomely as he could act; When rich only in Children (whereof one Mr. *Towers* of *Christ Church* was an Ingenious man, and an excellent Scholar, as appears by his book against Atheism) and Patience.

*Godfrey Goodman*, a man of his name, born of a Worshipful Family of the *Goodmans* near *Ruthen* in *Denbigh-shire*, to which place he was yearly when I was at School there, even in his lowest condition a good Benefactor: though his Uncle *Gabriel Goodman* for forty years Dean of *Westminster*, was (a) a better, under whom he was bred at *Westminster*, and by whom preferred Fellow of *Trinity Colledge* in *Cambridge*, as he was afterwards by Bishop *Andrews*, Bishop *Vaughan*, and Bishop *Williams* made successively Prebendary of *Windsor*, Dean of *Rocheſter*, and Bishop of *Glouceſter* 1621. maintaining several Heterodox Opinions in his Sermons at Court, for which he was checked 1626. dissenting from the Canons 1640. for which after three admonitions (pronounced by Bishop *Laud* in half an hour) to subscribe, he was to his great honor imprisoned; and of all the Bishops since the Reformation, was the only man whom the miscarriages of the Protestants scandalled into Popery, a harmless man, pitiful to the poor, Hospitable to his Neighbors, and compassionate to dissenters: Dying at *Westminster* in the year of our Lord 1654. and of his Age eighty, giving this Poſſie in his Funeral Rings, *Requiem defunctis*, having leave in those, as it is said of Bishop *Leoline*, that he asked leave of *Edward the 1.* to make his; he gave directions in one Draught how Improprations might be recovered to the Church, to make it much the richer, and no man a jot the poorer. He was a great encourager of Sir *Henry Middletons* design of bringing the New River-water, through so many difficulties to *London*, as *Dauids* Worthies did the Water of *Bethlem* to his Majesty: *per nos est*, without which saith one, we should have burnt with the thirst, and been buried with the filth of our own bodies.

Dr. *John Warner*, born in *St. Clements Dunes Westminster*, bred in *Migdale* Colledge *Oxford*, to which he is a great Benefactor, preferred Prebend of the Church of *Canterbury* (to which he gave a Font most Curious and most Costly, the first gift by a private hand to that Church in latter times) and Rector of *St. Dyonis Back-Church London*, on which he bestowed a yearly Pension, advanced

VIII.

IX.

(a) Forming a school, and an Arms-house there.

X.

(a) An accurate Logician, Philosopher, and School-Divine, as appears by his Letter to Dr. Taylor about his Unum Necessarium.

XI.

Lord Bishop of *Rochester*, in which he built an Alms-house with 20 l. a year apiece to forty poor Ministers Widdows, himself having practised a single life. A great assertor of Episcopacy while he had a voice in Parliament, and when he had lost his voice, as he was deputed by the Bishops, soliciting their Cause with his Purse and Head, and when all failed, suffering for it, being Sequestred of all his Spiritual Estate, and compounding for his Temporal, which being very great by his Father a Citizen of *Londons* thrift, and greater by his own (who would say for his frugal and close way, that he eat the craggy Necks of Mutton, that he might leave the poor the Shoulder) enabled him to relieve his Brethren, the Clergy and their Wives; when others of his Order were glad to be relieved. A man to his last of accurate (a) Parts, a good Speech, a cheerful and undaunted Spirit: He dyed *Octob. Anno Dom. 1666. Etat. 81. Episcopatus 29.* being, as one calls *Whitchall*, a good hypocrite, promising less than he performed; and more hearty within, than Courtly without.

Dr. *John Gauden* a Ministers Son in *Essex*, bred first at Colledge *Cambridge*, and afterwards Tutor to the *Strangways* in *Wadham* Colledge in *Oxford*, by the comeliness of his Person, the vastness of his Parts; strangely improved by his astonishing industry, bestowing most of the seasonable hours of day and night on study, and the unseasonable ones, on Mechanisms; (to keep his soul always intent, as appears, by making the exquisite Common-place Cabinet, with other Rarities of his own left behind him) the majesty and copiousness of his Elocution, the seriousness and greatness of his Spirit, admitted him with advantage upon an *Act-Sunday* to the Pulpit at *St. Maries*, upon a solemn Festival to preach before his Majesty, and upon a Fast before the Parliament, being after his travels and relation to *Sir Will. Russel*, (to whose nearest Relations, affecting his great accomplishments recommended him, and after one Marriage that intervened, providence made way for him) and the Earl of *Warwick* he was settled first at *Brightwell* in *Berkshire* 1641. secondly, at *Bocking* in *Essex* 1644. thirdly, at the Temple *London* 1659. and at the Bishoprick of *Exeter* 1660. succeeding in both those places Bishop *Brownrigge*, whose Life he writ, and exemplified; and at last Bishop of *Worcester* 1662. where he dyed (b) 1663. having commanding qualities, which carried all the Country where he was to his Opinion about the Covenant 1644. and all the Kingdom to his sentiments about the King and Church; the first of whom he vindicated in a pathetick Remonstrance delivered the General, the second he asserted vigorously in its Doctrine and Discipline, in his *Hieraspistes* 1653. pleaded for seriously in its Ministers, in his Declaration to O.P. about the Edict, Jan. 1. 1655. that turned out Orthodox Ministers out of all capacities of subsistence; solicited for effectually in its Tyths and other Priviledges 1649. 1650. &c. in other Treatises, mourned for pathetically in his *1000 Sighs*, his *Sighs and Groans of the Church* 1659. Preached for boldly before the City, Feb. 1659. in his *Slight Healers*, in the Temple Dec. the same, in Bishop *Brownriggs* Funeral

(b) Much lamented by the whole Kingdom, more by his own Diocese, most of all by the Church and his Majesty, who was much concerned for him.

Funeral Sermon, before the Parliament April 30. in his <sup>miraculous</sup> ~~miraculous~~ cleared unanswerably in his satisfactions given Sir L. Bromfield, and other scrupulous, but moderate Persons, and adorned exemplary by his excellent advices to, and conversation among his Clergy; his generous and obliging behaviour towards the Gentry, and gallant and healing (a) Discourses in Parliament; many young Noble-men, as Mr. Richard, Heir apparent to the Earldom of Warwick, &c. had their Education in his Family; more Scholars and Clergy-men owe their parts to his direction; several Citizens were enriched by his Correspondence, who was as great a Merchant as a Scholar, as great a Courtier and States-man as either; and indeed, the great Restauration was not a little furthered by his universal acquaintance and ubiquitary activity not be paralleled, but by his Brother Mr. Gauden his Majesties Purveyor for the Navy, an employment to be managed by no one man with such an universal satisfaction as it is now, but by himself: and 1668. they say Sheriff of London. In fine, he was born for great things, having such a *Copia verborum*, and those so full, pregnant, and significant, joyned with such an active fancy, as rarely accompanyeth so sound a Judgment and so deep an Understanding; such a publick Spirit and ready Parts, that besides the many motions he made for the promoting of *Commenius* his way of advancing general Learning; *Duræus* his indeavour of procuring universal Peace, the (b) Royal Societies, Noble attempts for compleating Philosophy, Bishop *Walton* and Dr. *Casiles* Heroick Essayes for propagating the Eastern Learning; every man that came to him, went the better from him: Such great prudence in the managery of Affairs, like the providence that governs the world; that he could quickly see into the depth, and soon turn round all the sides of business, so as to be full and clear in his Resolutions and Debates, dexterous in his advice upon all straits, his Learning being so concocted into an active wisdom, that he was fit for any Employment, understanding things so well at first sight, that he seldom had a second thought, generally standing to the resolution and determination of his first. Adde to this the integrity of heart, ~~the purity of his intentions~~, dipped into Justice; the stateliness of his Speech, the ingenuity, aptness, freedom, and gravity of his fanſie; the luxuriancy of his ready invention, tempered with such solid and serious mixtures, such grave Retreats and Closes, that it seemed no other than beauty well dressed, or goodness appearing in a fair and chearfull Summers day, becoming him as smiling doth a good Man, and a good Conscience, or flourishing a laughter as we say doth a generous, pleasant, and spiritfull liquor; the apt facetiousness of his native and fluent Wit, making way in converse for his more serious and weighty Conception, as did his Catholick love, tender of all (even as appears by his discourse of the Oaths imposed upon them) of the poor Quakers themselves) but fond of worthy and good men, that he picked up all over the Nation; in his respect to whom you might ~~see every mans running after to oblige him~~.

(a) See his  
Letter to G.  
I suppose the  
edition of  
the Bishops to  
be House of  
Lord.

(b) whereof  
he was a  
Member.



R. C. in L. A.  
Ep. W.

*Historiola hæc monstrat, quem fama monstrat magis  
sed & ipsa necdum fama quem monstrat satis  
ille totam solus Implevit tubam,  
tot ora solus Domuit & famam quoque fecit modestam.  
Ingens Academiæ certamen, quot quin & ipse Acade-  
In quo musæ omnes, & gratiæ nullibi magis sorores (miæ?  
sub præside religione in tenacissimum sodalitium Coaluere  
Per alta rerum pondera cum vaga mens indomito  
Cucurrit animo, et naturam exhaustit totam mille  
fata Artibus, mille Scientiis se in eruditionem varians  
omnigenam, et toti cognata encyclopædiæ; Calo  
satur nativo in suam evolavit originem; relicto  
sub tantillo marmore quanto hospite!  
Eo nimirum majore Monumento quo minore tumulo  
morte pariter civita modestus.*

## XII.

(a) And one of  
the Commis-  
sioners, as Bi-  
shop Gauden  
and Bishop  
Earls was for  
revising the  
Liturgy, and  
satisfying the  
dissenting Bi-  
thron.

Dr. Henry Ferne, Fellow and Master of Trinity Colledge (a) in Cambridge, and Lord Bishop of Chester, well known in the late times by his clear resolutions of the Cases in difference between the King and Parliament, between our Church and Rome on the one hand, and Geneva on the other, in all which there were such weight of Arguments, such clearness of Expression, and such piety and seriousness of Spirit, that two Adversaries confessed that that Cause never looked so clearly and devoutly in any writings as in Dr. Ferne's, and as well known by his Sermons at Oxford, then pressing Humiliations, holy Vows and Resolutions, and at Cambridge and London, pressing the keeping of those Vows: He dyed within few Moneths after he was made Bishop 1661. being buried at Westminster without any other Monument than his Name, of whom I may say:

R. C.

## XIII.

(b) The very  
Parliament  
naming him as  
worthy to be  
one of the As-  
sembly 1643.  
though he  
thought not it  
worthy of him.  
(c) How well  
he understood  
the world in  
his younger  
days, appears  
by his smart  
Characters how  
little he valued  
it, was seen in  
the careles in-  
difference of his  
boy contemp-  
tative life.

*Adeo se occultuit ut vitam ejus pulchram  
dixeris, et Pudicam dissimulationem:  
Imo vero et mortem, Ecce enim in ipso  
funere dissimulari se passus est.*

Dr. John Earls, on whom Merton Colledge, where he was bred and buried, bestowed this History in this Epitaph.

*Amice si quis hic sepultus est roges; ille  
qui nec meruit unquam, nec quod majus est  
habuit (b) inimicum; qui potuit in Aula vivere,  
et mundum (c) spernere; Concionator educatus  
Inter principes, et ipse facile princeps inter  
Concionatores, evangelista Inde festus  
Episcopus Pientissimus.  
Ille qui una cum sacratissimo rege, cujus et  
Juvenilium studiorum et animæ deo Chære  
Curam a beatissimo patre demandatam*

*Gessit,*

*Gessit, nobile ac religiosum exilium  
est Passus.*

*Ille qui Hookeri Ingentis Politeiam ecclesiasticam.*

*Ille qui Caroli Martyris <sup>Enim hæc dicitur, volum-</sup>  
men quo post Apocalypsin divinius nullum)  
legavit orbi, sic latine reddita, ut uterq; unius  
fidei defensor patriam adhuc retineat Ma-  
jestatem.*

*Nec dum tibi suboleat (Lector) nomen ejus ut unguenta  
pretiosa Johannes Earl Eboracensis sereniss.*

*Car. II. Oratoris Clericus; Aliquando*

*Ecclesiæ* { *Westmonasteriensis (Decanus*  
          *deinde Wigorniensis* {  
          *tandem Salisburienfis* { *Angelus.*  
          *et nunc triumphantis* }

*Obiit Oxonii Nov. Septimo A. D. 1665. Æt. 65.*

*Voluitq; in hoc ubi olim (a) floruerat Collegio  
ex Ade Christi huc in socium ascitus ver  
Magnum ut Reflorescat, expectare.*

(a) He was  
Proctor of the  
University,  
Chaplain to the  
Earl of Pemb.  
and Minister of  
a Living of his  
Donation in  
Wiltshire,  
which he quit-  
ted with his  
Lordship he  
attended not as  
urged with  
excellent Ar-  
guments by  
him, his Ma-  
ster.

XIV.

Dr. William Bedle, bred in Emanuel Colledge in Cambridge, preferred with Sir Henry Wotton as Chaplain of his Embassie to Venice, at the same time that Mr. James Wadsworth his intire friend, bred in the same Colledge, and Beneficed in the same Diocesse with him, was sent with another Ambassador into Spain, Mr. Bedle as Sir Henry Wotton testified (upon Bishop Ushers recommendation of him from a private Minister in Suffolk, for many years to the Provostship of Dublin Colledge) to King Charles the I. behaved himself so well, that Padre Paulo took him into his own bosom, with whom he did command the inwardest thought of his heart, from whom he professed to have received more knowledge in all Divinity, both Scholastical and positive, than from any he had conversed with in his days: Mr. Wadsworth (though the most zealous Protestant of the two) miscarried so far, that he turned Papist; Mr. Hall, afterwards Bishop Hall, accosted him with a loving Letter, but Mr. Bedle (upon Mr. Wadsworths opening to him the Motives of his Conversion, which he would not to Mr. Hall) with solid Arguments to be seen in their mutual Letters extant, which are Controversies of love and meekness, as well as Religion; much was the expectation it seems by a Letter of Mr. Hall to him, his Parts and Conferences had raised; and great the satisfaction he gave when Bishop of Kilmore to that expectation by his Christian temper, his great repute for Learning and Zeal, his strict Life, observing exactly the Ember-weeks, the Canonical hours, the Feasts and Fast-days of the Church, besides his private Devotion, his Patience and Charity so exemplary, that the very Romanists, whereof not a few in his Diocesse did ever look upon him with respect and Reverence, testifying it by concealing and safe protecting his Person in the Horrid Rebellion in Ireland, when they could

could not secure his excellent Books and Writings, among whom the Bible in *Irish* Translated by him, with many years Labour, Conference, and Study: He dyed 1643.

XV.

Mr. *John Hales*, born, as I take it, in *Kent*, bred Fellow of *Merton* Colledge *Oxford*, where he was Greek Professor, preferred first Chaplain to Sir *Dudley Carleton*, when he was at the *Hague* about the business of the Synod at *Dort*, whereof being sent thither to that purpose, he writ a daily and exact account completed as appears in his Remains by Dr. *Balcanquell*; and where upon *Episcopus* his well-pressing of 3 *John* 16. he would say, *There I bid John Calvin good night*: and then Fellow of *Eaton*, and Prebendary of *Windsor*; in the first, of which places he was Treasurer which is strange, such his Integrity and Charity to his loss in point of Estate; and Fellow, such his prudence in avoiding the Oaths of the times without any snare to his Conscience. A Person of so large a capacity, so sharp, quick, piercing, and subtile a Wit, of so serene and profound a judgement beyond the ordinary reach, built upon unordinary notions, raised out of strange observations, and comprehensive thoughts within himself, and so astonishing an industry, that he became the most absolute Master of Polite, Various, and Universal Learning, besides a deep insight into Religion; in the search after which he was Curious, and of the knowledge of it studious, as in the practise of it, (The best way to understand Christian Religion, is to observe it, we learn by doing those things we learn to do) sincere, being as strictly just in his dealings, so extraordinarily kind, sweet, affable, communicative, humble and meek in his converse; so inimitably as well as unusually charitable, giving away all he had but his choice Books, and forced to sell them at last: That he was as good a man as he was a great Scholar; and to use the Reverend Dr. *Pearsons* words of him, *It was near as easie a task for any one to become so knowing as so obliging*. He had so long, and with such advantage and impartiality judged of all Books, Things, and Men, that he was the Oracle consulted by all the Learned men in the Nation, Dr. *Hammond*, Mr. *Chillingworth*, &c. in Cases that concerned either, whereupon he used to say of Learned mens Letters, *That they set up tops, and he must whip them for them*. Its pity he was so averse, notwithstanding so general an importunity, from communicating his great thoughts by writing partly from an humor he had, as his intimate friend Mr. *Faringdon* observes, to draw the Model of things in his head, and never write till he needs must, and partly from his growing and unlimited thoughts; but chiefly from the exactness he required in others, (taking a great liberty its seems by Dr. *P.* of judging not of others, but for himself) and exacted of himself, being seldom pleased with his own (a) performances, that there are no Monuments of his Learning (save the great Scholars made by his directions and assistance) extant but Sir *H. Savile*; *Chrysostom*, which he corrected with great pains in his younger days, and illustrated with admirable Notes, for which he is often honorably mentioned by Mr. *Andrew Downs*, Greek Professor of *Cambridge*, and a Collection,

(a) Only Mr. *Faringdon* saith he spoke of his Sermon, Dixi Custodian, with complacency.



lection of some choice Sermons and Letters made by Master Garthwait.

Dr. William Chappel, a native of *Lexington* in *Nottinghamshire*, Fellow of *Christ-colledge* in *Cambridge*, upon Bishop *Ussers* importunity Provost of *Trinity-colledge* in *Dublin*, and the Lord Deputies observation of him, Lord Bishop of *Corke* and *Rosse*; a man of a very strict method, being an incomparable Logician; and of a very strict life, being an excellent man, famous for his many and eminent Pupils; more for the eminent Preachers, made so by his admirable method for the Theory, and Praxis upon 2 *Tim.* 3. 16. for the practise of Preaching; so good a disputant, as to be able to maintain any thing; but so honest a man, that he was willing to maintain only, as he would call them *sober truths*. Harassed between the Rebellion in *Ireland* and *England*, where it was imputed to Bishop *Land* as a crime, that he preferred Bishop Chappel, and to him that he was preferred by him, being thought a Puritan before his preferment, and a Papist afterwards (though he was the same godly and orthodox man always) he died 1649. dividing his estate equally between his relations, to whom he was obliged in nature; and distressed Ministers, for whom he had compassion as a fellow-sufferer; of whom I may say, as it was of Dr. *Reynolds*, that it must be a good heart that kept so good a head employed, rather in rescuing old truths, than in broaching new errors.

Dr. John Richardson extracted of an ancient and worshipful Family in *Cheshire*, brought up in *Dublin*, and made Bishop of *Ardagh* in *Ireland*, peculiar for a very grave countenance, and his being extraordinary textuary; by the same token, that they who would not let him Preach on the Scripture in the late times, desired his help to Comment upon it; for his is the painful Comment (in the larger Annotations) upon *Ezekiel*. Many the gifts in these times bestowed upon him, and much in Almes (his deep poverty abounding to the riches of liberality, as our Saviour relieved others, though living upon others relief himself) when living; and considerable his Legacies, especially to *Dublin-colledge*, when dead, which happened in the year of our Lord 1653. and of his age 74. being observed never to have desired any preferment, but to have been sought for to many; it being his rule to discharge his present place, well knowing that God and good men use this method, viz. to make those, who have been faithful in a little, Rulers over much; as he was, to the great benefit of the places he came, where being as good and dexterous a Lawyer as Clerk, he compounded Differences, discharged Annuities and Pensions, set up Presidents of Frugality, built Houses that he long inhabited not. *Dido* being feigned in love with *Aeneis* when dead many years, to salve the *Anticronism*, it is said, it was with his Picture; truly I never saw this Reverend Prelates Picture, but I was in love with him for his Portraiture sake in Paper, as I am with God for his Image sake in him.

Mr. William Lyford Bachelor of Divinity, (a) born and bred in *Piesnaer* in *Berk-shire*, preferred first Fellow of *Magdalen-colledge* (to which

XVI

XVII.

XVIII.

(a) He pre-  
sented 1531.

which he restored in way of Legacy, what he had taken for the resignation of his Fellowship (to his great grief many years) in a way of bribe; and thence by the favour of the Earl of *Bristol*, who had a great value for him, Minister of *Sherburne*; where he divided,

1. His people to two parts.

1. The *weak*, which he Catechised and Principled in the Doctrines of the Church, for many years before the wars, whereof he drew a Scheme since.

2. The *strong*, whom he confirmed by his exact Sermons, his modesty visible in his comely countenance, and the meekness and prudence of his spirit in his courteous behaviour.

2. His time, into nine hours a day, for Study, three for visits and conferences, three for prayers and devotion, two for his affairs, and the rest for his refreshment.

3. His estate into one third part, for the present necessity of his family, another third part for future provision, and the third for pious uses; and his Parish into twenty eight parts, to be visited in twenty eight days every month; leaving knowledge where he found ignorance, justice where he found oppression, peace where he found contention, and order where he found irregularity, planting true Religion apart from all fond Opinions; the reason why, though I have heard (at a solemn Assembly 1658. at *Oxford*) him charactered for a man of an upright life, great gravity, and severity (by the same token, that it was wondred there, that so holy a man, so much acquainted with God as he was, should doat so much (these are their own words) on such sapless things, as a King, Bishops, Common-prayer, and Ceremonies) and he to win them over, used much their more innocent Phrases, Expressions, and Method; yet he suffered much from the Faction in his Name and Ministry, dying 1653.

# XIX.

Mr. *William Oughired*, a native Scholar and Fellow of *Eaton*, bred in *Kings-colledge Cambridge*, and (his Mathematical Studies (wherein by Study and Travel he so excelled, that the choicest Mathematicians of our age own much of their skill to him, whose house was full of young (a) Gentlemen, that came from all parts to be instructed by him) leading him to a retired and abstracted life) preferred onely by *Thomas Earl of Arundel* to *Albury* in *Surrey*, where having a strong perswasion upon principles of Art (much confirmed by the Scheme of his Majesties return in 1660. sent his Majesty some years before by the Bishop of *Avignon*) that he should see the King restored; he saw it to his incredible joy, and had his *Dimittis* a month after, *June 30. 1660.* and the 86. year of his age. Much requested to have lived in *Italy, France, Holland*, when he was little observed in *England*; as facetious in Greek and Latine, as solid in Arithmetique, Astronomy, and the sphere of all Measures, (b) Musick, &c. exact in his stile, as in his judgment, handling his Cube, and other Instruments at eighty, as steadily, as others did at thirty; owning his, he said, to temperance and Archery, principling his people with plain and solid truths, as he did the world

(a) As Sir William Backhouse son. Mr. Stokes, Dr. Will. Lloyd, Mr. Arth. Haughton, who had much ado to prevail with his modesty to publish his Trigonometria.

(b) In the Mathematical way.





Johannis Barwick SS. T. D.

Quem suum

Natalibus gloriatur (Wappenlacke) Ager Westmoriensis  
Studiis Academia Cantabrigienfis

Admissum socium in Sti. Johannis Collegium

Indeque (quod magis honori est)

Pulsum a Rebellibus

Qui ne perduellium rabiem, nec Hemopsin quamvis æque cruentam

&amp; certius tandem percussuram quicquam moratus

Pro Rege &amp; Ecclesia summa Ardua molitus

Diro (a) Carcere perquam Inhumana passus;

Inconcussa semper virtute

Renatum denno vidit Diadema, &amp; Insulam

Etiam sua non parum obstetricante manu

Qui deinde sanctus

Decanatu { (b) Dunelmensi. paucis mensibus  
Paulino Vero Triennio.

Parum diu utroque sed fideliter

[cultum]

Tandem (post calibatam, cum primis caste, cum primis sancte

Labe Pulmonum &amp; Curis publicis confectus

hic requiescit in Domino

Atque inter sacras Aedis Paulinæ ruinas reponit suis

Utriusque Resurrectionis (c) securus

Anno { Aetatis LIII.

{ Salutis M. DC. LXII.

Cætera scire si velis, discede; &amp; Disce

ex Illustri primævæ pietatis exemplo

Quid sit esse veri nominis Christianum.

(a) He was  
in the Tower  
several years  
fed with bread  
and water,  
which diet, by  
God's provi-  
dence, having  
saved his life,  
when his vein  
broke, he d. any  
little or nothing  
but water all  
his life time  
after, and eat  
nothing but  
once in 24. or  
30. hours.

(b) He was  
Prebendary of  
Durham be-  
fore, and  
Chaplain and  
Executor to  
Bishop Mor-  
ton.

(c) He gave  
librally to-  
wards the re-  
pair of Saint  
Pauls.

He was very active and prudent in coporating with those Loyal persons that attempted his Majesties Restauration, and in assisting the Bishop of London in the Churches Reformation 1662. being fetched up to London for his quick and sweet way of managing Church-affairs, wherein he was so well instructed by his Patron Bishop Morton, in his many years attendance upon him; and therefore no wonder that his Majesty valued him so much, as to be willing to redeem his life (they are his own words) with the exchange of one that had endeavoured to deprive him of his own; and sustain it (otherwise likely to perish in prison) when his enemies had robbed him even of bread for his own mouth.

Dr. Nicholas Mouke, Brother to his Grace the Duke of Albemarle, born of an ancient Family in Potheridge Devonshire, and bred under an excellent Tutor in Wadham-colledge in Oxford, being a Private, but well-beloved Minister in his own Country, as his Brother was a private, but much observed Souldier in the Low-countries; he came to serve God in the capacity of a Bishop in the Church, as his Grace did to serve the King, in the highest capacity that ever Subject did in the State. From Sir Hugh Pollard, Sir Thomas Stukley and others, he being always loyally affected himself, he took a journey 1659. from Devonshire to Scotland, conferring with Sir

John

(a) *John Greenville*, now Earl of Bath, in his way at London; and engaging Sir *Thomas Clerges*, who conveyed him safe on Ship-board, so fully instructed how to manage his negotiation with caution, that with Dr. *Samuel Barrow*, Sir *R. Knight*, Dr. *John Price*, and Dr. *Gumbles* assistance, he was able to persuade his Brother to march into *England*, upon Sir *George Booths* Declaration; and when that failed, to send to Sir *Thomas Clerges*, to tell him, That if the Parliament would assert their own authority against the Army, he would come into *England* in their defence, as he did under that colour to their ruin; his Reverend Brother in the mean time transacting an exact correspondence between him, and all the West of *England*; particularly, recommending to him Sir *William Maurice*, as a faithful and prudent Counsellor. For which services he was made Provost of *Eaton*, and Bishop of *Hereford*, where he died 1661.

you will decline my Interest: I leave the way and manner of declaring it intirely to your own Judgement, and will comply with the advice you will give me. The other to Sir John about him, in these words. I am confident that *George Monke* can have no malice in his heart against me, nor hath he done any thing against me which I cannot easily pardon; and it is in his power to do me so great service, that I cannot easily reward, but I will do all I can; and perform what he shall promise his Army (whereof he shall still keep the Command) upon the word of a King, July 21. 1659.

Dr. *William Paul*, born (b) a Citizen of *London* in *East-cheap*; bred Fellow of *All-souls* in *Oxford*, an accurate Scholar. I have heard Dr. *Barlow* say, that he answered the Act, when proceeding Doctor, the most satisfactorily of any person he heard, and he heard many in his time; and his Sermon a little before the wars (upon that Text, *Then Paul stood upon Mars-hill*, and said, *I perceive, that in all things ye are too superstitious*) at an Episcopal Visitation of *Oxfordshire*, was extraordinary. Minister of *Brightwell* in *Oxfordshire* for thirty years, Prebend of *Chichester*, Dean of *Lichfield*, and Bishop of *Oxford* 1663. dying there 1665. A shrewd man in business, whether of Trade, Husbandry, Buying and Improving of Land, Disposing of Money; carrying a great command over the factious about him by his money (which he could lend to advantages, to the most considerable men of that party) in those sad times, when others of his Order submitted to them; exceedingly well versed in the Laws of the Church and the Land, and admirably well seen in the Intrigues and Interest of State.

Dr. *Matthew Wren*, born near *Cheap-side* in *London*, descended from a worshipful and ancient Family of his Name in *Northumberland*, brought up in *Pembroke-hall* in *Cambridge*; where the acuteness of his Philosophy Act (before King *James*, when he distinguished upon his Majesty, that his Dogs might perform more than others by the Prerogative) pleased his Majesty, and with other learned performances known to the Bishop, recommended him to be Chaplain to Bishop *Andrews*; his Education under him furnished him with such experiences in the affairs of the Church and State, that he was advanced Chaplain to Prince *Henry*, and his painful, but exact Preaching in that Court, brought him to Prince *Charles* his service, his prudent conduct of the religious part of their Journey into *Spain*, made his way to King *James* his own service,

(a) *John Greenville* was the son of a Gentleman, one of the General Monke, wherein these words, I can not think you will think ill, and the good I expect from you, will bring so great a benefit to your Country, as I do not think that I cannot think that

XXIV.

(b) I think that found confirmation in Mr. Paul of *East-cheap*, who was taken up 30 years after his Execution, as well as the first day he was buried, was his Father.

XXV.

vice, as afterwards to King *Charles* ; where in his he had,

1. Two Parsonages to exercise his charity upon the poor, his munificence upon the Churches, Houses, and House-keeping ; and his excellent arts of Government upon the people.

2. One Prebendary, to enter him into Church affairs.

3. The Master-ship of *Peter-house*, a Scene fit for his parts, learning, and discipline.

4. The Deanery of (a) *Windsor*.

5. The Bishoprick of *Hereford* 1634.

6. The Bishoprick of *Norwich* 1635.

7. The Bishoprick of *Ely* 1638.

8. And the Deanery of the Chappel, in which capacity he married the Prince of *Aurange*.

In all which places, if he (b) Preached, he gave great instances of pregnant Intellectuals, set off with notable Learning, and accute Oratory : If he visited or governed, he did it exactly, according to the old Injunctions of the Realm, the Canons of the Church, and the Laws and Statutes of the place ; of all which, his Visitation Articles were an exact Collection. For which, by men ignorant and impatient, he was cried down into Prison, without ever being heard, for fifteen years together, by a Parliamentary power ; and by the same power (as *St. Paul*, *Act*. 16. 39. was intreated out of his bonds, by them that put him in) discharged out, out-living by a strong constitution, used to hardship, never seeing Fire in the coldest time, nor bating the hardest Meat in his weakest years ; seldome a bed till eleven a clock at night, and always up at five in the morning, at his hours walk, without either Fire or Candle, and continual Study diverging his thoughts, whereof his Accurate and Critical Vindication of the Scripture against the *Socinian* Glosses, is a very great instance, Printed at the end of the *Critica Sacra*, a small part of a vast Treasure of such choice observations. If he discoursed, he did it to his last, with a vast comprehension and memory of particular and minute circumstances, though at never so great a distance of time or place. If he had relation to any Colledge, as he had to *Peter-house*, and *Pembroke-hall*, and, I think, *St. Johns Cambridge* as Visitor, and *Charter-house* as Governor, he looked to the concerns of each place narrowly, he encouraged hopeful men in them bountifully, and kept up the interest of the Church, as he did every where, strictly ; if it was a time of Parliament or Convocation, he attended them carefully and constantly ; for he knew that a Vote may sometimes save or loose a kingdom. This Eminent Prelate dying 1667. above 80. years of age, was buried in a Chappel erected at his own charge, in *Cambridge*, with the greatest solemnity seen in the memory of man, performed by the whole University, ordered by an Herald.

*Dr. John Pearson*, Master of *Trinity-colledge*, and *Margaret* Professor, making an excellent Funeral Oration upon the occasion ; and all the Company (besides that, they laid the rich Miter and Crozier upon the Altar) making the greatest offering that ever was seen in the University.

I with

(a) where he  
Brother D.  
When successu-  
ed him, Fa-  
ther to the In-  
genious and  
Learned Dr.  
When Astro-  
nomy-professor  
in Oxford.  
(b) Two Ser-  
mons at Cam-  
bridge, made  
him most im-  
portant, the one  
an Affize Ser-  
mon, upon a  
design to  
Dray the  
Fens, or Amos  
5. 24. the other  
on his return  
out of Spain,  
on Plal. 42. 7.

(c) Twenty  
four Scholars  
of St. Johns,  
*Peter-house*,  
and *Pembroke-hall*,  
being his Reli-  
gious in mourn-  
ing.



I wish him so good an Historian of his life, as he had been of the Church, if he had undertaken what Bishop *Andrews* imposed upon him, before he understood Sir *Henry Spelman* was about it, viz, *The Collection of Counsels*, and so good an Epitaph.

*David LLOYD* Dr. of Law, born in *Mongomeryshire* or *Shropshire*, bred in *All-souls Oxon*, sometime Comptroller of the Earl of *Derbies* house, and Chaplain to his Family, Warden of *Ruthen, Denbighshire*, and Dean of *St. Asaph*; an ingenious Gentleman, of greater spirit than estate, well esteemed of by the neighbour Gentry where he lived, and not understood by the populacy; a great agent and sufferer for his Majesty, well understanding how to take off his enemies, and ingage his friends. He died 1663.

XXVI.

Dr. *John Barneston* born of a good Family in *Cheshire*, to which he was an ornament, bred Fellow of *Brasen-nose-colledge* in *Oxon*, to which he was a benefactor, founding there a Lecture for Hebrew, where he had been an excellent Proficient in Greek, that that Colledge, which is so eminent for Philosophy, should be as excellent for the Tongues. Chaplain to Chancellor *Egerton*, to whom he was Counsellor; and Residentiary of *Salisbury*, where he was an hospitable House-keeper, a chearful Companion, and a peaceable Man; by the same token, that a Church-warden being brought before him by the Parish in a Consistory, for having lost the Chalice out of his House, which should have been kept in the Church, he perceiving that the Church-warden had carried it home with an honest intent, not to Imbezzle, but to scoure it; ended the controversy thus, *Well, I am sorry, that the Cup of Union and Communion, should be the cause of difference and discord among you. Go home, and live lovingly together, and I doubt not, but either the Thief out of remorse will restore the same, or some other as good will be sent you.* Which by a charity, as secret as the offer was prudent, was performed, not only on the Doctors motion, but his charge too, who rested in that peace he lived, when the whole Nation was imbroiled in a war, 1642.

XXVII.

About which time died Mr. *Jo. Bois*, who credited *Ellesmeth* in *Suffolk* by his Birth, *Hadley School*, and *Saint Johns Colledge* in *Cambridge* by his Education, *Boxworth* in *Cambridgeshire*, where he was Parson; and *Ely-church*, where he was Prebendary by his preferment. His voluntary Greek Lecture read a Bed early in the morning to young Scholars (whereof Mr. *Gataker* was one) improved him much, and the young men of those times more; King *James* his Translation of the Bible, wherein he was an eminent instrument; Sir *Henry Savils Chrysostome*, whereof he was the Supervisor; and the choice Notes and Criticisms, that go up and down among learned men, whereof he was the Author, will preserve his memory in the world, as long as it is either religious or learned.

XXVIII.

Bishop *Andrews*, who made it not his business to finde preferment for men, but men for preferment, stole those they had upon him, and Mr. *Nicholas Fuller*, in a way equally agreeable to their modesty and merit.

As Bishop *Land* did for Mr. *Edward Symonds*, a native of *Cottered* in

XXIX.

in Hertfordshire, Scholar of Peter-house in Cambridge, and Minister of Little Rayne in Essex before the wars; so strict his life, and so plain, piercing, and profitable his preaching (whereof some very pertinent Sermons extant are instances) that he was looked upon as a Paritan; yet in the wars, so early his care in vindicating his Majesty, in a Book bearing that Title; in principling his Country against Rebellion, in some controversies with Stephen Marshall, whom he after visited in his Bed at Westminster, telling him, That if he had taken him for a Wild Beast, he would not have roused him in his Den; and afterwards in being instrumental to set forth his late Majesties true *Elizabeth Bazon*, that he was Sequestred of his Living, and forced first to Worcester, then to Exeter and Barnestable, after that to France, and at last to London, where he died 1649. being buried in St. Peters Pauls-wharfe, where he often preached and elaborately; for being requested once to Preach upon a small warning, and told that the plain Auditors would be best pleased with his plain performance; he answered, *I can content them, but not mine own Conscience to preach with so little preparation.*

The Earl of Kildare being accused before Henry the eighth, for burning the Cathedral Church of Cassiles in Ireland, professed ingeniously, *that he would never have burned the Church, if some body had not told him, that the Bishop was in it*: Several persons being urged with their severity to this good man, answered, He had never suffered so, had he not been a stubborn Kingling and Prelatist. *Tanti non est bonum, quanti est odium Christianorum.*

XXX.

Dr. Edward Simson, born April 13. 1578. at Tottenham-high-crosse in Middlesex, where his Father was the faithful Minister, who having bred himself to a competent skill in Latine, sent him to Westminster under Mr. Cambden, to learn Greek at fourteen, as he did him to Trinity-colledge in Cambridge, to accomplish himself with the Arts and Sciences at eighteen, whereof being Master at twenty five, as Bachelor of Divinity at thirty two: when after vast instances of his proficiency in Critical and Historical Learning, whereof his (a) Catholique History (as good of the great world, as his Master Cambden is of Great Brittain) Printed 1652. at Oxford, a vast heap of Commentaries and Glosses upon the most known Authors lying in his Study, and several Treaties, as his *Nota Selectiores in Horatium*, *Praefationes in Persii satyras*; *Dii Gentium*: *Sanctae linguae soboles*; *Anglicanae linguae vocabularium Etymologicum*; *Tractatus de justificatione*: A Treatise concerning Divine Providence in regard of evil or sin: The knowledge of Christ in two Treaties, dedicated to the Countess of Maidston; Positive Divinity in three parts, containing an Exposition of the Creed, the Lords Prayer, and the Decalogue, (b) worn out in the hands of private friends, gave a very good account; he was preferred for four years Chaplain to Sir Moyle Finch, and upon his death (whose Funeral Sermon he Preached with great applause) returning to the University for three years, Preacher in a private Parish at Cambridge, and then Commencing Doctor at forty, advanced Rector of Eastling, in the Diocess of Canterbury, by the Viscountess Maidston, Sir M. Finches Relict, and Prebend

(a) Whereof he sent out the first part, viz. his *Mosaïque History* first, the acceptance of which among the learned encouraged him to finish it  
(b) And the doctrine of Regeneration in Joh 3. 6 which because he said, that any great sin did extinguish grace, and that St. Paul Rom. 7. spoke in the person of an unregenerate man, K. James was displeased

Prebend of *Coringam*, where being a man of an erect and tall, though not very strong body, a chearful soul, a strong memory, and quick senses to his last, he continued with infinite satisfaction to all his Neighbors (being complaisant as well as studious) but the ignorant, thirty years, dying suddainly (if his death who had lived so well 73. years, might be thought suddain) for he went to bed over night, not to awake till the great morning, sleeping his last even without a Metaphor 1652. having written over his *Chronicon* (a) *Catholicum Egregium & Absolutissimum opus summa Industria, omni-gena eruditione, magno Judicio et multorum annorum vigilis peractum*, saith Dr. Edward Reynolds then Vice-Chancellor, in his License prefixed to it with his own hand, though very ancient, in as neat a Character almost as the Printer published it.

(a) The Mythological part is most excellent.

*Ipsos Saturni tumularunt viscera natos,  
et Genitus rursus pars Genitoris erat:  
Scilicet in proprios sortat gula temporis artus;  
dumq; necat serpens omnia primus obit.  
Sed tu defunctis tribuisti sacula sacris,  
Qui vel præteritos scis revocare dies:  
Umbras, atq; orcum redimens ejunctibus orci;  
nam sine te Manes bis potuere mori.  
Natales ante orte tuos, post funera vixas,  
Huic monstras ævo pristina, nostra novo  
Tempore nata prius, nunc gignit Aethœcia tempus  
vitam alii mundo, debet ac iste tibi.*

H. Birchhed, Coll. Om. An. Soc.

*secula qui vasta reparasti lapsa ruina  
Æquum est ipse senas mansuram in secula famam.*

Rob. Crefwell Col. Trin. Cant.

St. *Austines* (b) *Retractions* was the noblest of his Works; and his Declaration about the Sermon before King James at *Royston* 1615. (after the two Professors of Cambridge gave in their judgement against his Exposition of *Rom. 7.* for which *Armenius* had been lately blamed) was the most ingenious of his.

(b) Wherein among others he did shew this opinion.

Dr. Wilford, Fellow and Master of *Bennet Colledge* in Cambridge, Vice-Chancellor of that University, Archdeacon of *Bedford*, and Dean of *Ely*, well seen in the Statutes of the University, the Canons of the Church, and the Laws of the Land; a good Scholar, and a strict Governor, able to instruct men to do well, to restrain them from doing ill: He dyed July 1667. having struggled much with bad manners, and sad times, wherein in promoting his Majesties service, he was discrete, close and active; he did as the gladiators used to do *proci. vici,* *honeste decumbere*, neither suffered Religion only with his Majesty, but all ingenuity too; For

XXXI.

*Thomas* (c) *Farnaby*, that excellent Gramarian, Rhetorician, and Critick, as appears by his own Systems, and his Notes upon most Classick Latine Authors so often Printed here, and oftner beyond

I.  
(c) He got the skill in Grammar in the Low-Countries, where he was a Soldier



(a) where he  
was a Prisoner  
at he was in  
the Fleet,  
&c.

Sea (his life being taken up in making those excellent Collections) he had been forty years instilling those principles of Loyalty and Religion into young Gentlemen, for which, with those Gentlemen he suffered; it was a good sight to see Sir *Thomas Moore* when Chancellor, condescend to ask blessing humbly on his knees in the middle of *Westminster-Hall* of his Father then Puisne Judge; and it was a sad sight to see so many Bishops and Doctors at (a) *Ely-House*, thank plain Mr. *Farnaby* for teaching them those Maxims, Loyalty in the School, Affliction by his Patience, which he had taught them in the Grammar-School by his Lectures. The War spent him many of those thousands he had got in Peace, he throwing, as the Mariners, his Goods over-board, to secure himself and his Conscience, keeping a calm within in the middle of a storm without; The Parliament not forcing from him so much, but he sent in more to the King. His discovering the false Glosses and Comments put upon words and things in those times, was as good service as the light and clearness he gave to the words and things of the old-times; and when he could not correct the times to duty, he retired, though with trouble to his old way of breeding up young Gentlemen that should hereafter alter them, planting a Nursery (in the advantageous way of Boarding and Schooling, which he always managed together, and he would say it was not worth the while to undertake them afunder,) for the next Age that would make amends for this, being Master of a grave Prudence to calm the unwayed humorfom Children; and a good Spirit and fancy to raise the depressed Genius of others, fixing and reducing each temper, as *Socrates* did *Aleibiades*, to an usefulness. One that understood Greek and Latine Authors, so as to understand himself.

II. Dr. *John Pottinger*, the Famous Master of *Winchester*, who hath bred so many excellent men of late, Fellow of *New Colledge* (as Dr. *Ailmur*, Dr. *Sharwicke*, Dr. *Ailworth*, Mr. *Turner*, Mr. *Ken*, &c.) able by their great Parts to master that Faction that with force mastered him. The very discipline and method of his excellent School, was able to instill learning (like a Watch once well set that goeth always) even without him to the dullest capacity, and his fancy, parts and encouraging temper, put life into that Learning; instilling not the Learning only, but the Life of Authors, especially *Homer* into his Scholars, who came generally to the University in my time with more vigorous parts, than others went out fit; although otherwise he was a man as once *Tully* spake, *qui opprimi potius onere officii maluit quam illud deponere*, yet what pains he took to resign when his Conscience and Employment could not consist together; and much troubled between his unhappiness, that he could not serve his Generation, and his temper that would have its liberty, having quitted his place 1653. he enjoyed not long his life.

III. Dr. *Lambert Osbaston*, suffering more for his Conscience by the Faction, than he had done for his waggery by the Government; he went beyond *Canterbury*, but he could not go beyond *Westminster*, where many of his own Scholars (that he made not onely Scholars, but

but men; teaching his charge not only their Books, but themselves breeding them to Carriage and Address, as well as Learning, and infusing a spirit with his notion) were as severe to him as he had been to them. Some favour they shewed his Person for his former services, which he repented; but Sequestred all his Preferments for his present integrity, in pressing all those he had an interest in (even *Bradshaw* himself upon his Death-bed) to repent. He was turned out of one Living in the Country for insufficiency; and yet employed at most examinations at *W. sterminster* for his parts, where he made boys do that which men durst not, tell truth to *Oliver*, then their Nose and Face, he being not pedantick in his carriage and discourse, was by some not thought rich in Learning, because he did not Jingle with it in his discourse. He gave the best alms to the poor, learning never paying boys, because their Parents did not pay him, encouraging poor Children to be painful in School, but never poor Scholars idly begging before it. *Mr. Buss* the admirable Greek School-master of *Eaton*, never suffered any wandering Scholar (Rogues in the front of the Statute) to come to his School, privately relieving, and publickly chiding such, lest his boys might be discouraged to those that had taken pains at School for maintenance, come beggars out of the University. He never dulled a quick head by mawling it, nor awed a fluent tongue into stuttering by affrightment, nor commuted correction into money, nor debased his Authority by contesting with the obstinate, turning such out when he could do them no good, and they might do others much hurt, studying the Childrens dispositions, as they did their books: the invincibly dull he pityed, consigning them over to other Professions, Ship-wrights, and Boat-makers, will chuse those crooked pieces of Timber, which other Carpenters refuse. The dull and diligent he encouraged, he had been a Child himself, if he had corrected nature as a fault in Children: the ingenious and idle he quickned, the ingenious and industrious he doted on, not only pardoning, but being infinitely pleased with a well-humored fault, that discovered parts as well as youth, and was an ingenious error.

*Mr. John Cleaveland*, owing his Birth and School-breeding to *Hinckley* in *Leicester-shire*; the heaving of his natural fancy by choicest Elegancies in Greek and Latine, more elegantly Englished (an exercise he improved much by) to *Mr. Vines* then School-master. His University Education to *Christs* Colledge, where he was *Scholar*; and *St. Johns* where he was *Fellow*, besides his being an exquisite Orator, and a pure Latinist. The first recommending him to the honor of making those publick Speeches of his to his late Majesty, the Prince, the Prince *Palatine*, &c. lately published, and the other preferring him to the place of Rhetorick-Reader: he was a general Artist, and universal Scholar, that had the patience to squeeze all the proper Learning that had any coherence with it, into each fancy, which ran like the soul it dwelled in in a minute, through the whole Circle both of Sciences and Languages, by the strength of an exercised memory that conned out of book all it

IV.

(a) Being turned out of his Fellowship.

read; Mr. *Cleaveland* reckoned himself to know just so much as he remembred, his fancy in his elaborate Pieces of Poetry, wherein he excelled, summing whole books into a Metaphor, and whole Metaphors into an Epithite, walked from one height to another in a constant level and Champion of continued elevation: he ventured his Person and Preferment (a) for his Majesty at *Newark*, where he handled his Sword in the quality of Advocate, and his life at *Oxford*, where he managed his Pen as the highest Panegyrist, (witness his *Rupertismus*, his Elegy on my Lord of *Canterbury*, &c. on the one hand) on the one side to draw out all good inclinations to vertue; and the smartest Satyrists, (witness the *Rebell Scot*, the *Scots Apostacy*, the Character of a *London Diurnal*, and a Committee-man, blows that shaked triumphing Rebellion, reaching the soul of those not to be reached by Law or Power, striking each Traitor to a paleness beyond that of any Loyal Corps that bled by them; the Poet killing at as much distance, as some Philosophers heat-fears lasting as time, indelible as guilt-stabs beyond death) on the other, to shame the ill from Vice, sinking in the common ruine of King and Kingdom: he was undone first, and afterwards secured at *Norwich*, because he was poor and had not where withall to live, whereupon he composed an Addresse to the Pageant Power at *Whitehall* of so much gallant Reason, and such tawring Language, as looked bigger than his Highness, shrinking before the Majesty of his Pen (the only thing that ever I heard wrought upon him that had been too hard for all Swords) representing that of his Master and Cause, like *Felix* trembling, *Paul* flattered one of the meanest of three Nations, that he Ruled, and ominously sent him to study the Law, which he saw would prevail, it being in vain to suppress that was supported by the two greatest things in the World, Wit and Learning.

This great Wit (great in his easie veins and elaborate strein, no less to be valued by us, because most studied by him) dyed at *Grays-Inn* April 29. 1658. and being carryed from thence to *Hunsdon-House*, was buried on May-day at *Colledge-hill*, Dr. *John Pearson* his good friend preached his Funeral Sermon, who rendred this reason why he cautiously declined all commending of the party deceased, because such praying of him would not be adequate to any expectation in that Auditory, seeing some who knew him not would think it far above him, while those who knew him must needs know it far below him.

V.

Mr. *Richard Crasshaw*, his Father had done so well in the *Temple* where he was Preacher; and he promised so much where he was a Scholar, that two great Lawyers, I think Sir *Henry Telverton*, and Sir *Randolph Crew* took him to their care, the one paying for his Diet, the other for his Cloaths, Books, and Schooling till he was provided of both in the *Royal Foundation* at *Charter-House*, where his nature being leisurely advanced by Art, and his own pretty conceits improved by those of the choicest Orators and Poets, which he was not onely taught to understand, but imitate and make, not only their rich sense his own, but to smoothe his soul as well



well as fill it, for things are rough without words, their expressions too; the essays Mr. Brooks (his worthy Master still alive, whose even, constant, and pursuing diligence and industry, did wonders in that School) imposed upon him, on the Epistles and Gospels, at School, were the ground of that Divine fancy, so famous in (a) *Pembroke-hall*, where he was Scholar; and *Peter-house*, where he was Fellow, in *Cambridge*, where he was esteemed the other (b) *Herbert* of our Church, for making Poetry, as Divine in its object, as in its Original, and setting wit disparaged in talking out most of its gallant Genius on Fables, Women, Drollery, or Flattery; upon a matter and subject as noble as its nature, making his Verses not in his Study at *St. Peters-house*, but in his Devotions, wherein he spent many a night, at *St. Maries Church*; warbling his Hymns for *St. Ambroses* his Saints, under *Tertullians* Roof of Angels; having no other *Helicon*, than the *Jordan* of his eyes; nor *Parnassus*, than the *Sion* where dwelled his thoughts, that made the Muses Graces, and taught Poems to do what they did of old, propagate Religion, and not so much Charm as Inspire the Soul. Hebrew, Greek, Latine, Spanish, French, Italian, were as familiar to him as English. Philosophy came as plausible from him as his Speeches or Sermons; those thronged Sermons on each Sunday and Holiday, that ravished more like Poems, than both the Poet and Saint (two (c) of the most sacred names in heaven and earth) scattering not so much Sentences and Extasies, his soul breaching in each word, was the soul of the Assembly, as its original is of the World. Poetry, Musick, Drawing, Linning, Graving, (exercises of his curious Invention, and sudden Fancy) were the subservient recreations of his vacant hours, not the grand business of his soul; his diet was temperate, to a Lesson exactness, whence his memory was so clear, that he had ready at his service the choicest treasures of Greek and Latine Poets, those *Gibeonites* to draw water to the Tabernacle. This Divine Poet, that had set a Language (made up of the Quintessence of Fancy and Reason) for the Angels (as the Schoolmen state their way of discourse) to converse in; seeing Atheism prevailing in *England*, embraced Popery in *Italy*, chusing rather to live in the Communion of that corrupt Church, in the practise of fundamental truths, confessed to be then mixed with some errors, than to stay here, where was hardly the face of any Church, after the overthrow of those to make way for all errors; being resolved to any Religion, than that which taught a holy Rebellion (d) and Perjury, a pious Sacrilege, a godly Parricide, and made the very horrors of nature, the glory of Christianity. And died of a Fever, the holy order of his soul over-heating his body, Canon of *Loretto*, whence he was carried to heaven, as that Church was brought thither by Angels, singing.

Dr. John Sherman, Scholar at *Charter-house*, *London*, and Fellow of *Trinity-colledge Cambridge*, whom to use his own (e) words, *Reading makes a full Scholar*, as appeared by his discourse, called, *The Greek brought into the Temple: Conference a ready Scholar*, evidenced in his successful contracts in these times with both papists and Sectaries;

(a) whose way of versifying or sacred subjects was brought by Sir R. Dailington, from some Greek School, into the Charter-house, where he was Master and another Justinian.  
(b) Mr Herbert Brother to the Lord Herbert of Cheshury, Orator of the University of Cambridge, a Priest of the Church of England, whose Lyric poetry he was enriched with, as all we with his Poems the Temple.  
(c) A. C.

(d) He was turned out for not taking the Covenant.

VI.  
(e) In his book called White-fale, or some sober Corrections for a mad world.

ries; and meditation a deep Scholar, as is legible in his excellent discourse (so much commended by the Reverend Dr. *Pierce*) of *Infallibility*; so conscientious a man, that because he had a small estate of his own, derived to him by providence, he would not return to his old Preferment, his Fellowship; and so modest, that he looked not after any new; being infinitely more happy in his rational and sublime self-satisfaction, whereby he neglected the lower advantages of his Majesties Restauration, than others have been in their thoughts since, that made it their business to enjoy them.

## VII.

Dr. *Abraham Cowley*, bred at *Westminster* (under the Reverend Dr. *Busby*, whose name will be deeply woven into the history of this age, most of the eminent Prelates and States-men owning their Abilities to his admirable Education, and their Loyalty to his choice Principles) preferred to *Trinity-colledge Cambridge*, and when ejected, admitted in *France* Secretary in effect to her Majesty the Queen Mother, in being so formerly to the Right Honorable the Earl of *St. Albans*; since the Restauration designed Master of the *Savoy*, and *Charter-house*, and the first falling, and the second not falling, rewarded with a rich Lease of her Majesties, I think, at *Chersey* in *Surrey*. A Poet, as all are born, not made, a Jewel brought forth with it fire and light about it, writing at eleven well at School for the entertainment of Noblemen, and at sixteen (a) excellently in the University, for the entertainment of a Prince; aiming according to his Motto (*Tentanda via est qua me quoque possim tollere humo, victorque virum voliture per ora*) at nothing ordinary; he performed upon all occasions extraordinary; arriving at the greatest height of English and (b) Latine Poetry, (that is, a happy fertility of Invention, a great Wisdom of Disposition, a curious Judgment in observance of Decencies, and quick Luster and Vigor of Elocution, a becoming Modesty, Variety, and Majesty of Number; (c) *μυαλον τι εστιν ενωπιον θεοι, οταρ ε*; bold and unusual figures; all every where like a Mans Soul; Grave, Calm, Sober, and Chaste as his Life; not gay all over, but skilled when to be witty, and when to be wise; in a word, his Poems, the great exactness in Greek and Latine Authors (his Comment being as Learned as his Poems Ingenious, the one opening what the other coucheth) Sublimated not Translated by him; richer in his grasping coherent and great thoughts, than in their own; a stupendious skill in most Languages and Sciences, particularly in the two great Mistresses professions, Divinity and Physick, and their brave attendants, Philosophy, Mathematicks, and History, besides Musick, Limning, &c. his recreations, and that in the pleasant privacy of a Colledge; not on the Banks of *Cham*, amidst the great Collection of the most learned Books and Men, where his thoughts run as clear and undisturbed as the stream, and peaceable as the times; but among cares and fears, melancholy and grief, sufferings and removes, times fit to write of, (and its pity his three Books of the Civil Wars, reaching as far as the first Battel of *Newbury*, are lost; and that he laid down his Pen, when his friends did their Armes; that he marched

out

(a) *The Guardian* to it by him 1640. at these years.

(b) See his Poem of *Plant, Herbs, and his Devotions*.

(c) *Dion. Halicarnass. de Alcæo. Vide A. C. prefat. ad sua carmina*.

out of the Cause, as they did out of their Garrisons; dismantling the Works and Fortifications of Wit and Reason, in his power to keep, when they did the Forts and Castles not so in theirs) but not in. *Inte intuens* (they are *Tullies* words applied by Mr. C. to himself) *Brute, Dolco, cuius in adolescentiam per medias laudes, quasi quadrigis vehementem transversa incurrit misera fortuna Reipublicæ.* Since Poësie, as he observeth there, that is, to communicate pleasure unto others, must have a soul full of bright and delightful Ideas; sad times, and a sad spirit, being as unsuitable to a good fancy, as (to use his comparison, for I make him all along, who best could express himself) the grave to Dr. *Donnes* Sun-dial, nothing but (a) Love (the Poets necessary affection, *Aristotle* handleth the affections in his discourses both of Rhetorick and Poetry) and Devotion, then keeping up his thoughts and parts; the melancholy resulting from thence, that made him in the midst of the brave discourses in his House and Company, the Rendezvous of all that was Noble, Learned, or Witty in the Nation) silent some hours together, drew in all that he heard into great notions; and as if it had been a Meditation, all the while expressed them in greater. In a word, he became the best Poet, by being the best natured man in England; sufficiently honored, not so much by the great appearance at his Funeral at *W.minster-abbey*, as became the Funeral of the great Ornament of the *English* Nation, August 1667. as that he was intirely beloved by his Majesty King *Charles II.* the *Augustus* to this *Virgil*, familiarly entertained by her Majesty *Mary* the Queen Mother, received into the intimate friendship of his Grace *George* Duke of *Buckingham*, &c. and so happily imitated by the excellent Mr. (b) *Sprat*, the surviving Ornament of *English* Ingenuity, who hath done that right and honour to the Royal Society, that that doth to Philosophy, and the world; the first grounds and rules whereof were given by Dr. *Cowley*, in a way of Club at *Oxford*, that is now improved into a noble Colledge at *London*.

VIII. *Fran. Quarles*, Esq; Son to (c) *James Quarles*, Esq; born at *Stewards nigh Rumsford* in *Essex*, bred in *Christ-colledge* in *Cambridge*, and *Lincolns-Inn*, *London*, preferred Cup-bearer to the Queen of *Bohemia*, Secretary to Bishop *Usher*, and Chronologer to the City of *London*; having suffered much in his estate by the Rebellion in *Ireland*, and as much in his Peace and Name (for writing the *Loyal Convert*, and going to his Majesty to *Oxford*) by the Faction in *England*; he practised the Job he had described, and the best Embleme (though he had out-Alciated and Excelled in his Emblemes) of Devotion and Patience himself, dying *Septemb. 8. Anno Domini 1644.*

the Husband of one Wife, and Father of eighteen Children, buried at *St. Fosters*, and living his pious books, that by the fancy take the heart, having taught Poetry to be witty, without profaneness, wantonness, or being satyirical, that is, without the Poets abusing God, himself, or his neighbor.

XI. To joyn together Poetry and Musick, Mr. *Will. Laws*, a Vicar Chorals Son, born and bred at *Salisbury*, but accomplished at the Mar-

(a) See his  
Mithrils, an  
incomparable  
Plan.

(b) In his  
Plogue of  
Athen, when  
Dr. Cowley  
presented his  
Book to the  
University of  
Oxon, for  
which the  
University  
presented him  
with a Degree  
1656. Mr.  
Sprat writ an  
imitable  
Form in La-  
tine on his  
Poems to be  
seen, annexed  
to them in  
Wadham-  
colledge  
Library.

(c) Clerk of  
the Green-  
cloath, and  
Parveyer of  
the Navy to  
2 Eliz. and  
Brother to Sir  
Robert  
Quarles.

quiss



quifs of *Hertfords*, who kept him at his own charge under his Master *Giovanni Coperario* an *Italian*, till he equalled, yea, exceeded him. Of the private Musick to King *Charles I.* and of great respect among all the Nobility and Clergy of *England*; besides his fancies of the 3, 4, 5. and 6. parts to the Viol and Organ, he made above 30. several sorts of Composures for *Voices* and *Instruments*, there being no Instrument that he Composed not to as aptly as if he had only studied that: When slain *September 24. 1645.* in the Command of a Commissary, given on purpose to secure him; but that the activity of his spirit disclaimed the Covert of his Office, he was particularly lamented by his Majesty, who called him the Father of Musick, having no Brother in that Faculty, but him that was his Brother in nature, *Mr. Henry Laws*, since gone to enjoy that heaven where there is pleasures for evermore, after he had many years kept up that Divine Art of giving laws to Ayr & Fettering Sounds, in Noble Halls, Parlors, and Chambers, when it was shut out of Churches, where for many years (to use *Mr. Hookers* words) it was greatly available, 'by a native puillance and efficacy, to bring the minde to a perfect temper when troubled, to quicken the spirits low, and allay them when eager; soveraign against melancholy and despair, forceable to draw forth tears of devotion, able both to move and moderate affections: The Bards thereby communicating Religion, Learning, and Civility to this whole Nation. When it was asked, what made a good Musician? one answered, *A good Voice*; another, *Skill*; but a third more truly, *Incouragement*.

X. Having omitted the Reverend Bishop *Bridgeman* among the suffering Prelates, it will be no offence to enter him among the discouraged Artists, he being as ingenious as he was grave; and a great Patron of those parts in others, that he was happy in himself, for those thirty years that he was Bishop of *Chester*, every year maintaining more or less hopeful young men in the University, and preferring good proficients out of it; by the same token, that some in these times, turned him out of his Livings, that he had raised into theirs. A good Benefactor to *Chester*, I think, the place of his Birth, as well as his Preferment; and to *Bresford College Oxon*, the place of his Education; but a better, under God, to *England*, in his Son, the honorable Lord Chief Justice *Bridgeman*, a great sufferer in his Majesties Cause, and a great honor to it, his moderation and equity being such in dispensing his Majesties Law, that he seems to carry a kind of *Chancery* in his Breast in the *Common-pleas*; endearing, as well as opening, the Law to the people, as if he carried about him the Kings Conscience, as well as his own; an instances that the Sons of married Clergy-men, are as successful, as the Children of Men of other Professions, against the *Romanists* suggestion, who against Nature, Scripture, and Primitive Practice, forbid the Banes of Clergy-men within their own jurisdiction, and bespatter them without; though they might observe, that the Sons of *English* Priests prove as good men generally, as the Nephews of *Roman* Cardinals.

XI. Dr. *George Wild*, a native of *Devonshire*, Scholar and Fellow of St.

St. Johns-colledge in Oxford, and Chaplain to Archbishop Laud at Lambeth; a great wit in the University, and a great wisdom in the Church; which in its persecutions he confirmed by his honest Sermons in Country and City, in publick and private, particularly in his well-known *sermon*, or Oratory in Fleet-street, fitted for the Preaching of the Word, the Administring of the Sacrament, with a constant, solemn, and fervent use of the publick Liturgy, encouraged by his chearful spirit and converse; adorned with his great and gentle example of piety and charity, communicating with great care to others relief, that were Sequestred, Imprisoned, and almost Famished, what he himself by his great reputation and acquaintance received for his own maintenance; who hazarded himself by keeping correspondence beyond Sea most, yet suffered less than any (bold innocence is its own guard) only surprized sometimes to a few hours Confinement, and some weeks Silence when as it is said of Saint John Baptist, by *Ataldonate*, *miraculum non fecit, magnum fuit*; so it is written of him by his successor Bishop Mossom, *Concionem non habuit magna fuit*. He preached no Sermon, yet was he himself, in the pattern of patience and piety, a good Sermon, because Herod was afraid of this burning and shining light, he came not to execution himself for his Loyalty, because he feared not Herod; he attended all those, even the meanest, that went to it for their Conscience.

When 1660. that year of his faith and prayers came, no doubt he had his choice, whether he would accept that Bishoprick he had in Ireland, or an equal dignity in England; that which would have been the argument of anothers refusal, was the very reason of his choice, even the difficulty of the service, and the sad state of that Church; and so he underwent that rudeness there (to the danger of his life) from those under him, that he had here from those above him; notwithstanding which he went on with continual Sermons, to feed the peoples souls, and not their humors; a wholesom Discipline, that struck at their pertinacy, not their persons; and even course of Holiness and Devotion, made up of Fasting and Prayer, whereby he did *more*, teach by the pattern of his Life, as well as the rules of his Doctrine, a generous and magnificent hospitality, entertaining all his Diocess civilly, that so unworthily (not knowing him, till they had lost him) entertained him; a diffusive charity (demonstrating that he sought them not theirs) to poor Widows, young Catechists, hopeful Scholars, needy Gentlemen, and others, his Pensioners at Derry, Dublin, and Faughan in Ireland; Glasgow in Scotland; London, Oxford, and Cambridge in England; by which, and other parts of his Pastoral cares, his body and spirits were so wasted with pains and study in five years, that repairing as a Peer to a Parliament in Dublin 1665. he brought death in his face thither, and preparing himself very late on Christmas Eve that year, for a Sermon on Hag. 2. 7. and Sacrament the following day, at St Brides in the same City, he felt it by a *Paroxysm*, seizing his heart, whereof he died the Friday after, having received the holy Eucharist so chearfully, as one assured of

St Basil apud  
D. Mossom.

(a) Not making himself what he forewarned others not to do; his preparation for death, his sick bed task.

Life, having lived (a) as one assured of Death, (saying, *Thy will be done in earth, in terra mea*, (with a Pathetick emphasis in my Body) being a pure Virgin, espoused only to Christ; and besides that, he laid out 500*l.* per annum since he was Bishop in charitable uses, and 200*l.* per annum in Buildings; he bequeathed his whole Estate, save some of his best Folio Books, given to St. Johns Coll. Oxon. to furnish their Library; and an 100*l.* towards the building of their Founders Tomb. To the poor, to whom he never gave any out of his purse in a Contribution of Charity, but (such his huge ingenuity, as well as his goodness) he gave something of himself also in a compassionate pity, yea, and something of his Office too, in a Benediction and Prayer.

XII.

Dr. Warmestry, a Scholar of Westminster, Student of Christ-church, and at last Dean of Worcester; for which Diocese he was Clerk in the two Convocations 1640. In the first, warily avoiding what might be offensive to the people at that time, (as the sitting of the Convocation after the Parliament, and the making of new Canons, when the people could not be brought to observe the old ones.) And in the second, offering expedients to remove what had been so (according to the Levitical Law, covering the pit which they had opened) yet he that was so fearful to offend the multitude (while there was any hope of them) in things that he judged circumstantial, and prudential, was not afraid to be undone by them (when they grew desperate) for those things that he understood were essential. He was the Almoner-general of the noble Loyalists, the Confessor-general of Loyal Martyrs, and the Penitentiary-general for visiting the sick, very zealous in converting (b) Infidels, very industrious in reclaiming the loose, very careful in comforting the sad, satisfying the doubtful, and establishing the wavering; very careful in preparing his flock for the Sacrament of the Lords (c) Supper, and for death; and very cautious against giving any offence. He died at Worcester 1665. out-doing the Faction at their own Bow, Preaching.

(b) So his book about Signior Daniello, converted by him and the Reverend Dr. Gunning, Champion general of that Cause at that time.

(c) See his Manuel, called The Box of Spikenard.

XIII. Mr. Humphrey Sydenham, born a good Gentleman at Dalverton in Somersetshire, bred Fellow of Wadham Colledge in Oxford, so eloquent a Preacher (as it seems by his, *The Athenian Babler*, and other admirable Sermons since published) that he was commonly called, *The silver-tongued Sydenham*, but withal so honest a man, that he was in danger of being turned out in these times, *as not fit* (its the phrase of the times) *to Preach the Gospel*. As if wit, could be better employed any way, than to please men to heaven; and it were not as lawful to rescue that Divine thing, as well as Temples, Altars, Sacrifices from Satans service, who hath usurped it so many ages to serve lusts to gods, who gave it to save souls. He died about 1651. happy in having the Tongue of Men and Angels, and Charity too, so that now he speaks Mysteries and Revelations.

XIV.

Dr. Atichael Hudson, a Gentleman of great parts, and greater courage, hazarding himself to discover the strength of most of the Parliament Garrisons; attempting many of them, and taking some, being best acquainted with the ways and passes of England,

of



of any person in his Majesties Army. The reason why he conducted him so safely, having made many journeys before, between *Newcastle* and *Oxford*, about the terms of his security there, through his enemies quarters to the *Scots* at *Newcastle*; and his Letters so securely to the Queen in *France*, till he was betrayed by a Cavaleer Captain into his Enemies hands, who imprisoned him three quarters of a year in *London House*, and after an escape thence, a year in the *Tower*, whence being permitted to take Physick in *London*, he got out (after a shrewd design to have taken the *Tower*) with a Basket of Apples on his Head, in a disguise, to the King at *Hampton-Court*, and from thence to *Lincolnshires*, where he raised a party for his Majesty, having engaged the Gentry of *Norfolk* and *Suffolk* in the like design, 1648. In the head of which, after quarter given, he was killed barbarously, *June 6.* at *Woodcraft-house* near *Peterborough* in *Northamptonshire*, being thrown down, when his Head was cloven asunder, into a Mote, and when he caught hold of a Spout, to save himself as he was falling, a Halbertier cuts off his Fingers; as others, now he was fallen into the Water, Swimming with one half of his Head over his Eyes, and begging to dye at Land, knocked him on the Head, cutting off his Tongue and Teeth, and carrying them about the Country, the Trophies of their shame, but his immortal honor; who, besides his life, lost 2000*l.* in a personal estate, and 900*l.* a year, leaving his Wife and Children to the charity of noble persons, himself being not vouchsafed a grave, till an Enemy, of more wit and charity than his fellows, said, *Since he is dead, let him be buried.*



THE

# Life and Death

OF

Sir RICHARD GURNEY,

*Sometime Lord Mayor of London.*



IR. Richard Gurney Knight and Baronet, born April 17. 1577. at *Croydon* in *Surrey*, was by his Majesty King *Charles I.* honored with this Title, that he might be a pattern to the whole Nation: for Integrity and Loyalty, may be so to all persons of his quality, in every passage of his life.

1. To young Gentlemen (younger Sons to considerable Families) bound Apprentises in *London*, in his careful & obliging service, to Mr. Coleby a Silk-man in *Cheap-side*, who dying left him his Shop worth 6000*l.*

M m m m 2

2. To

2. To those happy men, that having gained estates in their younger days to serve themselves, should accomplish themselves against their riper years, to serve their Country, in his travels (upon his enusing on the foresaid estate) into *France* and *Italy*, where he improved himself; and (by observing the Trades of the respective Marts as he passed) laid the foundation of his future Traffick.

3. To single Persons, in his discreet Marriage into a Family [Mr. Sandfords] at that time commanding at once, most of the money, and by that most of the Nobility, Gentry, and great Tradesmen of *England*.

(a) In most Legacies for charitable uses he was in his time, the third person generally concerned

4. To Persons in (a) Trust, in the faithful discharge of a joynt power he, the Earls of *Dorset* and *Essex* were invested with, by a charitable person, of an 10000*l.* deep, towards the buying of Improvements, to be Legally, and *bona fide*, laid to the Church.

(b) In his Magnificent reception upon his return from Scotland, he assisted his Majesty in levying Tunnage and Poundage, and Ship-money, supplied unlawful Assemblies and Petitions, quelling all seditious motions at Council

5. To Magistrates, going through all Offices in the places he lived in, a benefactor in each place; particularly to his Company, the *Cloth workers*, whereof he was Warden; to the Hospital of *St. Bartholomews*, whereof he was Warden; and to the City, whereof he was Alderman, Sheriff, and Lord Mayor; promoting the Loanes the King had occasion for, advancing the Commission of Array, when the Kingdoms condition required it; entertaining his Majesty 14000*l.* deep at his own charge) when he knew how much his Majesties (b) reputation would gain in the Country, by the appearance of a good correspondence between him and the City. Appearing the tumults, when 63. years of age, one night, with 30. or 40. Lights, and a few Attendants (whereof his Son-in-law Sir *John Pettus* was one) rushing suddenly out of the house upon thousands, with the City Sword drawn, who immediately retired to their houses, and gave over their design. In countenancing his Majesties legal Proclamations, and neglecting the Conspiracies traitorous Ordinances; offering the King (as Sir *John Pettus* assured me, who went many times a day, in those times, from Sir *Richard* to his Majesty, and from his Majesty back again to Sir *Richard*) to stand upon the Priviledges of the City with his Majesty against the Faction, as they stood upon the Priviledges of Parliament against him; refusing to appear out of the Liberties of the City before the Parliament, till he was commanded to do so by the King, whom he would obey with his ruin; when besides a long attendance at his own charge, the City not contributing a farthing towards it not to this day, in the House of Peers (who sent for him, every day in a whole month, with his Counsel, on purpose to undo him) he was deprived of Mayoralty, Honor, and all capacity of bearing any Office in the Kingdom; kept seven years Prisoner in the *Tower*, refusing to pay the 5000*l.* imposed upon him for his Liberty (urging, that by the Law of the Land, he should not suffer twice for the same fault) Plundered, Sequestered, and Troubled, by several seizures of Estates and Debts, not ended till 57. after it had gone through 13. Committees, to him and his heirs the Right Honorable the Lord *Richardson*, and the Right Worshipfull

full Sir *John Petrus* his Lady, to the loss of 40000*l.* He died Oct. 6. in the year of our Lord 1647. and of his age 69. being buried at *Olaves-Jury, London*, with the *Lyturgy*, in the very reign of the Directory : His Loyal Relations so ordering it, that the Coaches should stop all passages into the Church, and that three Orthodox Ministers should attend at the Grave, one ready upon the least disturbance to go on, where the other had been interrupted ; that he might have the benefit of that decent Order, when dead, which he maintained, when alive. Famous *Walwin* added a Dagger to the City Armes, for stabbing one Rebel. What deserved renowned *Gurney*, that if backed by Authority, had stabbed Rebellion itself?

Sir *Nicholas Crisp* a Citizen, and a Citizens Son. having a great Estate by his Birth and Marriage, raised it by his Parts, whereby besides his interest at the Custom-house, he projected such a Trade to *Guinia* and other parts before the Wars, as would have been worth to him 50000 *l.* a year ; and to *Holland, France, Spain, Italy, Norway, Turkey, and Muscovy* in the Wars, as was worth to the King (though wandering up & down his Kingdom) and forced away from his great Mart, 100000 *l.* yearly, Sir *Nicholas* keeping most Ports open for his Majesties occasions, Ships ready for his service, and a Correspondence between him, and *London, Bristol, &c.* and all other parts very useful for his Affairs ; neither was he less active in the Field as Colonel (having trained up himself in the City Militia for the service of the Kingdom) in leading armed men ; then at Court, as Counsellor to raise and arm them ; commanding a Regiment of Horse he himself had raised and paid. The *Polypos* puts not on more shapes to deceive the Fisher, than Sir *Nicholas* did to escape those that laid snares for him ; one while you should meet him with thousands in Gold, another while in his way to *Oxford* riding in a pair of Panniers like a Butter-woman going to Market, at other times he was a Porter carrying on his Majesties Interest (especially in the design of Mr. *Challoner* and *Thomkins*) in *London*, he was a Fisher-man in one place, and a Merchant in another. The King would say of him, that he was a man of a clear head, that by continual Agitation of thoughts went on smoothly in his business, sticking not at any difficulties : all the succors the King had from his Queen and others beyond Sea, especially from *Holland*, came through his hands, and most of the relief he had at home was managed by his conveyance : neither was he less valiant than prudent, his heart being as good as his head ; For after he had bravely Convoyed the Train of Artillery from *Oxford* to *Bristol*, and was Sept. 1643. quartered at *Rouslidge* near *Gloucester* a Person of Quality in the Country, but of no Command in the Army, Sir *James Envyon*, not only incommoded his quarters, in which particular he was very civil to him ; but because he would not draw up his Regiment to satisfy a friend of his about some Horses that were stolen there, offering to take all other care to finde them (that way for many reasons being by him proved inconvenient) sent him a challenge, adding, that if he met him not, he would  
Pistol



Pistol him against the wall : Sir *Nicholas* met, to offer him all Christian satisfaction in the world, which not being accepted, many passes Sir *James* made at him ; he in his own defence (much against his will, and to his grief to his dying day) happened to run him through ; yet making his peace with him while he lived, and offering himself upon a tryal by a noble Counsel of War, by whom after an affixer set, and a Proclamation for any person to come in and prosecute him, none appearing, he was quitted *o<sup>d</sup>*. the second 1643. His pious Relations at *London* something misled, I think by some modern Preachers (more taken with the seriousness of their preaching and praying, than the irregularity of their proceedings) befriended him with the Parliament, during the Usurpation, as he did them with his Majesty after the Restauration, having been thousands out of purse to his Majesties Father before the Wars in Custom-house, he had a considerable interest in the farming of it since ; (having a peculiar faculty of advancing Trade, and consequently Tallage) till he dyed 1666. his body being buried in *Mildred* (a) *Breadstreet*, with his Ancestors ; and his heart at a Chappel in *Hammersmith*, built at his Charge. He was well known by his large heart in inventing some new kind of Benefaction there, as he was by his large head in finding out new Inventions ; having done many good works in and about the City while he lived, and left considerable Legacies there when he dyed. Deserving a Marble Monument for his new way of making Brick, and an Epitaph as clear as he could speak, for the obscure way safe to himself and friends, though dark to his foes, he had to write ; expressing himself in these sad times as *O. P.* whose abilities were not to be gathered from his words any more than his meaning ; save that the more intangled they were, they were the more judicious : his Interest of I gining him to a Reserve, for he durst neither clearly own his thoughts, nor totally disclaim them ; but opening them with such advantages, that he was neither mistaken by his friends, nor understood by his enemies.

(a) His King-  
dom the ac-  
complish-  
ment of  
C. C. C. Oxon.  
and *Mildred*  
Philosophy  
Lecturer,  
preaching at  
his Funer-  
al the G and  
child the R.  
Worshipful Sir  
N. Crisp en-  
joyed his Es-  
tate.

II. We must not separate Sir *Nicholas Crisp*, from the Worshipful Sir *John Jacob* his partner, both in the Farming of the Custom-house, and his sufferings about them, a man ever forward to assist his Majesty, saying, *What ! shall I keep my Estate, and see the King want where withall to protect it ? if it please God to bless the King, though I give him all I have, I can be no looser ; if not, though I keep all, I can be no saver ; and to relieve the Clergy, valuing more their Prayers and Gods blessing, than his own Estate :* employing under him only those honest Cavaliers that suffered with him. On whose Grave and

III Sir *Abraham Dawes*, whose misfortunes for his Integrity and Loyalty, are recompensed in the blessing of his Posterity ; both his Children and Grand-children flourishing in an Honorable and Worshipful Estate in *Surrey*, indued with excellent Parts, good and obliging Tempers, a great Reputation, and considerable Estates, whereby they are able to serve their present Sovereign, as their Ancestor was the *Father* who when discouraged to ad-  
vance

vance his share of the 100000 l. with Sir N. C. Sir J. J. Sir J. W. the King had need of, with threatnings that he should re-imburse it or as much to the Parliament, answered no more, *But that is the worse that can happen, God be thanked I love my Allegiance so well, that I cannot only pay it, but pay for it.*

And the Worshipful Sir John Wolsten-holm, still (by the blessing of God upon his chearful spirit, which is the result of a good nature and a good Conscience) surviving all his sufferings, and doing his Majesty and the Kingdom eminent service in the great Trust (a) committed to him, though almost eighty years of Age, with incredible activity and dispatch; eminent for his exemplary Hospitality and Charity, his great care to keep a good understanding in the City, and his readiness to encourage any publick good work, tenderly asking for *Sion Colledge* and other ruined places (as my good friend Mr. *Whittle* Secretary of the Custom-house, who is never wanting to speak a good word for a good work, hath often told me) to which he hath been formerly a good Benefactor. I may say of him as Mr. *Crasshaw* doth of Mr. *Aston*.

IV.

(a) with Sir John Shaw, that great sufferer and noble Personage; the most publick-spirited Sir Rob. Viner in the Custom-house.

**T**He modest front of this small floor,  
Believe me Reader, can say more  
Than many a braver Marble can;  
Here lies a truly honest man.  
One whose Conscience was a thing,  
That troubled neither Church nor King;  
One of those few that in this Town,  
Honour'd all Preachers; heard their own.  
Sermons he heard, yet not so many  
As left no time to practice any.  
He heard them Reverendly, and then  
His practice preach'd them o're agen.  
His Parlor-Sermons rather were  
Those to the Eye, than to the Ear.  
His prayers took their price and strength,  
Not from the loudness, nor the length.  
He lov'd his Father, yet his Zeal,  
Tore not off his Mothers Veil.  
To th' Church he did allow her Dress,  
True Beauty, to true Holiness.  
Peace, which he lov'd in Life, did lend  
Her hand to bring him to his End.

Sir Martin Noel, Farmer of part of the Customs, born at *Stafford* in *Stafford-shire*, and dying in *Bishops-gate London*, was very like Sir *Nicholas Crisp* in the activity of a designing spirit, being in all forty several Inventions for Trade: and the Charity of a publick one, having built and indowed a fair Hospital in the Town of his Nativity, one of the first in that kind in that Country (and he drew the first Letter with a flourish, being bred a Scrivener) while he lived, besides what he left when he dyed 1665. and was bury-

V.

ed

ed by his own order at old *Jury Church*, with only the Office in the Common-prayer said at his Funeral, and the Book put into his Grave.

VI. Sir *Edmund Wright*, Lord Mayor 1640. Memorable for his Justice to one Clergy-man in his Office, (*Mr. Chestlen* of *St. Matthews Fryday-street*) molested by a combination in the Parish, to pay him no Tythe to weary him out, and bring *Burton* (now brought home in a bold affront to publick justice) in who appealing to him according to the Statute 37 *Hen. 8.* found him so resolutely honest, that when *Pennington* threatned him to stave him off from doing justice, he replied, *What, shall I be afraid to do justice!* and ordered him his Tithes, pursuing his order so far, as to commit them to the Goal without Bail or main-prize, that refused to submit to that order, till two of the then House of Commons took the Prisoners out of *Newgate* by force, whither they were sent by Law;) and his Charity to all Clergy-men, deprived of their places out of it.

VII. Sir *Abraham Reynardson*, Lord Mayor 1648. and Imprisoned in the Tower two moneths, for not consenting to his Majesties murther, and the alteration of the Government (which proved the end of that War which Sir *Richard Gurney* so seasonably would have prevented in the beginning of it) and not discharged till he had paid 2000*l.* fine; and (as far as lay in his enemies, who had destroyed the foundation of honor) lost his honor in a way that increased it. In reference to whom, be it remembered that his Lady would not suffer the messenger that brought the Proclamation for abolishing Kingly Government so much as to drink in her house, bidding him be gone to his Masters for his wages.

Sir *Thomas Soams* (a) and Alderman *Chambers*, who repented heartily that ever he had any thing to do with *Fowks* in opposing the Kings Customs, for absenting themselves, and justifying their conscientious refusal of the latter Oaths from former, were then degraded in the City, and forced to retire out of it. Alderman *Culham*, (whom I think they used to call the Queens Knight) and Alderman *Gibs* (b) by attending their own Affairs in the Country, escaped the snares laid for their Consciences in the City.

Sir *George Whitmore*, (c) was till his death 1658. as great a support to, and sufferer for his Majesties Government in his habitation at *Middlesex*; as Sir *Thomas Whitmore* at *Auley* in *Shrop-shire*, his Conscience having cost him (who being very aged, would say, that he could serve his Majesty only with his Purse) 15000*l.* as Sir *Thomas* his Allegiance, besides Plunders, Decimations, and infinite troubles, did 5000*l.* many Orthodox Ministers, and distressed Gentlemen were his Pensioners during his life, more his Legates at his death; when he bestowed as much money in Charitable uses on the City as he brought to it. Having been a great instrument to promote the repair of *Pauls* begun in his Mayroly 1631. a great Benefactor towards the repair of other Churches. Men, these for shew, as the *Mulberry-tree*, the most backward of any to put forth leaves, and the most forward in bringing forth fruit of good works for sincerity.

Sir

John Soams  
of Orpinham  
Norfolk  
1420*l.*

#### VIII.

(a) Stephen  
Soams of  
Throlow  
Suffolk Esq;  
800*l.*  
(b) Sir Henry  
Gibbs and  
Thom as his  
Son, paid for  
composition  
517*l.*

#### IX.

See his Funer-  
al Sermon at  
the end of *M.*  
*Faringdons*  
Sermons, that  
preached it.  
He was born  
at Charley in  
Shrop-shire,  
his Father was  
*Mr. William*  
*Whitmore*  
who was a  
great Bene-  
factor of the  
*Haberdashers*  
Company  
London.



Sir John Gair, Lord Mayor of London 1646. when he lost his liberty, hazarded his Estate, yea and his life in the defence of the City, and in it of the Kingdom. A Gentleman of very discerning judgment, impartial integrity, pressing the Parliament to do what they fought for that is, *bring home the King* and though of a tender disposition, yet of a resolute, severely just spirit, being wont to say, that a foolish pity is cruelty, deserving the testimony given him at his death, that his place did not so much honor him as he his place. Zealous was he in his attendance in the Houses of prayer in that way of Worshipping the God of his Fathers, which the Faction called Popery, and the Papists Heresie, all his life; and very bountiful towards the repair of them when he dyed: singular was his Reverence in hearing Gods word, and affectionate his respect to the dispensers of it, and that not in Complement, but relief of those whom he thought *Orthodox*, and found *necessitous*, to whom (besides many particular and liberal Supplies by his own hand) he bequeathed an 100 l. by his Executors. A faithful friend, and a just dealer, he must needs be in his publick commerce among men, being so sincere in his private Communion and secret Devotion with God, to which he often retýred, professing to the Right Worshipful Sir Robert Abdy his Son-in-law; *O how glad he was of his frequent wakings in the night, since thereby he had opportunity to praise his God, and pray for the settlement of this miserably distracted Church and Kingdom.* He dyed at his house July the 20th. 1649. and was buried at St. Katharine Creechurch August 14. following, having left 500 l. for the yearly Cloathing of the poor of Plymouth where he was born, 200 l. to Creechurch Parish, where he lived, besides various other Gifts to several Hospitals, Releasing of Prisoners, and the like, and 500 l. given *Christs-Hospital* when he was President of it. Being of opinion that he must do in his life, what should comfort him at his death, for when his friends that stood by him on his death-bed minded him of making his peace with God, he answered, *That old Age and Sicknes, were no fit times to make peace with Heaven, blessing God that his peace was not then to make.*

Sir George Stroud of Clarksenwell, a Gentleman that performed good service to his Majesty in time of Peace, whereof he was one of the Conservators in Middlesex, and therefore much trusted by him in the time of War, when he was one of the Commissioners (a) of Array for London, by the one much restraining the lewdness of the Suburbs (for the filthiness of London, as of Jerusalem is in its skirts) by the other endeavouring to suppress the tumults. Pity it was he should suffer many thousands loss for his Loyalty, (besides tedious Imprisonments) who gave so many hundreds away in Charity, in weekly Contributions to the Parishes of St. Sepulchres, St. James Clerken-well, &c. while he lived there; and in yearly allowance to those Parishes in the Suburbs, and to the Hospitals, and Prisons in London. A devout man, that made Conscience of preparing himself for the highest Comfort, as well as Mystery of our Religion, the holy Eucharist; and therefore left 6 l. a year for a monethly Sermon on the Friday before the first Sunday in

N n n

the

X.

Sir George  
Binion a Gentleman, that  
both done and  
suffered much,  
must not be  
forgotten,  
whose house at  
High-gate  
was pulled  
down to the  
ground.

XI.

(a) Being the  
second in the  
Commission  
brought to  
London by  
the Lady Aubigny.

*I find in the  
Catalogue of  
Compounders,  
this Note,  
Sir George  
Stroud of  
Squeriers  
Kent 1814 l.  
H. Stroud of  
Ditcham De-  
von. 184 l.  
Joan Stroud  
and George  
her Son of  
Stoke under  
Hampden  
Somerset  
Gent. 365 l.  
Jo. Stroud of  
Parnham  
Dorset Esq;  
470 l. And I  
find Mr.  
Stroud  
an eminent Vo-  
luntier sloop in  
the first battel  
of Newberry's*

*(a) Sir Paul  
Pindar rented  
the Mine-  
Royal of Al-  
lum for  
15000l. paying  
800. men a day  
by Sea and  
Land constant  
Salaries.*

## XIII.

*(b) Dr Paul  
my Lord of  
Ely.*

the moneth at *Clerken-well*, (where he is buried) to prepare others. A very great Patron to Orthodox men in the late troubles, as the Heir of his Estate and Vertues, is of sober men since. In a word, he was Sir *Julius Cæsars* friend, and second in Piety and Charity.

XII. Sir *Paul Pindar*, first a Factor, then a Merchant, next a Consul, and at last an Ambassador in *Turky*, whence returning, he repaired the Entry, Front, and Porches of *St. Pauls Cathedral* to the Upper Church, Quire, and Chancel, enriching them with Marble, Structures, and Figures of the Apostles, and with Carvings and Gildings far exceeding their former beauty, to the value of 2000 l. an action so Christian, that King *James* would say, *It was the work of a good man*; for which, and his great skill in Trade he made him one of his great Farmers of the Custom-house, and he in gratitude laid out 17000. pound more upon the South Isle of that Church in the beginning of King *Charles* his Reign, and lent his Majesty 3000 l. besides 9000 l. he gave him to keep up the Church of *England* in the latter end of his Reign.

A Projector (such necessary evils then countenanced) and he a Clergy-man too, informed King *James* how to get himself full Coffers, by raising first Fruits and Tithes (under-rated forsooth in the Kings books) to a full value: The King demands the Lord Treasurer *Bransfields* judgment thereof, he said, *Sir you are esteemed a great lover of Learning, you know Clergy-mens Education is Chargeable, their Preferment slow and small; let it not be said that you gain by grinding them; other ways less obnoxious to just censure, will be found out to furnish your occasions.* The King commended the Treasurer (as having only tryed him) adding moreover, *I should have accounted thee a very Knave, if incouraging me herein.* But he sends for (a) Sir *P. Pindar*, and tells him he must either raise the Customs, or take this course; Sir *Paul* answered him nobly, *That he would lay 30000 l. at his feet the morrow, rather than he should be put upon such poor projects, as unsuitable to his honor, as to his inclination. Go thy way* (saith the King) *thou art a good man.* So that he might have said when persecuted and imprisoned as our Saviour, *Jo. 10. 32.* when reviled; for which of my good deeds.

Sir *Christopher Clesherow*, a great stickler for the Church, and a great Benefactor to it; a great honorer of Clergy-men in the best times, to (b) whom some of his nearest Relations were married in the worst; espousing their Persons as well as their Cause. He was careful by Industry in getting his Estate, and forward by Charity to bestow it, having learned the best derivation of *dives a dividendo*, dividing much of his Estate among those that were indigent. He was much intent upon the clearing and cleansing of the River *Thames* from Sholes, Sands, and other obstructing impeachments that might drein dry, or divert it; so as they might not leave it to Posterity, as they found it conveyed to them by their Fathers, to Ease, Adore, and enrich, feed, and fortifie the City, to which we may apply the *Millers Riddle*.

*If I have Water, I will drink Wine,  
But if I have no Water, I must drink Water.*

Sir

Sir Henry Garraway, Sheriff of London 1628. and Lord Mayor 1639. effectually suppressed the Tumults at Lambeth, when he was a Magistrate; (executing the Ring-leaders, and imprisoning the promoters of that Sedition, clearing the streets with his Presence, and awing the combination with his Orders) and zealously opposed the Rebellion at London, when a private man For those smart words in a Speech at Guild-Hall, *These are strange courses my Masters, they secure our Bodies, to preserve our Liberty; they take away our Goods, to maintain Popery; and what can we expect in the end, but that they should hang us up, to save our lives!* he was tossed as long as he lived from prison to prison, and his Estate conveyed from one rebel to another: He dying of a grievous fit of the Stone, used to say, *I had rather have the Stone in my Bladder, than where some have it in the Heart.*

That was the case of Sir Edward Bromfield, who was made a prey by the Faction after his Mayoralty 1636. for keeping (a) a strict hand over them during it, being troubled as was Alderman Abel, for what he levied of the Sope-money, Ship-money, and Customs in his Office immediately after it.

Honest Alderman Avery, and the Aldermen John and George Garnet, men of that publick honesty, that they hated Casars temper. who said, *Melior causa Cassii, sed denegare Eruto nihil possum*, private respects (waying nothing with them in publick Trusts: of very private Devotions, knowing well the Import of the good Fathers saying, *Non est vera Religio cum templo relinquitur*; pitying the Controversies of our ages, which they looked upon as Childrens falling out and fighting about the Candle, till the Parents come in and take it away, leaving them to decide the differences in the dark; fearing that those who would not be such good Protestants now as they might be, should not dare to be so good Christians (the common Enemy coming in upon us through our breaches) as they should. Good Benefactors to Churches, that we might repair at least what our Fathers built.

Mr. Thomas Bowyer, whose Grand-father (b) Francis Bowyer, Sheriff of London 1577. obliged the Church of England much under the Romish persecution under Queen Mary, in saving and conveying away one eminent servant of God. Dr. Alexander Nowel; as he did in the Genevian Persecution in King Charles his time, in relieving many, keeping above forty Orthodox Ministers Widows in constant pay all his life, and leaving an 100 l. to be divided among twenty at his death, besides a competent provision, left by him to relieve ten Sea-men maimed in Merchants service, to put ten poor, but hopeful youths forth to Apprenticeships; and to maintain the poor of several Parishes, besides private Charities which my hand cannot write, because though both his were giving hands, yet his right hand knew not what his left gave. Zealously he asserted the Doctrine and Discipline of our Church, and piously did he retire (by a chaste coelibacy all his life, and by giving over his secular affairs some years before his death) to her devotion; much delighting to hear honest men, and more to converse

Nnnn 2

with

XV.

(a) Alderman Abel, an active projector with Mr. Kilver for his Majesty, and a great sufferer with him.

XVI.

XVII.

(b) Living in Olaves Jury London, where, which is much in London, his Posterity lived to a third Generation. Be it here recorded, that Sir Tho. Bowyer of Leathorne Sust. paid 2033 l. besides many Im-munities.



with them: He dyed Feb. 8. and was buried Feb. 22. 1659. at *Olaves Jury*.

## XVIII.

(a) This was  
a list of the  
names of the  
persons who  
were present  
at the  
court of the  
duke of  
Buckingham  
in 1643.

*Richard Edes*, and *Marmaduke Roydon Esq*; *Mr. Thomas Brown*, *Mr. Peter Paggon*, *Mr. Charles Jennings*, *Mr. Edward Carleton*, (a) *Mr. Robert Abbot*, *Sir Andrew King*, *Mr. William White*, *Mr. Stephen Bolton*, *Mr. Robert Aldem*, *Mr. Edmund Foster*, *Mr. Thomas Blinkhorn* belonging to *Sir Nicholas Crisp*, no other Memorial than that Commission of great importance sent them 1643. to *London*, by the *Lady D' Aubigny* to their lasting honor; and executed by them as far as it was possible to their great danger. *Mr. Jefferson*, *Mr. Austin*, *Mr. Bedle*, *Mr. Batty*, *Mr. Long*, *Mr. Lewis*, all of *Broadstreet Ward*, *Mr. Blunt*, *Mr. Wright*, *Mr. Drake*, *Mr. Walter*, &c. refusing to contribute Arms towards the Rebellion, and so were disarmed themselves.

## XIX.

(b) To which  
he gave an  
order to build  
the Town hall.

*Mr. John Crane*, a native of *Wisbich Cambridgeshire*, and Apothecary in *Cambridge-town*, with whom *Dr. Butler* of *Clare-hall* lived himself, and to whom he left most of his estate, with which he would entertain openly, all the *Oxford Scholars* at the Commencement, and relieve privately all distressed Royalists during the Usurpation; and whereof, he bestowed 3000*l.* to charitable uses, whereof 200*l.* to two Bishops, *Bishop Wren*, and *Bishop Brownrigge*, 500*l.* to forty Orthodox Ministers, his fair house to the *Cambridge Professor of Physick*, the rest equally and discreetly on (b) *Wisbich*, where he was born; *Lyn*, where he was well acquainted; *Ipswich*, where *Dr. Butler* was born; *Kingston*, where his estate lay; and *Cambridge*, where he lived; where observing the bad effects of naughty fish and fowls, bought for the University, he gave 200*l.* to be lent gratis to an honest man, the better to enable him to buy good. He died, *May 1650*.

## XX.

*Mr. William Collet*, the faithful and methodical keeper of the Records in the *Tower*, which he neither washed, to make them look clear; nor corrected, to make them speak plain. *Mr. Selden* and others entertain us with a feast of English rarities, whereof *Mr. William Collet* is the Caterer. He was born at *Over* in *Cambridgeshire*, bred a Clerk in *London*, and died beloved, and missed by all Antiquaries in the *Tower*, 1644.

## XXI.

*Mr. Edward Norgate*, Son to *Dr. R. Norgate*, Master of *C. C. C.* and Son-in-law to *Dr. Felton*, Bishop of *Ely*, encouraged in his natural inclination to Limning and Heraldry, lest he might (by a force upon nature) be diverted to worfe, became the best Illuminer, and Herald of his age; wherefore, and because he was a right honest man, the Earl of *Arundel* employed him to *Italy* for some Pictures; whence returning by *Marseilles*, he missing the money he looked for, and walking up and down melancholy in the walk of that City, was thus accosted by a civil Monsieur, who (upon the relation of his condition) said, *Take I pray my counsel, I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards; and what is spent in needless going and returning, if laid out in progressive motion, would bring you into your own Country; I will suit you (if so pleased) with a light habit, and furnish*

with you with competent money for a Foot-man. A counsel and kindness that was taken accordingly. He died 1649. leaving several Manuscripts to several friends to publish, but (as Aristotle saith against Plato's community of Wives, and the educating of Children at a charge) what is every mans work, is no mans work.

Sir Simon Baskerville, and Dr. Vivian, two Natives, and Physicians, I think, of Exeter City in Devon-shire, and Students of Exeter Colledge in Oxford; that never took Fee of an Orthodox Minister under a Dean, nor of any suffering Cavalier under a Gentleman of an 100l. a year, but with Physick to their bodies (as Dr. Hardy saith, of the worthy, honest, and able Dr. Alexander Burnet, of Lime-street, London; a good Neighbor, a cordial Friend, a careful Physician, and a bounteous Parishioner, who died 1665. and deserveth to be remembred) generally gave relief to their necessities.

Anthony Lord Gray, (a) the eighth Earl of Kent, was a conformable Minister of the Church of England, at Burbach in Leicestershire, 1539. when he was called, as Earl of Kent, to be a Peer of the Parliament of England at Westminster: The Emperor Sigismund Knighting a Doctor of Law, saw him slight the Company of Doctors, and associate with Knights, when smiling at him, he said, *I can make many Knights at my pleasure, when indeed I cannot make one Doctor.* This Earl excused his attendance on the Parliament by his Indisposition, not liking their proceedings; and continued in the Church-service, approving its Doctrine and Discipline; for which he was looked on with an evil eye, and by God with a gracious one; for making, like a Diamond set in gold, his greatness a support to goodness, his Honors not changing his Manners; and the mortified Man being no more affected with the addition of Titles, than a Corps with a gay Coffin.

Of which temper was Mr. Simon Lynch, born at Groves in Staple-Parish in (b) Kent, bred in Queens Colledge in Cambridge, and made by Bishop Ailmer his Kinsman, Minister of North Weale, a small Living, then worth 40l. a year, in the foresaid County; with this Incouragement, *Play Cousin with this a while, till a better comes;* who profering him *Brent-wood-weal*, three times better afterwards, had this answer, *that he preferred the Weal of his Parishioners souls before any Weal whatsoever.* Living there 64. years (where he kept a good House, and brought up 40. Children) and dying 1656.

Mr. Joseph Diggons, bred in Clare-hall Cambridge, in the Reverend Dr. Pasker time, for whose sake he gave that Hall 130l. per annum, as he did for the King and Churches sake (for which he had suffered as much as a wary man could) 700l. to distressed Royalists.

Sir Oliver Cromwell, who having made the greatest entertainment to King James, that was ever made Prince by a Subject, at his house at Hinchinbrooke Huntingdonshire, having been the most honest dealer in the world, no man that bought Land of him being put to three pence charge to make good his Title: Was, to his cost a Loyal Subject, beholding the Usurpation of his Nephew, God-son, and Names Sake, with scorn and contempt. He died 1654.

XXII.

XXIII.

(a) Born at Bramscote in the Bishopricke of Durham.

XXIV.

(b) December 1552.

XXV.

XXVI.

XX

Sir

XXVIII.

Sir Francis Netherfole, born at Netherfole in Kent, bred at Trinity Colledge, Cambridge, Orator of the University, Ambassadors to the Princes of the Union, Secretary to the Queen of Bohemia, eminent in his actions and sufferings for the Royal Family, and disposing what great misfortunes left him, to erect a School at Polefworth in Warwick-shire, for the Education of such as might serve their Sovereign as faithfully as he did his.

XXIX.

Mr. Chettam, born at Crowsal in Lancashire, a diligent reader of Orthodox mens works, and hearer of their sermons, the effect whereof was his exemplary loyalty and charity, giving 7000*l.* for the Education of forty poor children at Manchester from six to fourteen years of age, with Diet, Lodging, Apparel, and Instruction; 1000*l.* to buy a Library, 100*l.* towards the building of a case for it, and 200*l.* to buy honest and sober books, for the Churches and Chappels round about Manchester, leaving Dr. Johnson, lately Sub-Almoner, and an Orthodox man, one of his Feoffes; and very Loyal Citizens, his Executors.

XXX.

(a) Peter-house.

Mr. Alexander Strange, Bachelor of Divinity, born in London, bred in (a) Cambridge, Minister of the Church of England at Layston, and Prebend of St. Pauls; who built a Chappel, and contributed towards a Free-School in Bunting-field a Mark-town belonging to the said Layston, giving for his Motto (when he had laid the foundation, before he was well furnished to finish it) *Be hard, or beggard.* He went to enjoy the peace he loved to make (by being the no less prosperous than painful, in compounding all differences among his neighbours) Decemb. 8.

Anno Domini 1650.

Ætatis 80.

XXXI.

Mr. Michael Vivan, a loyal, and therefore persecuted Minister in Northumberland, at the hundred and tenth year of his age, when much broken with changes and alterations, between those that would not leave their old *Mumpsimus*, and those that were for their new *Sumpsimus*, had of a suddain his Hair come again as white and flaxen as a childs, a new Set of Teeth, his Eye-sight and strength recovered, beyond what it was fifty years before, as an eye-witness hath attested Septemb. 28. 1657. who saw him then read Divine Service without his Spectacles, and heard him preach an excellent Sermon without Notes. And being asked by the said Gentleman, how he preached so well with so few books as he had, and lived so chearfully with so few acquaintance; answered, *Of Friends and Books, good, and few are best.*

XXXII.

Mr. Grigson, a Citizen of Bristol, who notwithstanding that he paid 300*l.* for his Allegiance, bestowed as much more on charitable uses, saying, He liked only that Religion, that relieved men when poor; not that which made them so, in those times: when it is a puestion which was sadder, *That they had so many Poor, or that they had made so many Rich.*

XXXIII.

Mr. R. Dugard Bachelor of Divinity, a native of Craston-Fliford in Worcestershire, a Kings-Scholar (under Mr. Bright, whom he always mentioned as gratefully, as Mr. Calvin did his Master Corderius) at Worcester,



Worcester, Fellow of Sidney-colledge in Cambridge. An excellent Grecian, and a general Scholar, the greatest Tutor of his time, breeding young Gentlemen with a gentle strict hand (neither cockering them with indulgence, nor discouraging them with severity) in the mean between Superstition and Faction, zealously did he promote the Kings Cause to satisfie his conscience; yet warily, so as to secure himself to be a good Benefactor to his Colledge (giving it 120l. and the Library 10l.) and a good help to the distressed Cavaliers, till he died, January 28. 1653.

*Vir pius, Doctus integer, frugi de republica Ecclesia optime meritus,  
Vipote quam utram instruxit affatim numerosa pube literaria.*

Mr. Harrison of Leedes, of whom I may say, in reference to the Doctrine and Devotion of our Church, as it is said of *Aquinas*, in reference unto *Aristotle*; That the Genius and Spirit of them was transplanted into him, so naturally did he express them in his life, and so bountifully relieve the assertors of them out of his estate, giving many a pound privately to maintain Temples of the Holy Ghost, distressed throughout the kingdom, and some hundreds to enlarge and repair the Church of God at Leedes, notwithstanding the Sequestration of his Estate, and the many troubles of his person; for which build him a house, make him fruitful and fortunate in his posterity. XXXIV.

Mr. George Sandys, youngest Son of Arch-bishop Sandys, a most accomplished Gentleman, and observant Travailer, who having seen many Countries, after the Vote for the *Militia*, liked worst of any, his own; and having translated many good Authors, was translated himself to heaven, 1643. having a Soul as Vigorous, Spritful, and Masculine, as his Poems; (dextrous at Inventing, as well as Translating; and in being an Author himself, as setting out others) till drooping to see in *England* more barbarous things than he had seen in *Turkey*; It was, for grief, forc'd to make another, and its last Voyage to the most Holy-land. XXXV.



T H E  
**Life and Death**  
O F

The most Illustrious and Heroick  
**J A M E S G R A H A M,**  
*Marquess of Montrose.*



Man born to make his Family the most Noble, as it was the most Antient in *Scotland*, where his Grandfather was Lord Chancellor in King *James* his Reign, and his Father Ambassador to several Princes, and Lord President of the Sessions in King *Charles* his Reign. He being bred a Souldier, and Captain of the Guard in *France*, was by *Hamilton* invited over into *England*, to address himself to his Majesty, while his Majesty was on design to disoblige him, possessed with prejudice against him. Upon this affront (he thought) from the King he goeth to the Covenanters, whose interest he promoted much, by the respect he had in that Country, and the abilities he was Master of himself; till hearing a muttering amongst them upon the Borders of deposing his Majesty, he waiting a just opportunity, sent Letters of his submission to him, which were stolen out of the Kings pocket, and sent to the *Scots*, and resolutions for him; in pursuit whereof, after his return upon the Pacification, he formed a League among the Loyal Nobility and Gentry, to prevent the storm arising from the Covenant entered into by the people, and after a tedious Imprisonment at *Edenburgh* (all transactions between him and his Majesty being discovered by some of the Bed-chamber) 1643. came Post (a) with the Lord *Ogleby* to the Queen, then newly landed at *Bridlington*, to open to her the danger *Scotland* was in, if his Majesty armed not his loyal Subjects in time, before the Rebels raised themselves; wherein he was overborn by *Hamiltons* Counsel, as his was afterwards by the Rebels: and afterwards (having dived more into the Covenanters design (by being thought for the affronts put upon him at Court, and his retirement thereupon, inclined toward them) to the King at *Gloucester*, to discover to him the *Scots* resolution to assist the *English* (discovered by *Henderson* to him with a design to satisfy him) which the King (abused by *Hamilton*) believed not, till *Hamilton* himself writes that they were upon the Borders. When my Lord advising his Majesty to send some Souldiers

(a) The Lord *Ogleby* was one heir of a much, who with several of his Family suffered a tedious imprisonment afterwards.

(b) And that he had hindered them last Summer, but could not do it any longer.

diers out of Ireland into the West of Scotland, to set him with some York-shire Horse into the heart of that Kingdom, to deal with the King of Denmark for some German Horse, to furnish him with Arms from Foreign parts, and to put a Touchstone Protestation to all the Scots about his Majesty, entred Scotland with some 1400 poor Horse and Foot, relieving several Garrisons, and taking in some in his way, though all assistance failed him but that of his own great spirit; commending a design from which all men dissuaded him, to its own Justice and Gods blessing upon it; knowing he must perish, resolved to die honourably: and seeing his men fickle, returned them to the King, keeping only two with him (a) able and honest Sir William Rollock, and Mr. Chibbalds with whom he traversed Scotland, to understand the state of it; and at last formed a few Irish sent over, and the Athol men who loved him well, into a Body, both to encourage his Friends, and amaze his Enemies, who were astonished to see him whom they thought to be penned up with a few ragged men on the Borders of England, marching so formidably in the heart of Scotland, as to fight 6000 Foot, and 700 Horse, (who were so confident of beating him, that one Frederick Carmichael, a cried up Scots Minister, said in his Sermon, Sept. 1. when they fought, that if ever God spake word of truth out of his mouth, he promised them in his name, assured victory that day) by Perth, without one Horse, and but Powder for two Charges, which he ordered to be made in the Enemies teeth, with a shout (all the Ranks one over the head of the other discharged at once) and to be followed by the Irish, whom he placed in the main Body of his men, to secure them from the Scottish Horse; (against whom, lest they should fall on him in the Front, Rear, and Flank, he drew his men in the most open Order) after a gracious (b) invitation to them to lay down their Arms and joyn with him in settling the Peace of their Country, he routed them, to the loss of 4000 taken and slain, and 7 miles pursuit, and the taking of Perth without the least harm to the obstinate Citizens: and after that with 1500 Foot and 44 Horse, overthrew the Commissioners of the Covenanters, with their Army of 4000 Foot, and 600 Horse, Sept. 12. 1644. falling in amongst them, having flanked his Foot with his few, but brave Horse, with great execution to Aberdeen; whence recovering the North, he sent to bring in his Friends, and force his Enemies to his assistance, holding a great Army of Argyles of 11000 Foot and 2000 Horse in play, with such (c) success that they supplied him with Ammunition, and lost in two Skirmishes 2000 men (notwithstanding that Argyle by his subtlety had corrupted most of his prime men from him) and at last by a surprising march over untrodden (d) places, frightened all Argyles Foot into a dispersion, the Traitor himself hardly escaping to Perth. (leaving his own Country to my Lords mercy, who blessed God that ever he got safe out of it) as he did 5000 more which Argyle had got together in the Low-Lands to rescue his Country, coming by strange passages (known only to Cow-herds and Huntsmen) upon them unawares, and overcoming (e) them first by his power,

O o o o

and

(a) An eminent Commander in all our Battels, as was James Hay & Nich. Gordon, beheaded by the Rebels, as was young Alexander Ogleby 19 years old, and Sir Philip Nesbit a Colonel in England, Col. Layton and Okran.

(b) The most generous whorop, against the Law of Nations they imprisoned, promising to murder him after their Victory.

That Invitation brought out the Lord Kilport, who was after wards slain; good Phil. Jones, Divine, Lawyer, Souther, Subjett, and man.

(c) Powder, where his soldiers cried a-y, but we will have Bullets too.

(d) Of which Argyle used to say, that he would rather give 100000 Crowns, than that an Army should know the way into Argyle.

(e) There an excellent Scholler and a good Souther, Sir Tho. Ogleby son in Law to the Earl of Forth, lost his life.



(a) Particu-  
larly Dundee,  
the wife of the  
Rev. Man.

(b) Where J. B.  
for the King,  
Napier the  
learned and  
old Lord Mar-  
chessons son,  
who was him-  
self taken pri-  
soner, Author  
of the Logo-  
stichms, and  
the Comment  
on the Reve-  
lations.  
Right of  
Kings; Ori-  
ginal of the  
Wars.

(c) There was  
 slain the Lord  
Gordon.

and afterwards by his kindness, whereby he subdued all those parts, either to their Allegiance, or (their little God *Argyles* power being now disparaged by two defeats) to Peace; dispersing several parties, taking in several (a) Garrisons; challenging Bayly and the Covenanters whole Army, (maugre the treacherous revolts of his men, and eminent friends every day) and making a noble Retreat (notwithstanding that all passes were stopped) by wheeling dextrously up and down without any rest three days and nights, with the most undaunted resolution in the world, till being recruited, he trepanned their whole Army at (b) *Alderne*, May 4. 1645. by some Umbrays under which he hid his men, and the cunning misplacing of the Kings Standard, made a defeat, where he killed and took (though *Vrry*, an excellent Souldier, was Commander in chief) three times more men than he had himself; seasonably succouring his men, concealing disasters from them, and keeping them from too far and rash pursuit: as he did the like number under Bayly at (c) *Alford*, July 2. 1645. after he had tyred them with continual Alarms, and possessed himself of advantageous grounds and passes, (making as he did always, the best shew of his few men.) And afterwards the greatest Army he ever saw of the Covenanters together, at *Kilsith*, Septemb. 15. 1645. killing and taking above 5000 Foot and 400 Horse; Coll. *John Ogleby* an old *Swedish* Commander, and *Alexander* the son of Sir *John Ogleby* of *Innar-Wharake*. The consequence whereof, was the scattering of the Rebellion, the chief flying to *England* and *Ireland*, and the submission of the Kingdom, which he with great courtesie and civility took, after the overtures made to him of provisions for War, into his protection; settling all the Cities and Towns, even *Edenburgh* it self, in peace and safety, without the least injury offered; releasing such Prisoners as the expert old Souldiers, the Earl of *Crawford*, and *James Lord Ogleby*, &c. and inviting the Nobility (*viz.* *Trequair*, *Roxborough*, *Hume*) to joyn with him in the settlement of the Kingdom; but the Kings friends in *Scotland* betraying him, and the succour out of *England* under my Lord *Digby*, failing him; and which was worse, the King being forced to throw himself upon the *Scots*; commanding him, without any security to his faithful friends, to depart the Kingdom, and in *France* wait his Majesties further pleasure, (that opportunity, as many more of the like nature for re-establishing his Majesty, was lost) as he did, discreetly avoiding the snares laid for him in his transportation; being fair in *France* for the chief command of Strangers there; assisting the Prince at the *Hague* in the debates about the expedition into *England* under *Hamilton*, 1648. Thence travelling to *Germany* was offered by the Emperour the Command of 10000 men immediately under his Majesty against the *Svedes*: after that, procuring of the Dukes of *Brandenburg* and *Holstein*, forty Vessels, with men, and Ammunition, and 1500 compleat Horse-arms from the Queen of *Sweden*; besides other assistances from several States and Princes, which were imbezzeled before they came to his hands. He threw himself away at last upon some perfidious men, pretending to

to his Majesties Service in the North of Scotland, where he was taken in disguise; and so barbarously murdered by the Rebels of Scotland, that the Rebels of England coming thither next year, were ashamed of it. Since very honourable buried in the Grave of his Fathers; and renownedly famous both abroad and at home, in the Chronicles of his Age: the glory of Scotland, and the grief of Europe; the farthest Nations in the World admiring his worth, and the greatest Kings bewailing. Which happened, (a) May 21. 1650.

*Brave Soul! whose learned Swords point could strain  
Rare lines upon thy murdered Sovereign;  
Thy self hast grav'd thine Epitaph, beyond  
The Impressions of a pointed Diamond.  
Thy Prowess and thy Loyalty shall burn  
In pure bright Flames from thy renowned Urn,  
Clear as the beams of Heaven; thy cruel fate,  
Scaffold and Gibbet shall thy fame dilate;  
That when in after Ages Death shall bid  
A man go home and die upon his Bed:  
He shall reply to Death, I scorn't be gone;  
Meet me at the place of Execution:  
There's glory in the scandal of the Cross,  
Let me be hang'd, for so fell brave Montros.*

(a) He came to Scotland the last time with an excellent Portraitt of his late Majesty beheaded with these words, Judge and revenge my cause O Lord: and an excellent Declaration which was hang'd about his neck.

It is fit to mention with him the two sons of Dr. John Spotswood Chaplain to the Duke of Lenox, in his Ambassies to France and England, Minister of Calder, Archbishop of Glasgow, Privy Counsellor of Scotland, Archbishop of St. Andrews, Primate and Metropolitan of all Scotland, President in the several Assemblies at Aberdeen and Perth, 1616. and 1618. where he was a great instrument in restoring the Liturgy and Uniformity (b) in the Church of Scotland; and at last having Crowned the King 1633. made 1635. Lord Chancellor, according to a Prophetick word of one of the Gossips at his Birth, *That he would become the Prop and Pillar of his Church*; dying (c) banished from his Country Nov. 18. Anno Dom. 1639. Etat. 74. Well known by his most faithful and impartial History of the Church of Scotland, written by him upon the Command of King James; to whom, when he objected that he knew not how to behave himself when he came to speak of his Royal Mother, who was sadly represented by the Historians of her times; the King replied, *Speak the truth man and spare not.*

(b) Together with Church Lands and Tithes

(c) And being buried at Westminster.

1. Sir John Spotswood, well satisfied that in the ruine of three Kingdoms he had lost his Estate, and preserved his Conscience.

2. Sir Robert Spotswood, a Gentleman of great abilities both in the Art of Government, and in the study of the Law, by his 9 years study and experience abroad, and his many years good education and practice at home; Lord of the Sessions extraordinary in King James his time, and constant President, and Secretary of State in King Charles his time; between whom and his friends in Scotland,

particularly the Marquess of Montrose, he kept in the most difficult times a constant correspondence, for which he was beheaded at St. Andrews, exhorting the people to his last, to keep to their duty towards God and the King, and to beware of a lying Spirit sent by the Lord in Judgment among their Ministry.

*Res in exitu astimantur & cum abeunt  
Ex oculis hinc videntur.*

## II.

(a) Worth year  
by 30000 l.

The Dukes Hamilton, the former James after a suspicion of disloyalty to the King (his gracious Master that gave him very profitable (a) Offices, and conferred on him many great honours and trust.)

1. For posting in such haste privately into Scotland, when the Parliament was discontented, and the Duke of B. murdered in England.

2. For employing several Scots into Germany and other parts to insinuate the grievances of the Kings (b) Government, and promote his own Interest, by publishing up and down his Royal Pedigree; and keeping in dependance upon him Officers enough to command a Royal Army.

3. For taking the Kings Letters out of his pockets, and discovering his secrets to his Enemies.

4. For spending time to and fro in Messages about the Rebellion (in the head of which his Mother rid with her Case of Pistols before her) which might have served to suppress it.

5. For doing nothing with the Kings Ships when at Sea, (the Scots saying, that the son of such a Mother could do them no harm;) and not protesting the Kings gracious Declaration (the justice and clemency whereof, would have allayed the Tumults) when at Land; but letting the Covenanters protest against it, before it was published, insomuch that the Bishops of Ross and Brechin, Sir John Hay, and the Earl of Sterling came to England to warn the King of him.

6. For refusing to contribute towards the Scottish Wars; for withdrawing privately to raise jealousies in Scotland; for interceding for London, and hindring Montrose, so as to make the King believe that the Scots would not invade England till he himself writes that they were on the Borders: yet by a Providence, which one calls *Digitus Dei*, beheaded at Westminster 1649. (after great overtures of money and discoveries to save his life) by that Party for the King, whom he was thought to serve against the King; who said when he heard he led the Scots Army, for which he suffered, *Nay if he leads them, there is no good to be done for me;* having displaced and imprisoned him at Oxford, because he said, *he should not have an opportunity to re-conquer him.* Duke William died honourably of his wounds in his Majesties Service at Worcester, 1651.

The eminent Divines of Aberdeen, for strong reasons and invincible patience in opposing (c) the Covenant; particularly, (d) Dr. Baron and Dr. Forbes, eminent Philosophers and Divines, will never be

(b) There was a trial of combat between Rea and Ramsay 1631. the one offering with his life to prove that the other had discovered to him Hamiltons Design to make himself King of Scotland.

## III.

(c) Author of Philos. Theol. Ancillans, and De formationi li objecto l. dei.

(d) Father and Son, whose Instruct. Theol. and Irenium & Eubulus are eminent.



be forgotten in Scotland, while there is either a Church or an University left there.

*Nil quod Forbesio, Christi dum pascit Ovile,  
Nil quod Baronio comparet orbis habet.  
Eloquio sunt ambo pares in, discrimen in uno est,  
Quo lubet hic mentes pellicit, ille rapit.*

A. Johnston.

To whom I may add the learned Dr. John Maxwell, sometimes Bishop of Ross, and since Archbishop (I think) of St. Andrews.



THE

# Life and Death

OF

Sir WILLIAM PENNIMAN



IR William Penniman, a Gentleman of good fortunes in Yorkshire (where part of the Allum Mine rented by Sir Paul Pindar, belonged to him) before the Wars; and one of the first that engaged with the King in the Wars: whose Epitaph at Christ Church is his just Chronicle.

M. S.

H. S. E Gulielmus Penniman Baronettus Equestri dignitate parique animo decorus, obsequio & fide adversus optimum, eundemque afflictiſſimum Principem Carolum Regem spectabilis, qui sereniſſimum Regem (cum cetera Inermis classe, Armamentariis arcibus, omnibus belli præfidiis orbatuſ, nudo majestatis titulo armatus staret) duabus cohortibus Equitum una, Peditum altera, a se conscriptis primus instruxit; quibus & ipse præfuit tribunus, ac brevi Urbis Oxon. præfectura donatus est in qua ita se gessit, ut nec discessor Athlæus, nec successor Alstonus magna bello nomina) luminibus ipsius obstruerat. Demum Febre Epidemica correptus in medio ætatis honorumque decursu premature extinctus, triste sui desiderium apud omnes reliquit, quibus morum suavitate ac comitate fuerat merito chariſſimus.

Obiit Aug. 22. A. D. 1643. tumultu potitus in eadem domo in qua ingenii cultum capeſſaverat.

Jacob

Besides him, James Penniman Esq; of Orms in Yorkshire, paid for his Loyal y 1640. Compoſit au; and Sir James Penniman Jan. 5. 1641. an eminent Com-mander at Oxford, and elsewhere in the Kings Army.

II.

Jacob Lord *Ashley*, born of a well know Family in *Norfolk*, bred under Sir *Francis* and Sir *Horace Vere*, a Captain in the Low-Countries, and preferred for his good Conduct-Colonel, whence after thirty years service, returning to his Native Country, he had the Command of *New-Castle* in the Scottish Wars 1639. 1640. and after of *Oxford* in the English, out of which (by reason of the experience his Majesty had of his good wary carriage in keeping the Northern Army in order when they wanted money, and engaging them to serve the King, if he had thought fit to have made use of their assistance when he wanted strength 1641. to keep the City in order, and the Parliament free) he was drawn into the Field, and particularly to assist in forming the siege of *Glocester*, (wherein the Low-Country Wars being in effect nothing but sieges) he had a great judgment, and where he was shot in the arm) as afterwards to draw the line of Communication between his Majesties Forces round about the Earl of *Effex* at *Lestisbiel*, his own Post being at *Hawl*, where he commanded the Haven of *Foy*. Having likewise the disposal of the most difficult part of the second *Newberry* Fight, after which he settled the Affairs of *Worcester-shire* and *Glocester-shire* so well, by continual surprizes of the Enemy, that he commanded Contribution to the Gates of *Glocester*; after that, much against his (a) will was he commanded to form the fatal battel of *Nazeby*; and which was worse, to quit the advantageous piece of ground and model he had first designed, to the loss of that battel; after which, by diligent Correspondence with *Ireland* and *Wales*, he got a considerable Army, which for want of the Horse promised him from *Oxford*, a streight wherein he could not avoid fighting, he lost at *Stow* in the *Old March* 21. 1645. where when he was taken, he said, *That the Game was up*, and after a tedious Imprisonment dyed, I think, in that Foreign Country, where he had so Honorably lived 165. His Son Sir *Bernard Ashley*, an eminent and stout Commander in his Majesties Army, after admirable service done in fix Fights, and eight Sieges, dyed of wounds received in a brave sally out of *Bristol*, Sept. 4. 1645.

(a) Being of opinion that his Majesty should march either into the North or into the associated Countries, whither Fairfax following after, he knew would give him several advantages, which he had a shrewd way to take.

III.

Sir *Arthur Aston*, a *Lancashire* Gentleman, where the Papists are most zealous by *Antiparistasis*, because of the extream zeal of the Protestants there, as good of his Hands as a Souldier, as Sir *Walter Aston*, the known Ambassador in *Spain* and *Germany* was of his Head; many Souldiers did he by his great services in Foreign (b) Wars bring to his Majesty from abroad; more by his excellent Discipline did he make at home, where he commanded the Dragoons in *Edgehill*, doing exquisite execution, and giving my Lord *Stuart* and other young Gentlemen direction how to do so. Thence being made Governor of *Reading*, he beat *Effex* thrice from the Town, till having a dangerous wound, he was forced to devolve his Command upon Col. *Fielding*, returning himself to *Oxford*, where he was Governor till it appeared that the severity of his Discipline would do more service in ordering a loose Army in the Field, than in awing a regular Garrison in a Town; whence his Fortune being answerable, neither to his skill, nor to his courage, he

(b) He was bred up in the Wars of Germany from his youth.

he went over with the flower of the English Veterans to Ireland; he was made Governour of Drogheda, about which Town he laid an excellent plot to tire and break the English Army, but that being over-powered, he lost his life, first being hewed in pieces, and not till then; the Town being deserted by Coll. Walls Regiment after the Colonels death, which betrayed both the Garrison and themselves: with him fell 1 Sir Edmund Varney, 2 Coll. Warren, the right Gospel Centurion, that feared God as much as he undervalued man; 3 Coll. Fleming, 4 Coll. Brin, 5 Major Tempest, and several other brave Gentlemen, Cromwel thinking to cut off all Ireland in cutting off that Town, which was the Epitome of it. Sir Arthur, like Montross, had one excellent faculty, that in extremity he had some operative Phrases, wherewith he could bespeak his Souldiers to do wonders. Pallas so much honoured by him, which some Pen equal to his Sword, may more fully relate: and her Military relation doing him right in her learned Capacity.

Besides Sir Arthur, there were in the Kings Army the Lord Aston, who hazarded himself much about the relief of Chester. Sir Tho. Aston, and Colonel Ralph Aston, most inhabitants of that Country Litterature, the piercing air wherewith makes the Inhabitants bodies as able as their minds.

willing for any laborious employment. To whom I may join Edward Aston of Aldenham Salop Esq; whose Loyalty cost him, besides many troubles, plunderings, and other unknown charges, 2000 l. Compensation.

Sir Edward Herbert, Attorney-General to his Majesty, much troubled about the Impeachment he drew up against the five Members, more about the opinion and advice he gave concerning the Parliament, having asserted the peoples Liberty with resolution, 1626. 27. 28. and his Majesties Rights with integrity 1639. 1640. 1641. his Majesty preferred him for his abilities in the first, but the people would never forgive his faithfulness in the second, having assisted at most Treaties and Councils at Oxford in the War, he retired beyond Sea after; dying with honor there, though he could not live with Indemnity at home; having this Character That he thought he served his Prince best, when he gave things the right colour, not varnishing them over with a false Gloss: which did more harm when discovered, than good when pretended.

Edward Lord Herbert of Cherbury, whose compleat History you may see in the States-men and Favourites of England. Coll. Charles Herbert, Coll. Edward Herbert, Richard Lord Herbert the Lord Edwards son, and Coll. Richard Herbert; the first the (a) greatest Artist and Linguist of a Noble man in our Age; and a very stout man. His History of H. 8. which he writ in as blustering a time as it was lived in, is full and authentick in its Collections, judicious in the Observations, strong, coherent and exact in the Connexion. His Ambassie into (b) France was well managed, for being referred to Luynes the Favourite of France for Audience in behalf of the Reformed; Luynes (setting two Protestant Gentlemen behind a traverse near the place where they were to conferr, to hear what little expectations they ought to entertain of the King of Englands Mediation) asked roughly, what our King had to do to meddle with the state of France; Sir Edward Herbert, its not you to whom my Master oweth an account of his actions; and for me, it is enough that

IV.

V.

(a) Evident in his Book De Ventute. in Latin and French, &c. the former kept in the Popes Vatican. (b) Whither he was employed by the R. of Vembrokes recommendation, his Mother Mrs. Sul. Newport went to live at

Camb. on purpose to breed up her children well. Mr. G. Herbert was his Brother. Mr Francis Herbert of Dolgion paid 500 l. for his Loyalty. Sir Hen. Herbert of Ribford Worc. 1330 l. Sir R. Herbert of Langley Bucks, 500 l. Jo. Herbert of Great Hoel, Brecon. 397. Ed. Herbert of Bray Berks, 255 l.



I obey him. In the mean time I must maintain that my Master hath more reason to do what he doth, than you to ask why he doth it. Nevertheless (reserving his passion till the issue of the discourse) said he, if you desire me in a gentle fashion, I shall acquaint you farther: whereupon *Luynes* bowing a little, said, *very well*: the Ambassador answered, That it was not on this occasion only that the King of Great Britain had desired the peace and prosperity of France: and that upon the settlement of that Kingdom, he hoped the Palatinate might be the better assisted. *Luynes* returned, We will have none of your advices: the Ambassador replied, *He took that for an answer*; being sorry the King his Masters affections were not suitably represented: adding, that since it was so, he knew well what to do. And being answered that the French feared him not; returns smilingly, If you had said you had not loved us, I should have believed you; and made no other answer, In the mean time all that I will tell you more, is, That we know very well what we have to do. *Luynes* thereupon rising from his chair discomposed, said, *By God, if you were not the Monsieur Ambassadeur, I know very well how I would use you*. Sir Edward rising also from his chair, said, That as he was his Majesty of Great Britains Ambassador, so he was a Gentleman, and that his Sword (whereon he laid his hands) should do him reason, if he had taken any offence; adding, when the Marshal of *Geran* after a more civil audience of the King, told him that he was not safe there, since he had so highly affronted *Luynes*) That he held himself to be secure enough, where ever he had his Sword by him. The Gentlemen behind the Curtains afterwards, when he was called home to accommodate *Le mal intendu* between the two Crowns, attesting, that though the Constable gave the first affront, yet Sir Edward kept himself within the bounds of his instructions and honor, very discretely and worthily. His Son *Richard Lord Herbert*, dead since, deeply engaged with Sir *George Booth* and many others, in most of the designs for his Majesties Restauration: all of them the wariest, and the most resolute of any that followed his Majesty, from the *Scots Wars* 1639. to the Settlement 1660.

VI. Sir *John Pennington*, born nigh *Alesbury* in *Buckinghamsh.* bred a Sea-man by his great diligence and patience, attaining to a Captains Command; and by his noble and (a) generous temper, to the honour of Admiral of the Guard belonging to the Narrow Seas; where gaining vastly by Convoys, he lived like a Prince in the magnificence of his Table, and Interest in the Sea-men, who shared in his gains, and he in their hearts; making them all true to him, as he was to the King and Church, being very faithful to the interest of the first, till he, deluded by the Faction, disabled him from serving him; and very conscientious in observing the Orders of the second in all his Ships, as long as he had any, being none of those Sea-men, whose piety being a fit of the wind, are calm in a storm, and storm in a calm. Yet very serviceable was he in transporting Commanders, Arms, Ammunition, and other necessities for his Majesties service, keeping Passages open in most Ports of England, besides that he secured *Scilly*, *Guernsey*, and *Jersey*; bravely

(a) He refused for two things, 1 The setting up of a Navigation Lecture, like that in Sevil, with a Pilot Major to examine young mens proficiency 2 The keeping of East dayes, and so spending of Salt fish, so as every man that expended 200 l. a year, might spend 20 s. a year in salt fish; the mystery of handling which we lose every day. He was very careful in observing the Lords Day, lasting not a day in a Week, as Drake did once in 3 years.

bravely did he 1626 refuse upon my Lord of *Buckingham's* Order to deliver his Majesties Ships to the French without a considerable security for their value and use ; and as bravely refused all Overtures from the Parliament, he died at *Eristol* Sept. 1646. having been never cruel (as some) to Slaves, knowing that the Sea might drown the men, but not the murder. To him I may adde

Sir *John Lawson*, a poor mans Son at *Hull*, bred at Sea, by his Industry and Dexterity coming to be a Captain ; in which capacity, after some profitable Voyages with Merchants, he gained much honor in boarding six Admiral ships in the War with the Dutch 1651. 1652. 1653. more in contributing to his Majesties Restauration, by putting a stop with eight ships upon the mouth of the *Thames*, till the stop put upon the Parliament was removed 1659. most of all in the admirable attempt upon *Algiers* 1661. 1662. which he forced to make the most honorable Peace they ever made with Christians, and afterwards which was more, most punctually to observe it : and in his gallant Conduct and Resolution in the first Sea-fight between the English and the Dutch 1665. where by a shot in the leg he lost his life, having spared the lives of the worst of men, who he knew had God for their Father, though they had not the Church for their Mother.

Sir *Christopher Mynnes*, an honest Shoemakers Son in *London*, by his bold Adventures gaining a brave Estate beyond the Line ; and by his Heroick actions in all our Sea-fights, shewing that he deserved it on this side : a plain man, and a good Spokes-man, Qualities for which the King and Prince *Rupert* loved him : made of an indefatigable Industry and a vast skill and abilities, for which they much trusted him ; yet very familiar among his Souldiers whom he saw well used for Diet, Pay, and their share in Prizes ; getting more in buying again the Souldiers share, than others did in cheating them of them : the more absolute power he, as all Sea-Commanders had, the more careful he was how he used them ; he was shot in the mouth, yet holding it in his hands, continued in his Command all over in blood as long as the Enemy continued the fight, against whom he was so forward, that if his advice had been taken in the *Bergen* Expedition, the Dutch had come to *London* to beg that Peace which they would so hardly yield to at *Breda*.

IX. Sir *Rich. Stainer*, a man deserving well of his Majesty, about *Portugall* and *Tangier*, as good a Seaman as most in *England*, as the Sea-men in *England* are as (a) good as any in *Europe*, either for Fighting or Trading, for tame (Merchants) ships, or wild ships, (Men of War having contributed as much as any for improving the Sea for what it was made (neither only for Fish to play in, nor only for the Sun to drink of) but for Commerce in Traffick, Learning, and Religion, all mankind being one Family, *Acts* 17. that the world may know its self before it be dissolved. A pious man at Land in safety, as devout at Sea in danger ; not like those Sea-men (whose hearts are like the Rocks they sail by) so often in death, that they think not of it, seeing Gods wonders in the deep, he were the greatest wonder of all that were not made more serious and pious by them.

P p p p

James

VII.

VIII.

(a) Kekerman  
of Danzig, a  
great Port-  
towa, de re  
nautica, all  
owneth the  
English the  
best the Dutch  
the next Sea-  
men of the 4  
first Circum-  
navigators a-  
bout the world  
were English  
1. Magallane  
a Spaniard  
2. Drake  
3. Cavendish  
4. Noort an  
Hollander  
Conducted by  
the English,  
Capt. Mollis  
on Pilot.

X.

*James Ley*, Earl of *Marleborough*, who not content to be penned in the narrow Island where he was born, launched out to the wide world, where he might live. The Lord Treasurer *Ley* his Ancestor gained an Estate by his Court-Interest beyond Sea; and he gained skill by improving that Estate, wherewith he served his late Majesty very seasonably with two or three Ships, supplying him with Arms, Ammunition, and whatever else he wanted from beyond Sea; opening the Western Ports, and maintaining the passage between *England* and *Ireland*, and his present Majesty very effectually; in advancing his Majesties Interest in Plantations abroad, and hazzarding his own life for him at home, loosing it in the first Sea-fight with the Dutch *June 1665*. aboard the old *James*, whence a little before he died, reflecting on the former course of his life, he writ to this effect to

XI.

Sir *Hugh Pollard*, (who deserveth a mention, not only because he was his friend (as *Eusebius* is known by the name of his friend *Pamphilus*, whence he is called *Eusebius Pamphilus*) but because being a Gentleman of a good Family, and interest in *Devonshire* (descended from Sir *Lewis Pollard* of *Nimet* in that County, and one of the Justices of the Kings-Bench in King *Henry* the eight's time, who had four Sons Knighted before his face) Governor of *Dartmouth*, a Port of great Importance, well Garrisoned, for his late Majesty, and Comptroller of the Hushold for his present Majesty: very active, and venturing for his Majesty in the worst times; and very hospitable and noble with his Majesty in the best. Observing that rule (in keeping up the English honor of a great Table) occasionally entertaining, rather than solemnly inviting his ghests, lest he should over-do his own Fortune, for fear of under-doing the Inviteds expectation, to whom his Feast might be his ordinary fare. Which puts me in mind of a King of *France*, who used to lose himself in a Park Lodge; where his fauce, hunger, made the plainest fare a Feast; and the Park-keepers taking heart to invite him, came, with all his Court, to whom all his meat was but a morsel: Well (said the Park-keeper) *I will invite no more Kings*.

The Letter which *James* Earl of *Marlborough* writ to Sir *Hugh Pollard*, who dyed 1667. was to this effect 1665.

I Am in health enough of body, and (through the mercy of God in *Jesus Christ*) well disposed in minde. This I premise, that what I write proceeds not from any phancying terror of minde, but from a sober resolution of what concerns my self, and earnest desire to do you more good after my death, than mine example (God of his mercy pardon the badness of it) in my lifetime may do you harm. I will not speak ought of the vanity of this world; your own Age and Experience will save that labor: but there is a certain thing that goeth up and down the world, called Religion, dressed and pretended phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being: the great good God hath not left it without  
a wit-



'a witness, more or less, sooner or later, in every mans bosom, to  
'direct us in the pursuit of it, and for the avoiding those inex-  
'tricable disquisitions and entanglements our own frail reasons do  
'perplex us withall, God in his infinite mercy hath given us his  
'holy words, in which, as there are many things hard to be under-  
'stood, so there is enough plain and easie to quiet our minds, and  
'direct us concerning our future being. I confess to God and you,  
'I have been a great neglecter, and (I fear) despiser of it : (God of  
'his infinite mercy pardon me the dreadful fault.) But when I  
'retired my self from the noise and deceitful vanity of the world,  
'I found no true comfort in any other Resolution, than what I  
'had from thence : I commend from the bottom of my heart the  
'same your (I hope) happy issue. Dear Sir *Hugh*, let us be more  
'generous than to believe we die as the beast that perish; but  
'with a Christian, manly, brave resolution, look to what is Eter-  
'nal. I will not trouble you farther, the only great and holy  
'God, Father, Son, and Holy Ghost, direct you to an happy end of  
'your life, and send us a joyful Resurrection. So prays

Old James near the Coast of Holland.  
April 24. 1665.

Your true friend,  
Marleborough.

'I beseech you commend my love to all mine acquaintance;  
'particularly, I pray you that my Cousin *Glascock* may have a sight  
'of this Letter, and as many of my friends besides as you will, or  
'any else that desire it.

*I pray grant this my Request.*

Henry Earl of Huntington, one of the first that appeared for his Majesty in *Leicester-shire*, as his Son the honorable Lord *Loughborough* continued there with the last; the constant service of the second during the first War, in commanding<sup>(a)</sup> the Garrisons of his Country very vigilantly; and in the second in disposing of the Provisions in *Colchester* so carefully and unweariedly (attending it every hour in the day for a long time) together with his Imprisonment, Escape, and Exile, excusing the Age, Infirmities, and Retirements of the first.

Sir *Thomas Burton*, Sir *George Villiers*, Sir *Henry Skipwith* of *Cows*, who entertained the King nobly, Sir *Richard Halford*, Sir *Jo. Hale*, Sir *Erasmus De la fountain*, Sir *Will. Jones*, Sir *R. Roberts*, Sir *John Shepington*, *George Ashley Esq*; *Tho. Hortop Esq*; need no other History than the first Commission of Array in their own Country *Leicester-shire*, wherein they were inserted. The Catalogue of Compounders wherein they are punished between them 20000 *l.* the Paper of Loan, wherein they contributed towards his Majesties service 25642 *l.* (b) the several Imprisonments they suffered, and Sequestrations they endured.

The Right Honorable Henry Earl of *Bath*, a Person it is questionable, whether of more Honor or Learning, being a great Scholar himself; often times on occasion speaking for the Bishops

## XII.

(a) Ashbey of De la Zouch, called the Maiden Garrison never touched the E. of Leicester. Sir Richard Hastings a Col in the King's Army, deserves to be inserted into this Catalogue.

## XIII.

(b) Among whom is Sir Wolstan Dixby of Normanton Derby 18; 5 *l.* composition

## XIV.

(Once publickly professing it one of the greatest Honors that ever happened to his Family, that one thereof, *Thomas Bouchier* by name, was once dignified with the Arch-Bishoprick of *Canterbury*) always asserting the Kings Interest, attending him in his Counsel in *York*, and his General in his Affairs in the West, till being taken Prisoner 1642. when he was rendred incapable of serving his King and Kingdom, he grew weary of the world, paying for his Loyalty 900*l.* rich in a contentment that cheartfully injoyed its own Estate, and troubled its self not with the thoughts of others, limiting all desires but those of doing good, whereby he might either relieve the needy, or incourage the Ingenious. A gallant man, not in his quarrels with others, but in his Victories over himself, greater in that he was above affronts, than that he retaliated them; a happy soul, that conversed with its self, understood the value of time, made use of that Authority great men are happy in, to discountenance Vice, and the Reputation which is the talent of Noblemen, to encourage Vertue.

## XV.

*His composition on cast Mildmay Earl of Westmerland 1000 l.*

The Right Honorable *Francis* and *Mildmay Fane* Earls of *Westmerland*, the first that assisted that Majesty, which honored them 1624. and the first that suffered for it. For the Earl of *Westmerland* I finde was not in the Parliament at *Oxford*, because in Prison at *London*, having lost his own freedom in defence of the Kingdoms: a great Wit, and a Patron of it, as appears by his Noble Letters to *Cleaveland*, and *Cleavelands* Heroick reply to him.

## XVI

(a) *Sir Hen Cary of Cockingham Devon paid besides noble Contributions to the King, and losses by the Parliament 1585 l composition, he commanded Kingsworth when Sir Tho. F. assaulted it.*

As was the Right Honorable *Henry Cary*, (a) Earl of *Munmouth*, bred up (under his Father *Sir Robert Cary* Earl of *Munmouth* 1625. Tutor to the Prince, for being the first that brought King *James* tydings of the Kingdom) with King *Charles I.* at home, and sent by him to travel with this Instruction, *Be always doing something abroad*; whence he returned so well skilled in the modern Languages, that being a general Scholar, he was able to pass away the sad times in Noble studies, the fruit whereof are excellent Translations of *Spanish*, *French*, and *Italian* Authors, such as *Malvezzi*, *Bentivoglio*, &c. He dyed 1661. and with him the Earldom of the Lord *Cary*, his Eldest Son dying in the Bed of Honor at *Marston-Moor* July 2. 1644. The first of these Honorable drank no Wine till he was thirty years of Age, saying, it preyed upon the natural heat, and that *vinum est Lac sanum bis puerorum*: the other enjoyed health best in unhealthy places, whence he observed that the best Airs for a man, are those that are contrary to his temper, the moist to the dry and consanguine, and the dry to the moist and phlegmatick, and the best Diets to those that correct the Air; and the best method a care of not going from one extreame into another, using often that saying, { Till May be out, Leave not off a Clout.

## XVII.

(b) *I think the first Earl of M. and the Earl of Dover were Brothers.*

Next these Scholars comes *Henry* Earl of (b) *Dover*, created 1627. that was Colonel of a Regiment of Scholars in *Oxford* as he was I think Captain of the Guard of the Pensioners (after the Earl of *Norwich*) at *London*, a Noble Person, not to be moved from his Allegiance by those Arguments used to his Son the Lord

Vif.

Viscount Rochford as some say, but as the Kings Declaration of the 12 Aug. 1642. Intimateth to himself by Mr. Pym, viz. *That if he looked for any Preferment, he must comply with them in their ways; and not hope to have it in serving the King:* Being made up of that blunt and plain integrity towards his Prince, and firmness to his Friends, for which his Ancestor *Se Lord Hundson* was so famous, that Queen Elizabeth saith, she would trust her Person with the craft of *Leicester*, the prudence of *Cecil*, the reach of *Bacon*, the diligence and publick spirit of *Walsingham*, and the honesty of *Hudson*; he dyed (after one *Greatrates* that pretended to heal Diseases by washing and rubbing the affected places) had been tampering with his Head for his deafness) at *Windsor March 1665*.

The Earl of *Chesterfield* (created 1628.) who never sat in the Long-Parliament after he urged that some course should for shame be taken to suppress the Tumults, and was answered, God forbid that we should dishearten our friends, choosing rather to be a Prisoner to them, than a Member of them; and that his Person should be restrained, rather than his Conscience ensnared. (a) The Lady *Stanhop*, since Countess of *Chesterfield*, Governess to the Princess *Orange*, doing that service with my Lord *Kirkoven*, Sir *William Boswell*, &c. in getting Money, Arms, Ammunition, and old Souldiers in *Holland*, which my Lord would have done in *England*. And what the Ancestor could not do towards the re-establishing of King *Charles I.* the Successor did towards the restoring of King *Charles the II.* (both in great hazzard, and both great expence, their Loyalty having cost that Honorable Family 15000*l.*) *est aliquid prodire tenus*; *Ellayes* in such Cases are remarkable, green leaves in the midst of Winter, are as much as Flowers in the Spring; especially being seasonable, when the whole Kingdom asked a Parliaments leave to have a King, as Widdows ask their Fathers leave to Marry.

*Mountjoy Blunt*, Earl of *Newport*, created 4 Car. I. having made as great a Collection by travel of Observations on the State of *Europe*, as he had done by study of Notes in all kind of Learning, was called to the great Counsel of Lords at *Tork*, and attended in all the Counsel at *Oxford*, where considering that time would undeceive the Kingdom, and give the King that Conquest over hearts, that he failed of over Armies, his Counsel was always dilatory and cautious, against all hazzards in battels when bare time to consider, would recover the Kingdom, and break that Faction which the present hurry united. He would not easily believe a man that rashly swore, there being little truth to be found in him so vainly throws away the great Seal of Truth; he would endure none but him that could not give as good account of their time, as he could of his; others diswaded men from uncleanness as a Sin, but he as a mischief in dissolving the strength and spirits, dulling the Memory and Understanding, decay of Sight, tainture of the Breath, diseases of the Nerves and Joynts, as Palsies, and all kinds of Gouts, weakness of the Back, bloody Urine, Consumption of Lungs, Liver, and Brain, a putrefaction of the Bloud, &c.

XVIII.

(a) Col. Philip Stanhop was a considerable person in the Army. Governor of Sheldford house, taken by storm where he was killed, the first in stopping every breach that was made.

XIX.

Francis Newport of Eyton upon Severn Sal. compounded for 1284*l.* Sir Richard Newport deservedly created Baron Newport of High-Arcall, besides many thousand pounds he sent the King, paid composition with 170*l.* per annum settled 1287*l.* Mr. Lewis Blunt a Volunteer, was killed near Manchester, and Mr. Christopher Blunt at Edgulton house.



as the Philosopher would say, *I would strike thee, but that I am angry*; so would he say when a discourse grew hot, *We would prosecute this business but that we are set on it*. He was in much danger of his life at the assault at *Dartmouth*, Jan. 17. 1645. with Sir *Hugh Pollard* the Governour, who was wounded there, and Coll. *Seymour*, being there taken Prisoner, but he died at *Oxford*, 1665. being of the Bed-chamber to his Majesty at home; as he had been of his intimate Counsel abroad. His Composition was 40 l. a year Land, and 4179 l.

*John Lord Pawlet* of *Hinton St. George*, entrusted by his Majesty with his first Commissioners of Array, 1642. (when other Noble men were Crest or Coronet-fallen) and excepted by the Enemy, as the most dangerous offender, being a pious man for Religion, an hospitable and well reputed man for doing justice and good in his Country; a watchful and active man in the field, and a shrewd man in Council: as became the son of his Mother, sole sister to the Martial Brothers, the *Norrices*, and the wife of his Father Sir *Anthony Pawlet*, Governour of *Jersey*; an accomplished Gentleman of quick and clear parts; a bountiful House-keeper, by the same token King *Charles I.* consigned Monsieur *Sobez* to him for Entertainment. *Gardez la Foy, Keep the Faith* was his Motto and Practice. Sir *Amias Pawlet* in *Q. Elizabeths* time would not suffer his servant to be bribed to poyson the Queen of *Scots*; nor our Lord his men, to carry on a noble cause in an unworthy way.

(a) *William Pawlet* of *Paulstones*, *Southampt.* paid 544 l. for his allegiance, *Francis Pawlet* and *Amos Pawler*, *Somerf.* 800 l.

Sir *Thomas Savil* of *Pontfract* Baron, Earl of *Suffex*, heir of his Father Sir *John Savils* parts and activity, Comptroller of his Majesties household, falling off from the Parliament (upon that saying of a Member to him, That he must not be only against the Persons, but against the Functions of Bishops, and that men (they are Mr. *Pym's* words) *how corrupt soever, must be forgiven their past offences, upon their present serviceableness to the Commonwealth*) he appeared with the King at *Tork*, was of his Council at *Oxford*, waited on the Queen in *France*, and made his own peace easily (being supposed one, whose Counsels tended to the peace of the Kingdom) at *London*: his offence carrying an excuse, he in the Wars being for an accommodation. Observing abroad Mitres opposing of Crowns, and Chaplains vying with their Patrons, he would say that if Clergy men left all emulation with Lay men in outward pomp, and applied themselves only to piety and painfulness in their Calling, they had found as many to honour, as now they had to envy them. Frequent passions he avoided, 1 Because then not likely to be regarded by others. 2 Because (by causing Fevers, Palsies, Apoplexies, Apepsie) they are sure to indanger our healths; (its to be more then to be ~~amiable~~ without affections, and to be a wise man to be ~~amiable~~ a good mannager of them) which, with the vigor of all his senses and faculties he preserved by temperance.

(b) Sir *William Savil* was an eminent and a sober Commander on the Kings side. *Will. Savil* of *Wakefield*, *Yorksh.* Esq; paid 946 l. as he said for the 13 Chapter of the Romans.

(a) *Francis*

(a) Francis Leigh of Newnham Warwickshire, Baron Dunsmore, Earl of Chichester 19 Car.1. Captain of his Majesties Guards, and a stout honest man in his Council; having a great command of things (as the first being) he had a shrewd way of expressing and naming them. His surname was before the Conquest, if there was any surname then (surnames being used since) which puts me in mind of him that said his Arms were 3 Gun hores 1000 years ago, when there were no Guns in Europe above 300 years. The honor died with him, who left two daughters, the Right Honourable Countess of Southampton, and the Viscountess Grandison. One being asked which St. Augustine he liked best; answered, that which was the best corrected. My Lord being in discourse about our Modern Reformlings opinion, said, That way was best that had been least reformed: when Ace is on the top, Sife is at bottom. When men (whose flesh was refined, blood clarified, spirits elevated by Victory) got Goods to their new Gentry, Lands to their Goods, he would often mention Rich. 3. saying of the Woodviles, viz. *That many are noble that are not worth a noble*. He had a good rule for health, that a full meal should be at such a time as might be, *laboris & cogitationum terminus*, and the heat and spirit not distracted from assisting in the concoction. He continued with the King from York (where the King begun to provide for himself) to Oxford, not yielding up himself till Oxford was surrendered.

(a) Henry Leigh of High-Leigh, Chester, Esq; 710 l. Composition. George Leigh of Wotton, Gloc. 264 l. Coll. Tho. Leigh, and Sir Ferdinando Leigh were never surprised for want of Foresight, nor worried for want of Resolution. Gervase Lee of Norwel Notingham. Esq; paid 560 l. for charges. Tho. Leigh of Adlington, Chester, 3000 l. Edw. Leigh of Bugeley, ibid. 700 l. Thomas Lord Leigh of Stone-Leigh, faithful to his Majesty in dangerous times, paid for his conscientious adherence to his Sovereign 4895 l. Peter Leigh jun. of Neithertalby Chesh. Esq; 778 l. Will. Leigh, Pitsmillier Somers. 120 l. Sir Richard Lee of Langlev Sal. Ber. 8782 l. Sir Thomas Leigh of Humptal Ridward, Staff. 1376 l. Gentlemen, these easily distinguished by their actions, though agreeing in name. Great men (when Surnames are necessary to distinguish obscure persons) are Surnames to themselves.

The Lord Gray of Ruthen, who as seriously asserted his Majesties dignity when questioned, as Mr. Selden asserted his own honor and title when disputed. Angel Gray of Kingston Marwood Coin: Dorset, Esq; 900 l. for obeying the King for Conscience sake; and Edward Gray of Campan, Northumb. 389. A man that feared the War on this score, because it was like a Fair, that would draw in Chapmen from all parts; who seemingly slight, but secretly love and envy our plenty; and would be willing to come from Wine to Beer and Ale, and from Fruits to Meat. His great Rule, that Temperance enjoyeth the sweetness of things which Excess aimeth at, if considered, would prevent more diseases, than his Relation the Countess of Kents Powder hath cured.

Sir John Stowel of Stowel in Somersetshire, a Knightly Family for above 200 years, well known for serving their Country in all places of Justice in time of Peace, and better for serving the King in places of Command in time of War. All satisfaction did this Knight endeavour to give the people in a moderate way, in their

Liber-

(a) Coll Hugh  
Windham a  
noble Lyon,  
was slain in  
Dorsetshire.

Liberties and Religion while any hopes of peace; all pains and care imaginable did he take to reduce them (according to the Commission of Arra, wherein he was an eminent Member) when they were bent upon War, 6000 men, and 30000 l. did Sir Edward Stowel, and Coll. G. Stowel raise to set up his Majesty; and 8000 l. a year during the troubles did they bring to support him: till Sir John having with Sir Francis Courtney, Sir John Hales, and (a) Sir Hugh Windham, whose Loyalty cost them 45000 l. and upwards, bravely kept Bridgewater, was brought Prisoner (as I take it) from Worcester to Westminster: where being convened, for his great Estate, rather than his great fault, he refused to kneel and own their Authority; demanded the benefit of the Articles whereon he rendered himself prisoner, and demanded their charge against him; being answered with 14 years imprisonment, without any legal trial had (notwithstanding that his Cause was heard in every Convention that was during the Usurpation) and he himself set five times before a high Court of Justice: nor any judgement given, till his Majesty returning, May 29 1660. was met by him at Charing Cross with a stand of Loyal Gentlemen and old Officers of the Kings Army, the stateliest sight seen that glorious day. He died Feb. 21 1661. *felicitas in ipsa felicitate mori, Sen.* being supported under his great age, and greater suffering, by a naturally great spirit; made greater by solid and unquestionable principles, by a chearful temper, by noble studies that both comforted and diverted sublimating natural bodies, for he was a great Chymist, as he did his affections, by a well grounded patience; for he would say he learned patience himself, by looking on the inconvenience of impatience & anger in others. And to keep his body in a temper suitable to his soul, for many years he eat no Breakfasts, that his stomach might be cleansed, and its superfluous humors consumed before he came to Dinner; saying, that those who went with a crude stomach from one meal to another, without an extraordinary use of exsiccatives, as Ginger, Oranges and Lemons, Citrons, Horse-Radish Roots, &c. would hardly escape the Scurvey, if they did the Dropsie.

XXV.

Coll. Edward Stradling, Major General Sir Henry Stradling, Coll. John Stradling, and Coll. Thomas Stradling, of the ancient Family of the Stradlings the second Baronet of England, of St. Donats in Glamorgan, one of the noblest seats in all Wales. Very forward in raising that Country for his Majesty, and in eminent trust; commanding it under him, much to the satisfaction of the people, more of the Gentry: Good Promise-Condition of Antiquity, faithful in keeping monuments thereof, and courteous in communicating them; whereof, though some had as it said of John Stow, *Mendacio*, now and then jogging them on the elbow: yet many of them lacked Learning rather than Truth, seldom omitting what is, sometimes observing what is not considerable. A Family to whom a Septenary number is happy, a Nonary fatal.

XXVI.

John Lord Culpepper of Thorsway, whose Family is now honourable in the Isle of Wight; bred to the Law, was resolved to maintain it;



it; relating to the Exchequer in times of Peace (when the Parliament grew fullen, and would not see what they did) he made his business to fill it against a War, bringing his Majesty in some thousands from his friends; and all that he had himself. *Novemb. 9. 1640.* he made a smart Speech in Parliament against the grievances of the Government in the behalf of *Kent*, for whom he fate. *Decemb. 6.* the same year, he offered the peaceable and safe ways of repressing them; and when he saw the Remedy like to prove worse than the Disease, he endeavoured to compose differences in the House as long as he could, and afterwards out of it, bringing the first message of Peace, with the R. H. the E. of *Southampton*, and the most accomplished Sir *Will. Weddall* (a handsome man, and as knowing, as much Learning, long Travels, and great Observations could make him; men of parts sided with the King that could encourage them) to the Parliament, 1642. as he did six more during the Wars, assisting in all his Majesties Councils, and promoting all the Treaties, wherein he was always a very sober Commissioner. And when he saw no more good to be done by those Treaties, than the Father saith he saw by *Councils*, advising his Majesty to enlarge his Interest by dividing it into his own, the enjoyment of the Kingdom, and his sons; the hope, the one to draw together the North and South out of a sense of their present duty; and the other the West, out of a regard to their posterities happiness: he was appointed to direct his Highness the Prince his Counsel 1643. as he did first in raising a good Army towards the recruiting of the War, and afterwards in proposing his Highness as a fit Mediatour between the King and Parliament for Peace. From *Cornwall* he attended his Highness to *Holland* to negotiate supplies; from thence to the revolted Fleet, to keep it in order, and dispose of it to advantage; thence to *France* and *Holland* to settle the new Design 1648. for re-establishing the King, managing an exact correspondence then, both with the *Scots* and *English*; thence to *Breda* to forward the Agreement with the *Scots*, where he with an admirable dexterity, solved or mitigated each morning, the difficulties they made at over-night; therefore called by those people *The Healer*; thence to *Denmark* and *Muscovy*, where he prevailed so far for his afflicted Master, that he made the first Kingdom declare against the Rebels; and the other, besides some supplies he sent his Master, lay all the Estates and persons of *English* men in those parts, at his Masters feet, whom he used so civilly, as to convince, that his Master aimed more at their good than his own Right; and that he desired to govern his people only to protect them. He lived to see his own maxim made good, *That time cures sedition, which within few years groweth weary of its self; (the people being more impatient (as he would say) of their own Libertinism, than of the strictest and most heavy Government: besides that, the arts and impulses of seditious Demagogues, may a while estrange and divorce their minds; yet the genius of English men, will irresistibly at last force them to their first love) and his Majesty entring his Metropolis (where he would say, A Prince should keep himself in all commo-*

tions as the seat of money and men) *May* 29. 1660. He dying *June* 12. following, Master of the Rolls; and his Son Governor, I think, of the *Ile of Wight*.

Sir Tho. Culpepper of Hallingborn in Kent paid 824 l. Composition. William Culpepper and Thomas his son, of Bedbury in Kent, 434 l. Sir Alexander Culpepper, 40 l.

## XXVII.

Prince Maurice, bred in the Wars of *Germany*, which were undertaken for his Father *Frederick*, Prince Elector Palatine, and chosen King of *Bohemia*; and with some *German* Officers coming, *Sept.* 17. 1664. over to serve his Uncle K. *Charles* I. whose only sister *Elizabeth* son he was, in the Wars of *England*. Where he behaved himself at once valiantly, and soberly, acting nothing in any place without a Council of War of the most knowing Gentlemen in that place; nor exacting any contribution without the consent of the Inhabitants: very much did he assist (by a strange reach in contrivance he was Master of) in pounding *Essex* in *Leisthiet*; and more towards the taking of *Exeter*: wary in his advice, and bold in his action; surprized twice by the carelessness of his Officers, yet so that both times he told them of it, having a strange mixture of Jealousie mingled with Courage. Indeed he was a *Monogdoon*, that is, one admirable; Prince of eight compleat Qualities, Sobriety, Meekness, Civility and Obligingness, (a) Conduct, Resolution, Seriousness and Religion, Justice and Integrity, Foresight and Thoughtfulness, Patience and Constancy. Noble in bringing his people on, and careful in bringing them off; being called by his Enemies, *the good come off*, serving his Majesty at Sea as he had done at Land; and commanding the Ships fallen from the Parliament, (when there were no more to be commanded for the King) to watch and supply the Coasts of *Ireland*, and infest those of *England*. He was in his way to the *West-Indies*, divided from his Illustrious Brother Prince *Eupert* (one of the most expert Sea-men, as the most general Artist in *Europe*) and from all the living, by an *Hurricane* 1649. Sad! that our Calamities swallowed not only the Royal Branches growing in *England*, but those in *Germany* too; who escaping the *Austrian* malice, perish by the *Brittish*; but true grief for a Valiant man, requireth not Womanish tears, and great grief scorns it, no tears being able to wash off the guilt of Royal blood, the shame of that Age shed in both parts of the world, that beyond the Line, and that on this side of it. Peace had made him as excellent as his Brother the Prince Elector, who for general, but especially mechanic Learning and business, is the happiest man in the world.

(a) Particular in his defeat of Waller at Teuxbury.

## XXVIII.

Henry Duke of *Gloucester*, his Majesties younger Brother, born 1640. died 1660. A Prince of as great hopes, as studious; great Parts, and as great expectation as solid Vertue; and promising great actions, could make him, that having known nothing but Imprisonment for the first years of his life at St. *James's Penshurst*, and the *Ile of Wight*, and Banishment in the later, grew by his affliction so knowing, that at eight years of Age he could tell his Majesty (when he sending for him the day before he died, he bid him not take the Crown before his Brothers *Charles* and *James*) he would

be

be first torn by wild Horses before he would do it; *so capable*, that *Ascham* who was deputed his Tutor by the Earl of *Northumberland*, protesting that he could discourse nothing to him but what he could after once hearing, with more advantage discourse to him again; *so serious*, that when *Abbot Montague* designed his Education in the Catholick way, he could say at ten years of Age, *He would obey his Mother, but he must his sovereign: So resolute*, that in the battel before *Dunkirk* 1657. *Don John* protested *he fought like an Englishman*; and so accomplished, that at his return there was not an Artift whom he did not obligingly and satisfactorily converse with in his own way. *Fata ostendunt non dant Henricos.*

Mr. *Endymion Porter*, mentioned near these two Princes, because dear to two Kings. 1. To King *James* for his Wit. 2. To King (a) *Charles I.* for his general Learning: which with his brave style, sweet temper, happy travels, great experience, modern languages, and good address, recommended him to the Duke of *Buckingham*, who after the journey into *Spain* (begun at first by the Prince, the Duke, my Lord *Cottington*, and Mr. *Endymion Porter*) introduced him to his Majesty, who loved him for his own Ingenuity, and for his being a Patron to all that were Ingenious: our *Endymion*, had the happiness to be loved by our Sun and Moon, the King and Queen, but not because he slept. He pleased his Majesty not more in time of Peace, than he served him in time of War by his Intelligence and Declarations at home, and his Negotiations abroad, both in *France* and *Holland*, the reason sure why he was always excepted out of their Indemnities, his friends paying for him 1500*l.* composition; and he dying with his Majesty abroad, as his Son did for his Father at home, being killed 1644. Loyal bloud like *Hurvies*, went round the *Porters*, from the highest to the meanest, 26 of the Name having eminently suffered for his Majesty.

Sir *Nicholas Slanning*. The Cornish men in the Reign of King *Arthur* led the Van, where is the Conduct of an Army: and in King *Cannus* his time brought up the Rear, which is the strength of an Army. Sir *Nicholas*, a Cornish Gentleman of an Ancient Family (that deserveth the same Character that is bestowed by Mr. *Carew* upon another, *Employing themselves to a kind and uninterrupted entertainment of such as visited upon their invitations or their own occasion, their frankness, confirming their welcome by whatsoever means, Provision the best fuel of Hospitality, can in the best manner supply.*) Of a Learned and a Martial Education, able both to attend the Crucible, and the Gun; a very knowing Philosopher and a good Souldier, led on his Country-men in his resolute Speeches at *Westminster*, being a Gentleman of a stern spirit, and brought up the Rear in his Command at *Pendennis*, and other back Harbors of *Cornwall* (over against *France* for supplies, and in the *Levant*, *Spanish*, both *Indian*, and *Irish* Road (where most Merchants touch, and whither many are driven) being a man of an impregnable Integrity, and unwearyed watchfulness, and a severe Discipline, lost by the Parliament, when in *Sermones tanquam vetita*

XXIX.

(a) To whom  
he was Gen-  
tleman of his  
Bed-Chamber.

XXX.



(a) Knight of  
the Bath at the  
Coronation of  
King Charles  
II who would  
not have yield-  
ed Pendennis,  
but at the Com-  
mand of King  
Charles I.

*miscuissent, specimen Ar&æ amicitia facere:* and (having with Sir Beville Greenville at Landsdown done wonders in advancing from hedge to hedge in the Head of his men, in the mouth of Canons and Musquets, so that his men thought him Immortal, July 5. 1643.) lost to his Majesty in a brave assault upon Bristol July 26. following, when they saw him mortal. (In the Catalogue of Compounders, I find this Note, Sir Nicholas Slanning (a) of Pendennis-Castle Cornwall 1197 l. 13 s. 11 d.) and Col. Henry Lunsford, Col. Buck, and Col. Trevanian, fell there the same time, with whom it is fit to mention Sir Charles Trevanian, of Carybey Cornwall, Sir John Trelawny and his Son, Col. Tho. Tregonnel, Col. Jonathan Trelawney, Col. Lewis Tremain, I think of Nettlecomb Somerset, who paid 1560 l. composition, Col. George Trevillion, Col. Ames Pollard, Jo. Pegonwell of Anderson Dorset Esq; 1735 l. Col. James Chudleigh slain at Dartmouth in Devon. Col. Bowls slain at Alwon, Edmund Tremain Esq; Collocomb Devon 380 l. Men remarkable for their Conduct in keeping their Counsels, in disguising their actions, and fore-seeing the Designs and Courses of the Enemy, being very well acquainted with the passes of the Country, and strangely dexterous in gaining Intelligence, scouring the Enemy before Bristol, as well as the Gray-Sope of that place doth Cloaths; men whose Persons generally are like their Houses, narrow and little Entrances into spacious and stately Upper-Rooms. Sir Richard Prideaux of Tregard compounded for 564 l. at Goldsmiths-hall, and others whom I would more largely insist on, but that I am, *au'pox*, an Herald of another nature, and having not taken Letters of Mart to seize on others Callings, for their Invading mine; do Loyally leave these Ancient Gentlemen to the justice of the King of Arms.

XXXI.

Col. Richard Fielding, Lord Fielding, suffering something in Reputation about Reading, which being Deputy-Governor, he yielded as was thought too easily: but recovering it at Newberry, Naseby, and all other Engagements where he stirred not an inch, keeping his ground too obstinately, a generous shame, adding to his Valour, and choosing rather to lose his life by his Enemies, than that it should be said he deserved to lose it from his Friends. A kin to that Noble Family of the Villiers, that had no fault but too good Natures, carrying a Soul as fair as his Body, and a carriage Honorable as his Extract; being not carried by the heat of the blood he had, to any thing that might be a stain to that he came from.

XXXII.

Posterity shall know him with (b) Sir John Smith the last Knight (b) *He that beat Cromwel once in the West, Sir James Smith Devon paid for being a Coll. in the Kings Army 188 l. Sir Will. Smith, Sir Walter Smith of great Bedwin Wilts with 40 l. per annum settled, paid 685 l. Composition, Thomas of Nibley Chef. 40 l. Edward Smith of Houghton Northam. 142 l. Will. Smith of Stamford Kent 108 l. Will. Smith of Pelly Som. 140 l. R. Smith Heath Denb 90 l. F. Smith of Buton Sal. and Cawood Ebor. 194 l. Edward Smith Dr. of Physick 45 l. Tho. Smith Steyning Suffex 40 l. Nich. Smith Theddlethorpe Lincoln 115 l. Jo. Smith Oxon. 220 l. Sir Tho. Smith Chester 10 l. per annum settled and 215 l. Jo. Smith of Small Corbes Gloc. 600 l. Jo. Smith Blackthorne Oxon. 107 l. Rob. Smith Akley Bucks and Will. Smith 564 l. Jo. Smith of Great Milton*

Milton Oxon. 107 l. Jo. Smith Swanton Ebor. 38 l. Rich. Smith of Torrington Devon. Merchant 176 l. Parris Smith of Comb. Somerset 86 l. Joseph Smith Selby Linc. Clerk 600 l. Edw. Smith Wakefield York 60 l. Captain Dudley Smith killed at Roundway-down.

Banneret of England, who relieved him, being too far engaged at Edgehill, as he had before rescued the Standard, who being Nobly born, (Brother to the Lord Carrington) strived to hide his Native honor (*sua fortuna Faber*) with acquired dignity, desiring to be known rather to have died of his Wounds for his Sovereign at Alesford in Hampshire 1644. than that he was born of Noble Parentage in York-shire 1646. It may be said of this numerous Family after the defeat of the King, as it was of the English after the Invasion of the Conqueror. Some fought as the Kentish, who capitulated for their Liberty; some fled, as those in the North of Scotland; some hid themselves, as many in the middle of England, and *ist* of Fly; some, as those of Norfolk traversed their Titles by Law; bold Norfolk men that would go to Law with the Conqueror, most betook themselves to patience, which taught many a Noble hand to work foot to travel, tongue to intreat; even thanking them for their courtesie, who were pleased to restore them a *shiver* of that whole Loaf which they violently took from them.

Which was the Case of the Honorable Family of the Curies, whereof Col. Thaddeus Cary was the wildest, Col. Edward Cary, the most experience, Sir Henry Cary the steadiest, and Sir Horatio Cary the wariest Commander in the Kings Army. The first best read in History, the second in Mathematicks and Tactics, the third Experimented Philosophy, the fourth in the Chronicles of our Land. Indeed, the best study for a Gentleman is History, and for an English Gentleman is the British History. Ernestus Cary Shelford Camb. paid 229 l. at Goldsmiths hall, John Cary of Milon-Clevedon Som. 200 l. John Cary of Atarbone Park Middlesex Esq; 1200 l. Charles Cary Gotsbrook North. Esq; 183 l.

The Right Honorable John and Henry Mordant Earls of (a) Peterborough, the first of which having been a Papist, was converted by a Disputation between Bishop Usher and a Papist at his house, where the Papist confessed himself silenced by the just hand of God upon him for presuming without leave from his Superiors to Dispute with so Learned a Person as Dr. Usher, the other wounded at Newberry and other places, where he was a Volunteer (b) for his late Majesty, as he was often Imprisoned for his Loyal attempts 1647. 1655. 1657. 1658. 1659. in behalf of our present Sovereign the great Agent and Instrument, for whose Restauration was Jo. Lord Viscount Mordant (c) of Aviland, who was tryed for his life at Westminster, and brought the first Letters from his Majesty to the City of London, their Loyalty cost that Family 35000 l. whereof 5106 l. 15 s. composition.

Sir Edward Walgrave, (d) an Ancient Northern or Norfolk Gen-

(d) Sir William Huddleston of Millain Castle Northum. was Sir Edward W. one of Parallel, who raised a Regiment at his own Charge, and had seven Sons that rid in it, for which besides 30000 l. other losses, he paid 2248 l. Composition, and Sir Henry Lingen

XXXIII.

XXXIV.

(a) The Lord Windfor 1100 l.

(b) Afterwards raising a new Regiment of his own.

(c) Created 1061.

XXXV.

Lingen of Sutton, Her. who raised two Regiments, and did eminent service in winning Gloucester, and securing Hereford and Worcestershire with his Brigade of Horse, that they said never slept, and hazarded himself often for his Majesties Restoration, for which he paid 6342 l. as Jo. Lord Scudamore Viscount Sleyo in Ireland, some years Leger Ambassador in France, who all these times kept his secret Loyalty to his Sovereign, Hospitality in his Family, and Charity to the distressed Clergy; for which with his son 2690 l. Not forgetting Sir B. Scudamore a gallant expert Commander, Governor of Hereford: and Dr. Scudamore, who was slain there: nor the R. H. Will. Lord Sturton, whose Loyalty cost him 1100 l.

tleman, never more than a Knight, yet little less than a Prince in his own Country; above 70 when he first buckled on his Armour for the English Wars a Brigadine in his Majesties Army, one of the first and last in action, and a Commander in the Isle of Ree: Commanding the Post at Saltafb, at the Impounding of Essex, where his men scattering, were thrice rallied by himself, though twice unhorsed, and the whole Parliament Army stopped till his Majesty approached: he lost two sons and 50000 l. in the Wars. A Gentleman who deserved his neighbours Character of *Strong Bow*, having *brachia projectissima*, and Tullies commendation (*nihil egit levi brachio*) especially falling heavy upon all sacrilegious invaders of Churches; who being angry with the King, revenged themselves on God; destructive Natures delighting to do mischief to others, though they did no good to themselves.

2. Sir Cervaſe Scroop was not so near Sir Edward in his dwelling as in his character; who being an aged man, engaged with his Majesty at Edgehill, where he received 26 wounds, and was left on the ground dead, till his son Sir Adrian having some hint of the place where he fell, lighted on the body (with no higher design than to bring it off honourably, and bury it decently) still warm; whose warmth within few minutes was improved into motion, that motion within few hours into sense; that sense within a day into speech; that speech within certain weeks into a perfect recovery; living above 10 years after (with a pale look, and a Scarff-tied arm) a Monument of a Sons affection to a Father, as of both to the Father of their Country; for whose sake his purse bled (there is a vein for silver as well as blood) as well as his body, the War standing him and his Son in 64000 l. whereof 120 l. per annum in Land, and 3582 l. in money for Composition: for which the Family (there was Coll. Jo. Scroop) is highly esteemed by his Majesty, who is happy in that *quod in principi rarum ac prope insolitum est, ut se putet obligatum, aut si putet, amet* Plin. Ep. ad Trajan.

3. William Salisbury of Bochymbid Denb. Governour of Denbigh Castle, was such another plain and stout Cavalier in his True blew Stockings (*νῆμα καὶ χιτὼν αἰ χροῖ*) who yielded not his Castle till all was lost; nor then his loyalty, keeping up the Festivals, Ministry and prayers of the Church by his example, and charity: printing Orthodox Books in Welch, and buying them in English at his own charge: relieving the poor Cavaliers, and encouraging the rich, zealously, but wisely and warily: his loyalty cost him and his son Charles Salisbury 781 l. by way of composition, and 100 l. per annum in a way of charity. An old Gentleman of a great spirit that would deal



would deal faithfully with any man; and spoke so plainly to his Majesty for two hours in private that the good King said, *never did Prince hear so much truth at once.*

He was sure to have his Carol on Christmas Day, as St. Bernard his hymn. See Mr. R. Vaughans Dedication of Bishop Usher and Bishop Prideaux his works to him, translated at his charge. R. Vaughan whose house Caergay was burned for his loyalty, to the ground, a great Critick in the Welch Language, and Antiquities (as was Mr. Rob. Vaughan of Hengour) to whom his Country is much engaged for translating the Practice of Piety, and other good Books into Welch.

4. Sir Thomas Salisbury of Llewenny by Denbigh, a Gentleman every way; especially in Loyalty and Arms recovering the honour of that ancient and noble Family by his early and effectual adhering to K. Charles I. which was tainted by his Predecessors practices against Q. Elizabeth: he hazarding as much for the established Religion against the Novelties of his time, as his Ancestor did for what he thought the old Religion, against what he supposed the new in his. Under him the Welch at Brentford, made good the Greek Proverb with right Brittish valour, *ἰσχυρὸν πάλιν ἐκζητήσιν*, *He that flieth will fight again*; those who being little better than naked, cannot be blamed for using swift heels at Edgehill; must (having resolution to arm their minds as soon as they had armour to cover their bodies) be commended for using as stout arms (as any) in this fight, which cost the Family, though Sir Thomas died not long after 2000 l.

5. Sir Evan Lloyd of Tale, a sober Gentleman, and one of the first that waited on his Majesty at Wrexham, for which he suffered deeply several times, till his Majesties Restauration; by whom he was made Governour of Chester, a City of which it is said, that it was more honour to keep a Gate in it, than to command a whole City elsewhere; seeing East Gate therein was committed formerly to the Earl of Oxford, Bride Gate to the Earl of Shrewsbury, Water Gate to the Earl of Derby, and North Gate to the Major. He died as soon as he was invested in his Government, 1663.

Godfrey Lloyd, Charles Lloyd, and Tho. Lloyd, were Colonels in the Kings Army; and Coll. Rob. Ellis a vigilant, sober, active, and valiant Commander, 240 l. Sir Francis Lloyd, Caerm. 1033 l. Walt. Lloyd, Llewenny Cardig. Esq; 1033 l.

6. Col. Anthony Thelwall, a branch of the Worshipful Family of the Thelwalls of Plasfward near Ruthin in Denbighshire, known for his brave Actions at Cropredy (where his Majesty trusted him with a thousand of the choicest men he had, to maintain, as he did bravely, the two advantageous Villages, Ewbury and Nelthorp) and at the second Newberry fight, where he did wonders with the reserve of Sir G. Lifles Tertia; and had done more, had he not been slain for not accepting of Quarter. Not long after Daniel Thelwall of Grays-Inn Esq; paid 540 l. composition, Jo. Thelwall of Pace-Coch Denb. Esq; 117 l.

The Right Honorable Thomas Wriothesley, Earl of Southampton, Knight of the Garter, Lord High Treasurer of England, and Privy-Counsellor to both Kings Charles I. and II. bred in the strictest School and Coll. Eaton by Windsor, and Magdalen Colledge in Oxford,

Oxford, to a great insight into general and various Learning: and in the Low-Countries and France, to a great happiness in Experiences and Observations in the Affairs of War, Trade and Government; the result, of which, and his retired studies, by reason of the troubles of the Age, and the infirmities of his body, much troubled with the Stone, (with a sharp fit whereof he died 1667.) was as King Charles the First, who conversed with him much in his Closet, called it; and King Charles the Second, who came often with the Counsel to his House and Bed side, found it *Safe and clear Counsel*; a sober and moderate Spirit (the reason, together with the general opinion of his great integrity and unblemished reputation, he was so much revered and courted by the Parliament (as they called it) and so often employed in seven Publick Messages, and three solemn Treaties between the King and Parliament) a serious temper and deep thoughts, understanding Religion well (he was reckoned the best Lay-Divine (a) by his Polemical and Practical Discourses, after the Kings death, in England) and practising it better. Prayers, Sermons, and Sacraments being performed in no Family more solemnly than in his house; private preparations before the monthly Communion, used no where more seriously than that, of all that belonged to his noble retinue in his Closet: his stipends to the poor Clergy and Gentry in the late times were constant and great, near upon (besides what he sent beyond Sea) 1000 l. a year: his charity to the Poor of each place where he had either his residence or estate (b) Weekly, Monthly, Quarterly, and Yearly, above 500 l. a year among these few Ministers reduced into distress by the late fire, he bestowed (besides particular largesses, and a resolution to take them, if unprovided, to any Preferments that should fall in his Gift) an 100 Pieces in Gold, giving always his Livings to the choicest men (recommended to him by the Fathers of the Church, whose judgements he much relied upon in those Cases) in the Kingdom he reckoned it certainly a more blessed thing to give than receive, when (besides his great Hospitality during his life, and his manifold and large Benefactions at his death) he gave away so much for publick good: and, as I am told, received not one farthing all the while either as Lord Treasurer, or Privy Counsellor, for his own private advantage. He was one of the Honorable Lords who offered his life to save his Majesty; pleading, that he had been the Instrument of his Government, and hazzarded it to bury him.

His Composition was 3466 l. in Money, and 250 l. a year in Land taken from him, and his losses in the War 54000 l. Sir Walter VVrotley not VVriothsley of VVrotley Stafford 1332 l. 10s. with 15 l. per annum Land taken from him.

XXXVII Sir Frederick Cornwallis, Treasurer of the Household, Comptroller and Privy-Counsellor to his Majesty, (whose old Servant he had been, and his Fathers and Uncles before him) at his Restauration, and made Baron Cornwallis of Eye in Suffolk at his Majesties Coronation. The Temple of Honor being of right open to him in time of Peace, who had so often hazzarded himself in the Temple of Vertue in the time of War; particularly, at Copredy-bridge, where

(a) And the excellent judgment he would give of all the rational discourses in Religion extant.

(b) Particularly in the late sickness.

where the Lord *Willmot* twice Prisoner, was rescued once by Sir *Frederick Cornwallis*, and the next time by Sir *R. Howard*: Sir *F.* being, as the last Pope said of *this*, a Man of so chearful a spirit, that no sorrow came near his heart: and of so resolved a mind, that no fear came into his thoughts; so perfect a Master of Courtly and becoming Raillery, that he could do more with one word in Jest, than others could do with whole Harangues in Earnest; a well-spoken man, competently seen in modern Languages, of a costly and goodly Personage, died suddainly of an Apoplectical fit, *Jan.* 7. 1661. Pope *Innocent* being in discourse about the best kind of death, declared himself for suddain death; *suddain*, not as *unexpected*, that we are to pray against, but *suddain*, as *unfelt*, that he wished for. To him I may adde, Sir *Will. Throgmorton*, Knight Marshall to his Majesty, who died 1668. A Gentleman of an Ancient Family (to whom a great Spirit was as Hereditary, as a great Estate) who did much service to his Majesty in *England*, and was able to do more to him and his Friends in *Holland*, where he was formerly a Souldier, and then an Inhabitant; worth is ever at home, and carryeth its welcome with it wherever it goeth, who had lost his life sooner with a Bullet got into his body, had not he done as they say Mr. *Farnaby* the Grammarian did, who coming over from the Dutch Camp, poor and wounded at *Billinggate*, met with a poor Butterwoman, of whom he bought as much as he was able to pay for, melted it down, and scoured his body with it when he kept School first in a Cellar in *Aldersgate-street*. In the Wars there were for personal Valour very eminent, Sir *Bynam* and Sir *Clement Throgmorton*, who whilest others boast of their *French* blood, may with their *English* Family vie Gentry with any of the *Norman* Extraction. 1 For *Antiquity*, four Monasyllables, being by common pronunciation crowded into their Name, (a) *The, Rock, More, Town*. 2 For numerosity, being branched into so many Countries. 3 For Ingenuity, Character'd by *Cambden* to be fruitful of *fine Wits*, and to them Sir *Simor Archer* of *Tanworth* in *Warwickshire*, and his Son there of his studiousness as well as Estate a great Antiquary, careful in collecting and courteous in communicating singular Rarities, which were carelessly scattered up and down these Wars, and prudently brought up by him and the Honorable Persons fore-going, who were not as the Toads, who suck up the precious stone in their head, envying the use of it, sparing no cost for their love to *Antiquity*; and being put to many thousand pounds charge for their hatred of *Novelty*, as was

(a) F. F. *Epist. Dedic. Clem. Throg. de Haseley VVor. Arm. The Right Honorable Baptist Noel, Lord Viscount Cambden* 150*l.* land per annum, and 9000*l.* besides 50000*l.* other losses.

The Honorable *John*, Son to *Nich. Tuston*, created Earl of *Thanet* (an exemplary Person in the strictness of his Life, and the good Government of his Family) who for encouraging the Kentish mens Loyalty (though he left them upon their unconstancy) paid for his own 9000*l.* and *Tho. Lord Viscount Falconbridge* 5012*l.* for his.

XXXVIII.



XXXIX.

Col. *Mynne*, Governor of *Hereford*, (there were in the Army besides Col. *Robert*, and Col. *Nicholas Mynne*, one or both Knights Harbingers) and signing the Articles at the Rendition of *Bristol*, an experienced Commander first in *Ireland*, and afterwards (coming (a) over with a Brigade 1653. over whom he was General in *England*, distressing *Glocester* from *Berkly* and thereabout with continual Skirmishes, *Massie* saying, He had plaid till these came over. A restless man in pursuit of some project every day to hearten and employ his own Souldiers, and weary the Enemy; as he was going to joyn the Forces of *Hereford* and *Worcestershire* at *Castellane*, with a design on *Glocester* and others, not keeping touch with him, he was cut off with the best Regiment (made so by continual exercise) within three miles of *Glocester*, in disadvantageous Inclosures (the consequence whereof was the defeating of the Kings Power in *Southwales*) being much missed by his Friends, and honored by his Foes, who gave him a stately Burial 1644. in Testimony of his Worth and Valor, being the fairest, and shrewdest Enemy in Christendom, whose Monument shall be supported by

(a) Sir *William St. Leiger* came over with him, with his Regiment afterwards, Commanding at second *Newberry* battel the Cornishmen, and the Duke of *York's* Regiment. Sir *Anthony St. Leiger* of *Ulcomb Kent* (where it has) been a Knightly Family 300 years, Sir *Tho. St. Leiger* being Brother-in-law to *Edward the 4th.* was killed commanding *Prince Ruperts* Life-guard at *Newberry* second battel Oct. 27. 1644. His son I suppose Sir *A. St. Leiger* paying 400 l. composition. This Ancient Families decays hath been the occasion (the issue generall of decayed Estates are projects) of many noble Inventions in *England*, preferring to be Masters of a Molehill, than dependant on the highest Prince in Christendom.

First, Col. *H. Washington*, who blocked up *Glocester* on *Tewksbury* side (a Gentleman, though disabled by being put upon designs without Money to pursue them, never suffered his Heat and Feaver to turn to a Frenzy, unworthily attempting what he could not handsomely atchieve, though vext that his swelling and prosperous sails should be filled rather with airy promises, than real-supplies) and *Eversham*, scoured the hedges near *Stopwasht*, a Border-Town of *Cheeshire*, to make way for *Prince Rupert* to enter into that important Garrison; kept *Worcester* (till his Majesty under his hand June 10. 1646. commanded him to yield it) against all Assaults and Summons, and did Wonders by Patience and Resolution at *Colchester*, as he did at the first taking of *Bristol*; the first breach whereof entred was called by his name, made terrible thereafter by his brave Regiment of Dragoons, whose fierce and active Gallantry bestowed a Proverb on every resolute Exploit, *Away with it quoth Washington*.

Secondly, The Honorable Col. *Ozeal*, the onely Protestant of his Family; its a question whether gaining more honor by his hard service about *Glocester*, and in both the *Newberries* with King *Charles the I.* or by his assiduous Negotiations and Messages posting from place to place (in *Holland*, where he was warned to the Countets of *Chesterfield* in *France*, where he was welcome to the best Cavaliers, and *Germany*) for King *Charles the II.* especially in the

the various Occasions, Opportunities, and Revolutions 1659. at *Fontarabia, Scotland, Flanders, England, &c.* that made way for his Majesties Restauration, who let him to Farm the Post-Office: He died 1664. Its more to be called an *Oneal*, than an Emperor in Ireland.

3. By Collonel *Will. Pretty*, who when *Backhouse* sent him word he would Breakfast with him, returned that then he would Dine at *Glocester*; a Gentleman that loved his last thoughts (as Mothers the youngest Child) best, declaring fiercely Sept. 2. 1645. That *Bristol* was Tenable by force, and needed not the courtesie or charm of words (meaning Treaties with *Fairfax*) to maintain it; onely the Souldiery were to be refreshed, and the Bayes of Victory are not to be plucked up, till by fair opportunities they are grown ready.

4. Collonel *Pert*, who received his Deaths wound 1645. in *Cornwall*, not to be gained by Power or Policy from the ground he stood in; the Riddle of the Army never appearing what he was, nor being what he appeared, giving his Enemies always too little hope to trust, and too little to distrust him. Such must be as dark as midnight, who must perform actions as bright as Noon-day.

5. Col. *Taylor*, there was one Mr. *Taylor* Resident for his Majesty with the Emperor, in honorable esteem, who made the *Glocestershire* Forces pay, as he said, Cost and Dammage for the death of Col. *Mynne*, at last killed himself 1645, at *Bristol* (when *unus homo per- undorestituit rem*) where he died in the bed of honor, about which we can only draw the Curtain.

*Richard Taylor* of *Erneley* *Suffex*, paid 500 l. composition, *Jo. Talbot* of *Thornton* *York* 800 l. *Sir Jo. Talbot* *Lanc.* 600 l. *Tho. Taylor* *Ocle* *Pichard* *Her.* 265 l. *Rich. Taylor* *Clapham* *Bedf.* £/q; 450 l. \*

6. Col. *Rich. Poore*, that little man and great Souldier slain in *Wales*.

7. As was Col. *Will. Wynne* of *Bertbu* at *Wem*, the Bulwark of *North-wales* (which as Souldiers cry was *all* and *one* his, because of his large alliance, obliging spirit, exemplary sobriety, great conduct and fidelity) to which the Enemy never entred while he lived, no more than the English could while *Owen Glendower* Commanded such a strong Line of Communication he had formed in all the Marches, and so watchful and active was he in maintaining that Line.

The Worshipful Wynnes of *Gwyddir* were great sufferers for his Majesty.

8. Col. *Dalby*, that excellent Engineer killed at *Wingsfield* Manor *Derbyshire*.

9. Col. *Jo. Marrow*, slain near *Sandway* in *Cheshire*.

10. *Sir Matthew Carew*, whose Misfortunes were his advantage (*It is an ill wind that bloweth no body good*) his Company being delightful, when his service, though prudent and valiant, was unsuccessful, and he fit to stand before Princes, and not before mean men; a man of spirit for his *non Felix*, carrying a badge of Val-

lor (no blemish but Beauty, *Mars* hath his spots as well as *Venus*) in his face.

Sir Francis Carew Beddington Surrey paid 1000 l. *Composition*.

11. Col. *Bagot* who had travelled most places in the world (one in most great Actions from 1624. to 1645.) to accomplish himself for the service of his own Country, where he was Governor of *Litchfield Staffordshire*, keeping (with Col. *Lane* Sir *Richard Bagot*, Dr. *Bird*, and my Lord *Loughborough*) that Country in good order, by suppressing the *Moor-Lander*, (though as envy always must be expected, if it will not be surpris'd by worth (most men supposing their Bayes to wither if others flourish) some found fault with his Actions, because they did them not themselves; which he induc'd being us'd to hardship, having not eaten his bread, nor fasted neither in one place: He was slain at *Nazby*.

Harvy Bagot of Parkhall Warwick Esq; paid 600 l. *Composition*.

12. Col. *Henry Tillier*, one of those eminent Commanders brought over by Prince *Rupert* from the *Palatinate*; zealous for Religion, and therefore might be called, as well as *Robert Fitzwalter*, Marshall of Gods Army and holy Church: worth will not long want a Master, his judgement was much relied on in the Relief of *Newark*, in the ordering of *Marston-moor* fight (where with Major General *Porter* he was taken Prisoner) in the siege of *Bristol*, at the Delivery whereof he, *Vavasor*, and *Mynne* drew up the Articles, as he did those of *Oxford*, taking as many of the Garrison as would be lifted into pay under him for the *French* service, as the *Spanish* Ambassador did for the *Spanish*.

13. Col. *Robert*, and Col. Sir *Edward Broughton*, the last of whom did his Majesty Knight service in *Cheshire* and *Newark* 1645. 1646. at *Worcester* 1651. being one of the few Loyal Subjects that appeared there: in *Cheshire* 1659. with the Lord *Booth*, for which he was long Imprisoned in the *Gatchouse*, whereof he was afterwards Keeper, wiving the Widow whose Prisoner he was: and in the Sea-fight 1665. between us and the *Dutch*, with his Highness the Duke of *York*, where he valiantly lost his life, scorning to fall, though in effect killed, and in his stubborn way blundering out Commands when he could not speak them.

14. Col. Sir *Arthur Blainey* and Col. *John Blainey*, bred in *Ireland*, and after he had lost his arm in *Anglesea* (a) with success, shew'd it depended not on Valour 1648. killed there. The first, the plainer man and greater Souldier, the second, the faster man and deeper Politician, whom his own Country cry up for such a man, that it will be a question hereafter whether ever there was such a man.

When invited thither by the Right Honorable Lord *Buckley*, an eminent Gentleman for his Majesty in *Northwales*, basely murdered by one *Chedle* of the other side.

15. Sir *Fulke Hunkes*, an old Souldier from *Ireland*, whose Valor was attended with such meekness, that upon all occasions the bias of his inclination did still hang upon the other side; and he took as much pains to bring over his old acquaintance on the other side



side, by perswasions and Letters as to conquer them by force. And indeed so weighty his overtures, that *qui deliberarunt deseruerunt*, they that came to themselves and considered, came over to him and revolted.

16. Sir R. Levelson of Frentham Staff. (who with 360 *l.* per annum settled, paid 6000 *l.* composition; a great instance of *Commines* his rule, that they who have the art to please the people, have power to raise them. He prevented all jealousies of his Majesties proceedings, much more complaints; doing what the people about desired, before they desired it; being very tender in bestowing Commands and Trusts, since no man is served with a greater prejudice, than he that employs suspected Instruments. Coll. Tho. Levelson, a Gentleman fearless of death always, and yet always prepared for it; that never begged or bought Command, winning all he wore; Governour of Dudley, which he held till May 13. 1646.

17. (a) Sir Tho. Dallison, a Lancashire Gentleman, of great service in Prince Ruperts Brigade, whose Loyalty cost him his life at Naseby, and 12000 *l.* in his Estate, being one of those noble persons, whose too much courage (as Buchanan saith in all defeats of the Scots) was the reason they were conquered; and their pursuing their Enemies too far, the cause of their being beaten by them.

(a) There were in the Kings Army 3 Collonels more of the name, viz. Sir Charles Dallison, Sir Robert Dallison, and Sir William Dallison, who spent 130000 *l.* therein: men of great command in their Country, bringing the strength thereof to the reasonable assistance of his Majesty.

18. Sir Richard Crane, bred in the Palatinate, serving the Prince Elector, with whose son Prince Rupert he came over, 1642. to serve his own Sovereign: a Gentleman very careful against all ill opinions of his courage, or prudence, knowing that if the Enemy over-awed, or over-reached him, they for ever after had his measure. Slain at a sally out of Bristol, 1645. Be it here remembered that the Worshipful John Crane Esq; of Lorton, Bucks. paid 1080 *l.* composition.

19. Coll. Anthony Eyre, Coll. Rowland Eyre, and Sir Gervase Eyre, Robert Eyre of West Cabfield, Wilts. Esq; hazzarded their lives, and spent above 40000 *l.* in his Majesties Service: commended not only by their side, (which may be partial, but by their Enemies who cannot be suspected so) for commanding their looks, words, and actions, yea their very drefs, garb, and accent, as well as the pretenders by a rule: and watching shrewdly in all Skirmishes the advantage of Ground, Wind, and Sun; each singly considerable, but little less than an Army when all put together.

20. Coll. Cockraw, an Agent well versed in the humors and intrigues of the Danish, Polish, Swedish, and other Northern Courts, whence he procured considerable supplies both for England and Scotland, reducing the former Leagues of those Crowns to more exact particulars with reference to the present state of his Majesties affairs.

21. Coll.

21. Coll. *Edward Hammond*, Coll. *Francis* and *John Heath*, all active in *Colchester*.

(a) *Edw. Heath* of *Cotmore Rutland Esq*; paid 700*l.* composition. *Jo. Hammond* of *Elling. Norf.* 1000*l.* *R. Heath* of *Eyerton, Chesh.* 300*l.*

(b) where fell  
Coll. *Scot.*

22. Coll. *Sandys* slain (b) at *Alford Hampshire*, besides there were in the service of the name, Coll. *H. Sandys*, of *St. Michaels Bedw. Worcest.* 1400*l.* *Sir Martin Sandys*, Coll. *Robert Sandys*, Coll. *Sam. Sandys* of *Umblesley Worcest.* *Esq*; 1445*l.* and *Sir Tho. Sandys*, the first of whom would usually rise out of his bed, dress him, open the doors, walk round about the field, fight, now striking, now defending himself, and return to bed not wakened: the second for parentage, person, grace, gesture valour, and many other excellent parts (among which, skill in Musick) he was the most acceptable person in all places he came of his time; except his Enemies Quarters, where his person was very terrible, his actions more. There is a Bird which hath looks like a man, which killing a man comes to the Water to drink, pineth away by degrees and never after enjoyeth it self. An unhappy duel was a covering to one of these Gentlemens eyes all his days, ever after his Conscience loathing what he had surfeited on, refused all challenges with more honour than others accepted them. The fourth of these Gentlemen altered the Scene of the War from Defending to Offending, and from Speeches to Syllogisms of Fire and Sword, gaining much goods, and doing more good in shewing that the King was not deserted.

(c) At which  
place and time  
fell the Right  
Worshipful  
*Sir R. Huxton*

23. *Sir Francis* and *Sir William Carnaby*, both Gentlemen of good quality, of *Thornum in Northumb.* 10000*l.* the worse for the War: The one Treasurer of the Northern Army, and the other a Collo-nel; both after the defeat at *Marston-moor* accompanying my Lord of *New-Castle* beyond Sea; whence the first returned with new hopes to serve his Majesty, and was slain at (c) *Sherburn in York shire*, 1645. having time enough to rise on his knees, and crie, *Lord have mercy upon me, bless and prosper his Majesty.* A short Prayer at death serveth him whose life was nothing but one continued Prayer; and the other died at *Paris*, not much concerned that he was set by, and not set by; hung up like the Axe when it hath hewed all the hard timber on the Wall, unregarded; and none of those that desired to embroyl the Nation in a new War; and like a knavish Chirurgeon out of design to blister the sound flesh into a sore, to gain by the curing of it.

24. Coll. *Sir T. Appljard, Dilling. Cumb.* the first that entered *Leicester*, and was therefore Governour of it. Good always at at bold Onsets; but better at prudent Retreats. And to conclude all,

25. The Lord *Bard*, a Ministers son of our Church, that valiantly fought for it; coming from the University of *Cambridge* to the Army, advancing by the particular notice his Highness Prince *Rupert* took of his large Spirit penned within a narrow Fortune, from a Commoner, by his great Services, to a Baron; leading on the Left hand *Tertia* with *Sir G. Lisle* at *Naseby*, and bringing off the whole

whole Brigade, otherwise likely to be cut off at *Alsford*, he with the two *London* Prentices, Sir *T. and W. Bridges*, are not the only English instances of men of private Occupations, arriving at great skill in Martial performances: Sir *Jo. Hawkwood*, a General in *Florence*, was a Taylor, turning his needle to a Sword, and his thimble to a Shield; he appeared not in our Wars as spirits, who are seen once, and then finally vanish, being often put upon Honorable, but Difficult service, to keep places with few men, against a fierce and numerous Enemy; to whom once he set open the gate of *Cambden* house, his charge, as if deserted, but entertained them so, that they spilt not so much Claret Wine in the house, as they left blood before it. He would often commend Sir *Clement Passions* method of bounty, Building a fair House for Hospitality, where his serving-men spent their Younger dayes in waiting upon him; and an Hospital hard by, where they might bestow their Elder years in Recollecting themselves; and say that he descended from that man in *Norfolk* (he must be a *Norfolk* man) that went to Law with *W.* and overthrew the Conqueror. All these brave Gentlemen, both for Camp and Court, for Entertainment and Service, in a March for Valor, and in a Mask for Ingenuity. Gentlemen who were most of them buried in honour, and his Majesties Cause for a while buried with them; whose Ashes should not be thus huddled together, deserving a more distinct Commemoration; especially those that have been as devout as valiant, and as prudent as devout, their Wit being as sharp as their Swords, and piercing as far into business, as those did into bodies.

Sir *Francis Gerard*, Sir *Cecil Trafford*, and Coll. *Francis Trafford Lancash.* Gent. men worthy, Recusants, arming themselves in defence of those Laws by which they suffered; valuing their allegiance above their opinion, and supporting a Government that was imposed upon them, rather than betraying it to them that would impose upon the Nation. With whom I might reckon Sir *Peter Brown* and his son, of *Kidlington, Oxfordsh.* who was slain in the service, being mortally wounded at *Naseby*, and dying at *Northampton*. Sir *Troilus Turbervile*, Captain-Lieutenant of his Majesties Life-guard, slain in the late Kings march from *Newark* to *Oxford*: whose bounty to his Souldiers puts me in mind of my Lord *Audleys* to his Esquires, who bestowed the Pension of 500 Marks upon them, which the Black Prince bestowed upon him for his service at the battel of *Poitiers*; and when questioned for it by the Prince, said, *These have done me long and faithful service, without whose assistance I being a single man, could have done little; besides the fair Estate left me by my Ancestors, enableth me freely to serve your Highness.* Sir (a) *Nicholas Fortescue*, a Knight of *Malta*, slain in *Lancashire*, whose worth is the more to be regarded by others, the less he took notice of it himself; a Person of so dextrous an address, that when he came into notice, he came into favor; when he entred the Court,

XL.

(a) *Jo. Fortescue* Cookill Worc. Esq; paid 234*l.* for his Loyalty, *Jo. Fortescue* of Bridlest Esq; Devon. 202*l.* Sir Faithfull Fortescue came over to his Majesty at Edgehill with his Troop.

he



he had the Chamber, yea the Closet of a Prince; a Gentleman that did much in his person, and as he would say, *Let Reputation do the rest*; he and Sir Edmund Fortescue were always observed so wary as to have all their Enemies before them, and leave none behind them. Sir Henry Fortescue, being the most Valiant Commander in H. 5th. time, Sir Ad. Fortescue, the strictest Governor (he was Porter of *Callis* in H. 7th. time.) Sir Hen. Fortescue, and Sir Jo. Fortescue, the most learned Lawyers in Henry 6th. time, Sir Jo. Fortescue the wisest Counsellor in Queen Eliz. time (whose studies he was Overseer of) and these Gentlemen very eminent Souldiers in King Charles I. Reign, always prevailing in their parts with parties, as much beneath their Enemies in number, as above them in resolution and temperance; by whom if there were any violence offered, the appearance of these Commanders checked, they carrying civility in their presence against all rudeness, as the Abbot of *Battel* did a Pardon in his (having power to save any Malefactor he saw going to be executed) in all executions. Col. *Cuthbert Coniers* of *Leighton* in *Durham*, slain at *Mulpasse* in *Cheshire* Aug. 1644. and Col. *Cuthbert (b) Clifton* slain near *Manchester*, who could not endure that Rebellion that took Sanctuary in Religion, which wanted a refuge its self, the horns of the Altar pushing it from him; sober men that could not endure to see the English coming to fight now under King Charles, as they did 600 years ago under King *Herold*, drunk, and not able either to stand to an Enemy (so overcome with drink) nor fly from him; both with Col. *Richard Manning* slain at *Alseford* in *Hampshire*, Col. (c) *Will. Eure*, Brother to the late Lord *Eure* slain at *Marston-Moor*, and his son *L. C. Tho. Eure* slain at *Newberry*. Col. (d) *Tho. Howard*, son of Sir *Francis Howard*, who gained the battel at *Adderton-moor* (as Eye-witnesses testify, with the loss of his life, June 30. 1643. (one of them that taught the world to plant Lawrels on the brow of the Conquered.) Col. *Thomas Howard*, son to the Lord *William Howard*, slain at *Picrebridge* in the County of *York*; the Honorable Sir *Francis* and Sir *Robert Howard*, of whose Names there were seven Peers with his Majesty. Col. (e) *Thomas*, Col. *Anthony*, and Col. *James Morgan*, Sir *Edward Morgan* of *Pencoed Mon.* whose Loyalty stood him in 1007 l. Sir *John Cansfield* (who interposed himself between his Majesty, King Charles and the Prince, and the Fury of the Enemy, bringing off both with two dangerous wounds in his own body (as King Charles I. attested under his own hand). The Right Honorable *William* and *Francis*, (f) Earls of *Shrewsbury*, the one

(b) Major Laurence Clifton and Captain John Clifton slain at Shelford House, Sir Gervase Clifton of Clifton Not. 7625.

(c) There was Coll. Matth. and Ralph Eure in the Kings Army, Sir Sampson Eure Garley Park Hert. paid 110 l. composition.

(d) L. C. Philip Howard, Nephew to the second, and Cousin Germain to the first, slain near Chester.

(e) Col. Thomas Morgan of Weston, was slain at the first Newberry battel.

(f) And his Brother the Honorable Edward Talbot Esq; slain, together with Mr. Ch. Townley at Marston-moor Volunteers, and Mr. Charles Sherburne. Col. James Talbot was a Person deserving well of his Majesty, Sherrington Talbot of Salwarpe Worc. his Estate suffered 2011 l. deep.

attend-

attending his former Majesty in all his Wars with great Charge and Prudence, and hardly used by the Parliament who broke the Articles with him; and the other following his Majesty that now is, in all his streights from *Worcester Fight*, where he ventured to wait upon him with a gallant Company of Gentlemen to his Restoration, which he attempted often with the hazzard of his life, and saw at last to the great comfort of it, according to their Renowned Ancestors the *Talbots* Motto on their words, more manlike than Elegant, and like a Nobleman rather than a Pedant. *sum Talboti pro defendendo Rege contra Inimicos*; neither of them when sent to raise Forces for his Majesty (whose party deserved not the name of an Army, untill the Earl of *Shrewsbury* came in, no more than *Henry 7th.* did, till Sir *Gilbert Talbot* came to him) answering him, as their Ancestors did *Henry 8th.* when he sent to him to fortifie *Callice*, who said he could neither fortifie, nor fistifie without money. The Right Honorable *John* lately, and *George Nevill*, now Lord *Abergavenny*, the first Baron of *Abergavenny* (created so by King *Harold 2.* a Family so potent then, that whereas others boast that they came over with the Conqueror; it may speak a bigger word, viz. That the Conqueror came in with and by it.) Noblemen, whose plain and honest Natures is as good a sign of their Antiquity, as the plainness and simplicity of their Coats and Arms, Sequestred and troubled much beyond the Note in the Catalogue of Compounders comes to. *John* Lord of *Abergavenny* 521 l. I say, (g) these and many more Catholicks that were faithful to King *Charles I.* in his distresses from 1642. to 1648. And (h) Col. *Carlese*, Sir *James Hamilton* and others, who were to King *Charles II.* 1651. in his extremity and Escape, make it probable that *Marianaes* Institutions, *Suarez* his Apology, and his *Potestas Regia Bell. de Pont. Rom. l. Creswell. Philopatus de offic. Principum*, may be Books whose dangerous notion as those of *Buchanan* and others, among us may be published and discoursed, among those who abhor them; and though they honour the Authors, venture their lives to oppose their Tenets.

(g) To these I adde Sir *Henry Constable*, Lord Viscount of *Dunbar*, who died in the service at *Scarborough*.

(h) Who hath three Crowns added to his Arms with this Motto, *Subditus fidelis Regis & Regni salus*.

Sir *Richard Lawdy*, slain at *Cover* in *Glocestershire*, and those two old Souldiers that planted a Seminary in the North, Sir *Ingram Hopton*, and Sir *George Bowles*, who fell at *Winsby* near *Horn Castle* October 1643. (i) *William Butler*, and Sir *William Clark*, two Kentishmen of great Quality slain at *Cropledy-bridge* June 29. 1644. those two Northern men that swallowed the War in earnest, Sir *Thomas Metham*, and Sir *William Lambton*, who died at *Marston-moor*, the two hardy Courtiers, Sir *Tomas Dallison*, and Sir *Richard Cave*: Sir *John Beaumont* of *Grace Dieu* in the County of *Leicester*, who di-

(i) There was Colonel *Jo.* and Colonel *Thomas Butler*, Men much valued and much lamented, as Persons of great Interest in the Associated Counties, and Colonel *Croker*.

XLII.

ed in the service; that good Souldier Col. *Croker* near *Oxon.* who paid 909 l. need no more than a mention here.

Sir *Charles Cavendish*, son to Sir *C. Cavendish*, Grandfather to Sir *W. C.* and Privy-Counsellor and Treasurer of the Chamber to *H. 8. Edw. 6. Queen Mary*, younger Brother to the most potent (a) *William Duke of Newcastle*, inclined from his youth to Learning (particularly the Mathematicks) as his Brother was to Chivalry; those studies agreeing better with his vigorous *soul*, than other exercises did with his weak *body*; when the liberty of a Camp in the North endangered the very being of Christianity there, the Souldiers retaining little of their Religion, but their Allegiance, as if their service to the King, did excuse their care of their duty to God; Sir *Charles* his excellent discourses set off with a most sweet nature, and a most strict example, prevailed as successfully over the Army, as they did a great while over their Enemies, keeping, though not improving their charge; though indeed it was much improved, in that it was not impaired all the while he had the charge of it; partly by the Valor of his Person, and partly by the advantage of his Country, making so stout a resistance, that they whose successes made them flie in other parts of the Kingdom, could a great while but creep in the North: a Country that shewed it self as Valiant in what it did, as patient in what it suffered; their Hands & Arms being as good as Backs and Shoulders. He was the person intrusted by the Northern parts to welcome her Majesty 1643. with a brave Body of Horse to guard her: and the Person intrusted by her with 20 Troops of Horse, 2000 Foot, and 500 Arms more to protect them. Great his care of Ammunition, as Master of the Ordnance, and greater of Money, as Treasurer of the Northern parts, till the defeat at *Marston-moor* (when a brave Troop of Gentlemen desired him and his Brother to Lead them up to perish Honorably, rather than out-live the consequence of that day) after which he went over with his Brother to *Holland* and *France*, whence returning 1651. upon my Lord Chancellor and others perswasions, to compound for his Estate (which he protested he had rather loose than have it by composition from the Enemy.) After the settlement of that, and some little Remainder of the Dukes, he died, & he can die that lives in so Honorable a Monument as the Works of his dearest Sister, the Heroick Princess, the Dutches of *Newcastles*; With this Inscription, *The most generous and charitable man living*; never Courting, yet winning all men: the pass to their heart he made through their brain, who first admired and then loved him.

(a) *Who lost by the War 733579 l. and his son, the most hopeful Charles Lord Viscount Mansfield, who had an eminent Command under him, died in these times: He was General of the Ordnance.*

XLIII.

A Character most agreeable to his Honourable Cousin (b) *Charles Cavendish Esq;* (Brother to the Right Honorable *William Earl of*

(b) *I find Sir Charles Cavendish of Wellington Line. 2048 l. deep in the Goldsmiths-Hall Book, and Francis Cavendish of Debridge Derby 480 l. The Lord Henry Cavendish was a Person of great Command.*

Devon-



*Devonshire*, whose eminent services and sufferings deserve this Motto, *Premendo sustulit, ferendo vicit*; a person of no vulgar parts himself; and a Patron of those who are above the ordinary Learning,) *Qui arte militari ita inclaruit, ut vivida ejus virtuti nihil fuerit imperitum*, (it being as impossible for him not to be, as not to be active) being a Commissioner in the Northern Array, secured *Lincoln* and *Gainsborough*; whence being Governour of that place, he issued out to the relief of the surpris'd Earl of *Kingston*, he was over-powered; and his horse carrying him off over the *Trent*, but sticking in the Mud, he died, magnanimously, refusing quarter; and throwing the blood that ran from his wounds in their faces that shed it, with a spirit as great as his blood: his goodness was as eminent as his valour, and he as much beloved by his Friends, as feared by his Enemies.

Sir Walter Pye of *Mind* in *Herefordshire*, equally a friend to the Mitre and to the Crown; and therefore as zealous in maintaining the last in the Field against Usurpation, as he was in Parliament in purging the other of Symony; a great lover of Ministers and consecrated men. Conceiving it more credit and safety to go from the Parliament house, than to be driven, he retired to serve his Majesty in *Herefordshire*, *Worcestershire*, and *Glocestershire*, against the *Scotified English*, expending 20000*l.* as he had gone into the North against the *Frenchified Scots*, expending 5000*l.* of a grateful Guest becoming a bountiful Host to his Majesty. For which services he was twice a Prisoner in the Wars at *Hereford* and *Bristol*, and four times after suffered in *Goldsmiths hall*, (which like the *Doomsday Book* of the Conqueror omitted, *nec Lucum, nec Lacum, nec Locum*, though Favourites were rated, *nec adspatium, nec adpretium*, as it was said of the *Abby of Crowland*, in that Book) 2549. as Sir Edmund Pye of *Lachamstead*, *Bucks.* was 3225.

XLIV.

Sir Walter Pye was prisoner with Sir William Crofts (the R. Bishop of *Hereford*s elder brother, who being a person of very great abilities, had left the Court, 1626. for some words against the D. of B.) in its prosperity; and being of great Integrity, came to help it, 1640. in its adversity; insomuch that King *Charles I.* when he saw him put on his armour at *Edge-hill*, admired it first, and afterwards was very glad of it, being, he said, *the only man in England he feared*; being looked upon as able enough to be Secretary of State always, and as the fittest man at that time, being a man inured to great observations; and constant business from his childhood) and Coll. *Conisby* (b) (a near relation no doubt, and no disgrace to him, to Sir *Conisby* High Sheriff of *Hertfordshire*, who being told that some Enemies had prevailed to make him Sheriff, answered, *I will keep never a Man the more, nor never a Dog the less, for all that*: and who for publishing his Majesties Proclamation, and executing his Commission of Array, was a Prisoner in the *Fleet*, I think, as long as his soul was prisoner in his body; his person being first seized, and then his Estate,) were the persons with whose death *Fines* threatned the Earl of *Forth*, in case he should proceed against any of their way, knowing them worth their

XLV.

whole Party. Herod might have saved his oath, because *St. John Baptist* was worth more than half the Kingdom. *France, France, France*, pronounced by the Herald of *France*, answered to all the Titles of *Castile, Arragon, &c.* pronounced by him of *Spain*.

*Sir William Crofts* was slain at *Stokeley*, Shrop. June 9. 1645. *James Crofts*, Her. Will. Crofts, Devon. *Christoph. Crofts*, and *Edward Crofts*, York. paid 700*l.* for their Loyalty. (b) *Tho. Conisby*, *Morton Baggot*, *Worcest.* paid 91*l.*

XLVI.

*Patrick Ruthen* (c) *Earl of Forth and Brentford*, a Scotch man, and therefore an excellent Souldier, bred in the *Low-Countries* many years, and serving his Majesty of *Sweden* in *Germany* as many: A wary man, as appeared in his ordering (for he modelled that fight) the Battle at *Edge-hil*; and a stout man, as was seen at *Brentford* and *Glocster*, leading his forces so gallantly in the first of these places, that with his own Regiment he cut off three of the best belonging to the Parliament; and drawing his line so near and close about the other, that he was shot in the head, in both the *Newberry* battles, *Brandean Heath* fight, and near *Barbury*; in all which places, considering the hazzard of his person, shot in the arms, mouth, leg, and shoulder; admirable was the stediness of his spirit and his present courage and resolution to spie out all advantages and disadvantages, and give direction in each part of a great Army. A hail man made for the hardship of Souldiers, being able to digest any thing, but injuries; the weight of his mean birth depressed not the wings of his great mind, which by Valour meditated advancement; being resolved (as the *Scotch* man said of his Country-men when sent abroad young) to *do or (::) dee*. He had a faculty of sending to a besieged City by significant Fire-works formed in the air in legible characters: and a Prince always, though by the fortune of War he had it sometimes imprisoned in a poor mans purse; minding not the present benefit; but the happy issue of the War, this being the only way to secure that. This old *Priam* having buckled on his armour in vain, left his Country to advise the Prince in *Holland, France*, and at Sea, when there was no fighting for his Father at Land. Having seen the *Scots* (after his very intercessions) accept of his Master for their Prince, he designed, as old as he was, broken with years and hardship, to march in the head of an Army to settle him in *England*; but though, bearing up his spirit with a Review of his great actions and renowned life (as a man having passed a large Vale, takes great pleasure to look back upon it from the Hill he resteth on) he did about 1650. being sure, that as the Air, however depressed by a certain Elastical power, will yet recover its place; so the Consciences of the *English* and *Scots*, however kept under, would yet in time get up their sentiments of Duty and Allegiance. Many Captains great actions had been greater, if reported less: but this noble person will be believed the more, because expressed so little. It is pity the *Scots* brave spirits should be debauched to Rebellion, who do so bravely for their allegiance.

(c) *General King*, a good Scotch Souldier, bred (and I think) after the defeat at *Marston-Moor*, died in the *Swedish* service: and *Sir Jo. Brown*, a good Commander, slain 1650. in fight with *Lambert*. Coll.

(::) Die.

Coll. Leak, slain at Newark, and Mr. Leak found dead with his Enemies Colours about his arms at Lands-down fight; both sons to the Right Honourable Francis Leak, and brothers to the Right Honourable Nicholas, now (:) Baron Deincourt, and Earl of Scarce-dale; both active in his Majesties service, being in the number of the Peers, reckoned in the Declaration of the Parliament at Oxford to the Parliament at Edinburgh, absent thence on his Majesties occasions, in settling his Contributions, and money, his Garrisons and Ports, together with his Army and the discipline of it: both eminently suffering, as it should seem by this Note; Francis Lord Deincourt P. Lancelot Leak, and Tho. Leak, Esq; with 382 l. per annum, settled 1994 l. 12 s. 7 d. Molumenta, Dolumenta, the Shipwracks of some, are the Sea-marks of others; the last Dog catching the Hare, when all the rest tired themselves in running after it.

(22) 164.

The Right Honourable William Lord Ogle, (who having bestirred himself among the ancient Tenants of his Family in the North; for the cold wind of the North keep their Estates long close to the owners; while the warm Gales of the South make them, as the Fable is of the Cloak, often shift them,) to raise a brave Brigade of Horse; and after some services there, being sent for to Oxford, he submitted himself discretely in the disposal of them: exchanging his Field Command for a Garrison: one being (as I read) Governour of Winchester, which he kept as long as there was a piece of it tenable, with (e) Sir Will. Courtney, Sir John Pawlet, William Pawlet Paulstones, South. 544 l. He died in these times, but his honour died not with him, being, as I take it, devolved upon a younger son of my Lords Grace of Newcastle.

(d) Sir William Ogle Wind. South. paid composition 1042 l. James Ogle, Caufy Park, Northumb. 324 l. and Sir Jo. Ogle, Linc.

(e) There was Sir Peter Courtney of Trether, Cornw. 326 l. Richard Courtney of Luneret, Cornw. 437 l. Jo. Courtney Esq; of Mollane, Devon. 750 l.

Sir Michael Ernely, an old Souldier, bred in the Low-Countries, that used himself by lying on the Ground, Watching, Hunger, and other exercises of hardship, in his first and lowest capacities in the War, as fitted him for the highest: An unwearied man, night and day in armour about affairs either of the Field or Country: After eminent services done against the Rebels in Ireland, he came with Collonel Monk (the Renowned Duke of Albemarle) upon the Kings Majesties Orders, against as bad in England; and writ thus to those Parliament Commissioners, that upon his Landing desired to treat with him.

Although we are sensible how unworthily the Parliament hath deserted us, yet we are not returned without his Majesties special Commission: If you have the like from the King, for the Arms you carry, we shall willingly treat with you; otherwise we shall behave our selves like Souldiers and faithful Subjects.

Hawarden Nov. 10. 1643.

M.E.

He



He was slain at the surprizal of *Shrewsbury*, (the treachery and weakness whereof had gone to his heart, if his Enemies sword had not) *Feb. 22. 1644.* having drawn off, by a peculiar art he had, most of the Parliament old Souldiers to his Majesties side, fixing his design generally where there were some *Irish*, or *Low-Country* Souldiers.

- L. The Right Honourable *James Hay* Earl of *Carlisle*, son of *James Hay*, the first Earl of that name, Created *Sept. 13. 1622.* a Prodigal of his Estate to serve his Sovereign and his Friends in the time of War, as his Father was to serve his in the arts of Peace, as Feasting, Masques, &c. Royal was King *James* his munificence towards his Father, and noble his towards King *James*, his son. One of his Ancestors saved *Scotland* against an Army of *Danes*, with a yoke in (a) his hand; his Father saved King *James* from the *Gowries* with a Knife in his hand; and he would have defended King *Charles I.* with a sword in his hand, first as a Voluntier at *Newberry*, 1643. where he was (b) wounded; and afterwards as Col. till he yielded himself at the same time with his Sovereign, paying 2000. composition; and giving what he could save from his Enemies, in largesses to his friends, especially the learned Clergy; whose prayers and good converse he reckoned much upon, as they did upon his charities; which compleated his kindness with bounty, as that adorned his bounty with courtesie; courtesie not affected, but naturally made up of humility, that secured him from envy; and a civility that kept him in esteem: he being happy in an expression that was high, and not formal; and a Language that was Courtly, and yet real.

(a) Whence a Yoke is their Supporters. (b) As was Mr. *Edw. Sackville*, Earl of *Dorsets* son, afterwards barbarously murdered near *Oxford*: a general Scholar, and a good Chymist. Coll. *Dervy*, Major General *George Porter*, Lieutenant Colonel *Ed. Villiers* were hurt then near my Lord, the last dying afterwards of the *Small Pox*. Coll. *Jo. Spencer*, who with his posterity was voted to an extirpation out of the Kingdom, because these Colours were supposed to be his, which had a Parliament house on them, with two Gun-powder Traytors on that, and this Motto, *Ut Extra sit Intus*.

- LI. Sir *Walter*, Sir *William*, Sir *Char. Vavasor*, a Family equally divided between the North and *Wales*, in their seats always, and in their Commands in the War; Sir *William* being employed by his Majesty with a strong Party to awe and caresthe *Welch* side of *Glocestershire* and *Herefordshire*, did his business very effectually, by the good discipline of his men, and the obliging way of his own carriage; to which he added the skill of two or three good Pens, to draw Letters and Declarations; for which purpose it was at first that *O. C.* entertained *Ireton*. He was as good at approaching a Garrison as at closing with the Country, making the best Leaguer Sir *J. Ashley* ever saw, with his *Welch* Forces, on the North Gate of *Glocester*, by a dextrous line of Communication drawn between him and the *Worcester* Guard. And as good at checking a great Garrison, by little actions, and vigilant and active Guards on the several Passes; as he did as Commander in chief of the *Glocestershire* Forces, as at besieging

besieging it; besides that, having been an experienced Souldier, he knew how to work upon Souldiers and Officers, to trepan and betray Garrisons; but being drawn off to *Marston-moor*, and disgusted with the miscarriage of that great battel, he went over with my Lord of *Newcastle*, General *King* a Scotch man, the Earl of *Carnworth*, Col. *Basil*, (a) Col. *Mozon* to *Hamborough*, and thence to the Swedish service, wherein he died under the Walls of *Copenhagen* 1658. *Thomas Vavasor* of *Weston York* paid 593 l. 19 s. 2 d. for his fidelity, and *William Vavasor* of *Weston York* 469 l. for his.

(a) *Sir Arthur Bassett*, Knighted by the Duke of Normandy, who had power of Knighting, Life and Death, Coyning, Printing, &c. *Sir Thomas Bassett*, *Arthur Bassett Esq;* Devon.

The Right Honorable, the (b) Lord *Grandison*, who received his Deaths wound at *Bristol*, after he had laid a design, prevented by a ridiculous mistake to entrap *Fines* 1643. with his gallant Brigade of Horse that never charged till they touched the Enemies Horses-head; after he had charged through and through (notwithstanding four wounded, two Horses killed under him; twelve men at once upon him upon Prince *Rupert* being in great danger to the dismaying of the Army having no room for grief or fear, anger had so fully possessed his soul) looking as if he would cut off the Enemy with his Eyes, before he did it with his Arms) at the raising of the siege at *Newark* the same year; and after he had brought (in his dexterous way of marching Horse) several supplies through the thickest of his Enemies to *Oxford*, where his Counsels and Advices were as pertinent, as his Actions were noble, King *Charles I.* saying at his death, that he lost of him a good Counsellor, and an honest resolved man, free from spleen, as if he had always lived by the Medicinal Waters of *St. Vincents Rock*, near which he was wounded, lest the Garrison of *Oxford* and *Bristol* should have Lank after their Bank: he was very forward in motions as well as sallies out, for the furnishing of their Granaries, for which the better sort had cause to commend him, and the meaner sort to bless him, who never have more than they needed; and sometimes needed more than they have.

(b) *Whose escape at Winc. was admirably contrived, not only to his safety, but the converting of many to his Majesties side, and sowing of Dissention among the Enemies:*

The Right Honorable *H. Earl of Danby*, who received his Deaths wound at *Birmingham*, son of *Sir John Danvers*, and *Elizabeth Nevil*, the Lord *Litimers* Daughter and Co-heir, born at *Dantsey* in *Wiltshire* 157. where he was buried 1643. first entred in the Low-Country Wars under *Maurice Prince of Orange*, who made him a Captain of Foot at Eighteen, then eminent in the Wars of *France* under *H. 4.* who Knighted him for a great Action he did before his face at twenty one. After that, he was 1 Captain of a great Ship in the Voyages of *Cales* and *Portugall*, under the Earl of *Nottingham* Lord Admiral, who professed he was the best Sea-Captain in *England* at twenty five. 2 He was Lieutenant-General of the Horse, and Serjeant Major of the whole Army in *Ireland*, under the

LII.

LIII.

(a) And  
preserved by  
him, as ap-  
peared by the  
Docquet  
book.  
(b) At the  
same time  
with the Isle  
of Rhebus-  
sines.

the Earl of *Essex* and the Lord *Mountjoy*, before thirty made Baron of *Dansey*, Lord President of *Munster*, and Governor of *Guernsey*, where (as may be seen in a Survey of *Jersey* and *Guernsey*, by Dr. *Heylin*, who went his Chaplain (a) thither 1628.) he settled the Ecclesiastical and Civil Government, to the great satisfaction of the Inhabitants; and proposed a way to spoil the Trade between *St. Maloes* and *Sein*, with eight ships, to the undoing of the (b) *French*. By K. *Charles* the I. created Earl of *Danby*, Privy-Counsellor, and Knight of the Garter, whose Installation (being the utmost *Eng-land* could do in honor of this Earl, in Emulation of what *Scotland* did in honor of the Earl of *Morton*: the Scottish Earl (like *Xenxes* his Picture) being adorned with all Arts and Costliness while the English Peer (like the plain sheet of *Apelles*) got the advantage of him by the Rich, Plainness, and Gravity of his Habit,) was the greatest solemnity ever known in the Memory of Man: the composition for his large Estate, is the greatest in the whole Catalogue, being one and twenty thousand, five hundred and ninety seven pound, six shillings, not abating the odde two pence. This minds me of Sir Thomas Danby of *Foraley* York, who paid 780 l.

## LIV.

The Right Honorable, *Jerome* and *Charles Weston*, Earls of *Portland*, son and Grand-child of *Richard Weston* Earl of *Portland* 8 Car. I. Lord High Treasurer of *England*; the first a Person of a very able and searching judgment (the first discoverer of the so artificially masked Intentions of the Faction;) well furnished, as well as polished with various Learning, which enabled him to speak pertinently and fully to all propositions, signified by the gravity and modesty of his Aspect, made up of quick and solid apprehensions, set off with the dignity and dependance of his Port and Train, supported by magnificence and frugality, sweetned with courtesie without complement, obligingness without flattery (he being a great observer of solid respects, and an Enemy of empty formalities) died 1663. a great Statesman, well seen in Sea Affairs under King *Charles II.* and the other a very hopeful Gentleman, was slain at Sea June 1665. in his Voluntary attendance upon his Highness the Duke of *York*; when fell the Rear-Admirall *Sanjunt* (a private man of a publick spirit, that aimed not so much to return wealthier, as wiser; not always to enrich himself, but sometimes to inform Posterity, by very useful Discoveries of Bayes, Rivers, Creeks, Sands, Autens, whereof some were occasional, others intentional.) The Honorable the Lord *Muskerry* and (c) Mr. *Boyle*, second son to the Right Honorable the Earl of *Burlington*.

(c) Who himself paid for his Loyalty and Estate in England 1631 l.

## LV.

The Right Honorable, the Lord *Francis Villiers* (Brother to his Grace the Duke of *Buckingham*) the comeliest man to see to, and the most hopeful to converse with in *England*, slain for refusing Quarter at *Comb-Park* July 7. (a) Anno Dom. 1648. *Æt. sue* 19. the sweetness of his temper, the vastness of his Parts and Abilities, the happiness of his Education, and his admirable Beauty, which had charmed the most barbarous to a Civility, being the occasion of



of the Enemies Beastly usage of him, not fit to be mentioned.

(a) He was born April 2. on Maunday-Thursday 1629. 8 Month, and Christened by my Lord of Canterbury Laud, April 21. the same year.

The Right Honorable William Lord Widdrington, President of the Council of War under my Lord of Newcastle in the North, and Commander in chief of *Lincolnshire, Nottinghamshire, and Rutlandshire*, under Prince Rupert; of as great affections towards his Majesty, as the Country was towards him, whom they desired to live and die under for his four excellent Qualities. 1 Skill. 2 Vigilance. 3 Sobriety. 4 Integrity and Moderation. When he went over with the Duke of Newcastle to *Hamborough, Holland, and France*, after the defeat of *Marston-moor*, he told a friend of his that he lost 35000 l. by the War; and when after he had waited on his Highness the Prince of Wales in his Councils at *Paris* and the *Hague*, in his Treaties with the Scots and English: in the command of the Fleet 1648. and in the Conduct of the Northern Army that same year, he lost his life in marching to his assistance into England with the Earl of Derby at *Wigan* in *Lincolnshire* Aug. 3. 1650.

LVI.

Col. Thomas Blague, hath at the coming in at the North-door of *Westminster Abbey*, on the left hand, this Elegant History drawn up, as I am informed by Dr. Earls then Dean of that Church.

LVII.

Tho. Blague *Armiger in Agro Suffolciensi nobili & Antiqua familia oriundus; vir Egregius animi & Corporis Dotibus; quibus artes honestas conjunxerat, clarus militia, & duobus Regibus Carolo I. & II. fidus Imprimis ac gratus; Quibus (ad utriusq; Interioris Cubiculi honorifica ministeria ad lectus) utilem operam navaverat; præcipue in bello Arci Wallingfordiensi Impositus, quam cæteris pene omnibus expugnatis diu fortiter tenuit, nec nisi rege Jubente præsidio excessit. Nec minora foras pertulit pro regis Causa diu in exilio jactatus, sæpe in patria Captivus. Fidem Integram singulari exemplo approbavit. Et tandem sub Regis Felicissimo reditu Cohortis stipatorum Tribunatu, & præfectura Jarmuthia & Præsidii Langrensis donatus. Potuit majora sperare, sed Immatura morte Interceptus Principem plane suum (Cui in adversis constantissime adhæserat) jam muneratorem futurum in secundis deseruit.*

Obiit Christiane ac pie 14. die Nov. Anno } Salutis 1660.  
Etatis sue 47.

An History that *Cæteris paribus* will suit with,

1. Sir (b) *W. Campian*, as famous for his services at *Borstaff House*, whereof he was Governor, as Col. Blague was at *Wallingford*, both restless men. The latter accomplishments puts me in mind of the Maid presented to King James for a Rarity, because she could speak and write pure Latine, Greek, and Hebrew; the King returned, *But can she spin*, meaning, was she as useful (as this Knight was) Learned; as none more stern if occasion required, so none

(b) I finde this Note in the Black Book of Goldsmiths-Hall; Sir Will. Campian Comwel Kent 1397 l.

more gentle, in so much that he deserved the Honor and Title. *Sigmund* the Emperor being here in England with King H. the 5<sup>th</sup>. leave, bestowed on the greatest Souldier of his time, viz. (true Courage and Courtesie are Individual Companions) the Father of Courtesie. He said he went to the Wars to fight with his Loyal-Countrymen; butto *Colchester* to perish with them, as he did in a brave salley July 1648.

2. Sir *Thomas Armestrong*, who having done as much as a man could do in England and Ireland, offered to do more than a man in the Isle of Man, that is, maintain it against all the Parliaments Forces by Sea and Land.

3. Sir *John Bois*, *Richard Beauchamp*, Earl of *Warwick*, being likely to be cast away in his passage to France, desired that he should be tied to the Mast with his Arms about him, that he might, if any either Noble or Charitable found his body, be Honorably buried. Sir *John Bois* need desire no more than one plain stone of *Dennington Castle* (where he did the King faithful service, refusing to surrender it either to *Essex*, or *Manchester*, or *Horton*, or the Scots Army, who plied him for six weeks night and day; bidding them spare blood as they pleased, for he would venture his, denying a Treaty with his own Brother) to make him an honorable Monument: (Ancient his Family in *Kent*, and well-deserving of the Church (especially since Dr. *John Bois* his time, the best Postiller of England) and therefore since the Restauration of the Church, he was near the most eminent Person in it, being Steward to the Lord Archbishop of *Canterbury*) and his saving the Kings Army and Artillery in their coming off from the second *Newberry* fight, with a pace faster than a Retreat, and slower than a flight. His Epitaph.

There was another Sir *John Bois* a Col. a Gentleman of great Expedition in dispatching Affairs in the Kings Army.

4. Sir *William Courtney*, who is transmitted to Posterity, as partner in great Actions with Sir *Francis Derrington* now in France, as I take it, with her Majesty, and Col. *Webbe* an old German Souldier dear to Prince *Rupert*, and the best Horse man, a Horse-Commander of his time in England:

---- Totos Infusa per artus

Major in Exiguo regnabat Corpore virtus.

Eminent for flanking the Enemy about *Banbury*, so dexterously as well as valiantly, that with a 1000 Horse he dispersed 5000 of the Enemy, though shot in the hand, and both the thighs. (a) Col. *Admiral Duke H. L. H.*, the watchful Governor of *Monmouth*, who by his vigilance lost it; for upon a contrived Intelligence of the Parliament Forces, retiring in some disorder towards *Glocester*, he Commands *Kirle* with a 100 Horse to pursue them as it was agreed, who closed with them, and returning, got the Town opened to them, whence he hardly escaped over the dry graft. But regaining it (being the Key of *South-wales*, by Sir *William Blaxtons* resolute *Thomas Webbe* of Rich. Surrey Esq; paid 345 l. Composition.

(a) Sir *Tho. Holt* of *Aston com. Warwick* paid 440 l. 2 s. 4 d.

Sir *Tho. Hole* of *Fleet-Damorell Devon*. 280 l. per annum feild, and 400 l. in Money, Rob. *Holt* of *Castleton Lanc. Esq;* 150 l.

lute On-set with his Horse Brigade) next week with as great a Conduct as *Kirle* lost it with Treachery. Col. *Richard*, a Kentish Gentleman of good personal valour (under the good old Earl of *Cleveland*) both at *Newberry* in the *Newberry* fights, where he exceeded his Command; at *Sherburn*, where he exceeded expectation, (upon the surrender of which place he was taken prisoner) and at *Colchester* where he exceeded belief. Sir *Thomas Hooper*, a *Wiltshire* Gentleman, at first a shoe-maker in *England*, at last a Soldier in the *Low-Countries*; where he attained so much skill, as upon his Invitation over by Coll. *Goring* to have the Command of a Regiment of Dragoons: with which Regiment he performed so much service that he was Knighted; and which honour he wore so well, that to say no more, he deserved it; often with execution laying that sword over his Enemies shoulders, which his Majesty laid over his. (a) Sir *Will. Manwaring*, and Sir *Henry Fletcher*, slain both at *Westchester*; Coll. *Francis* and Col. *Jo. Stuart*, in quibus erat insignis pietas in deum, mira charitas in proximos, singulares observantia in majores, mitis affabilitas in inferiores, dulcis humanitas in omnes, multiplex doctrina, redundans facundia, incredibilis Religionis Orthodoxæ zelus: men in whom Valour was not all their Arts, born to adorn as well as defend their Country.

(a) Ifind Sir *Tho. Manwaring*, *Tho. Manwaring*, *Peter Manwaring*, and *Elisba Manwaring*, all *Cheshire* Gentlemen, 2000 l. deep in *Goldsmiths-hall*.

Sir *John Girlington*, and Mr. *William Girlington*, slain near *Melton-Mowbray, Leicest.* and his Widow, as I take it, of *Southam Cave York.* fined 1400 l. a person that had much learning in his Books, more in his Brest; where Nations were ranked as orderly as the men in his Regiment, and as quietly as the species of his various prospects (for he was well seen in *Opticks*) in his eye. One too too good for War, and deserved to be as far from danger, as free from fear.

Sir *Richard Cholmley* slain at *Lime*, in *Dorsetshire*, Sir *Anthony Maunsel* slain at *Newberry*. Sir *Tho. Gardiner* and his brother slain about *Oxford*. The first with Sir *Hugh Cholmley* of *Whitby, York.* who suffered 5000 l. deep; *Henry Cholmley* and *Richard* his son, who paid 347 l. *Tho. Cholmley*, of *Vale Royal, Cheshire*, who compounded for 450 l. and the Lord *Cholmley* who paid 7742 l. who might be called as his Ancestor was for 50 years together; *The Father of his Country*; who no sooner moved in their respective Countries in his Majesties behalf, but it was incredible with what cheerfulness, their motion meeting with loyal and well affected inclinations, was entertained with; all meetings applauding their propositions about this Loyal, as the Council of *Clermont* in *France* did Pope *Urbane II.* Speech about the Holy War, with a *God will* *it*, looking upon all the pretensions of God and Spirit on the other side, but like the Christians in the foresaid War, carrying a Goose with them in their Voyage to *Jerusalem*, pretending it to be the Holy Ghost: their thoughts beginning where others ended, and having a privy project beyond the publick design. The second with Mr. *Henry Maunsel*, of *Llandewy, Glamorgan, Esq;* and five more Gentlemen of that worshipful name, was ready to mortgage their own Estates to se-



cure the Kings (selling Land for Gold to purchase propriety with Steel and Iron) and were 30000 l. the worse for the War. The third extract of that Nation, I mean the *French*, which wanteth a proper word to express *stand*, were over-active when engaged, though (like a heavy Bell that is long a raising, but being got up made a loud sound) considering enough before they engaged. Gentlemen, that deserve a fame in as many Languages as they understood; and an honor from as many Persons and Nations, as they imitated in their Manners, Wisdom, Learning, and Piety, who lived up to the excellency of each part of the World they travelled, as if they had been born in it. Gentlemen, that were Masters of an Universal Speech to express their Universal Learning; and to furnish men born not to one Nation but to all, having a vast knowledge, but that they had vaster minds.

(a) Sir *Nicholas Kemish* of *Kevenmably* in *Caermarthen*, slain at *Chepstow* in *Monmouthshire*, whose Ancestors blood was as noble in his vein as in their own; who had the Sail of Valour poised with the Ballast of Judgment. With a fanned Army, as he called it, he cunningly surprized *Chepstow* by a slight, with the hazzard of his life, keeping it against all force, (refusing any Treaty) with the loss of it; the resolute and noble being killed in cold blood, *O. C.* saying, that if he had had a fortnights time longer, he had overthrown all the price of their blood and treasure.

(a) *Coll. Rice*, and *Coll. William Thomas* were active men in those parts.

*Col. Hugh*, and *Coll. William Wynn*, and Sir *Lodowick Wyer* a Dutch man slain at *Banbury*, where their bad Breakfast discouraged not their Friends from their dinner in the Wars: a good Conscience goeth on through difficulties (which the bad one needs no Enemy but it self, having always a storm in the Heart, what ever weather it is in the Face) being not like those who see not their own good, for too intent looking on it. But of these Gentlemen before. The Marquess *De Vienvill*, a French Lord, slain at the first *Newberry* fight: as Baron *Done* (kinsman to the Prince of *Orange*) fallen at *Nottingham*) the Nobility of all Nations assisting in so just and so general a cause.)

10. Sir *Francis* and Sir *Richard Dacres*, the one dying at *Marston-Moor*, and the other at *York*, together with Sir *Thomas Dacres*, whose Ancient and Martial Spirits were not quenched in that age of Peace that gave little countenance and less encouragement to men of Service and Action; and those parts, though the Frontiers, (which in Kingdomes are to be looked after as carefully as doors in Houses) were so ill furnished, that they had nothing left them in the beginning of the Wars, but the Primitive Arms of Prayers and Tears; and had been easily conquered, had not the experienced Souldiers (breathed Deer, are not caught so soon) made their Country as strong by Art, as it was by Nature, till Art and Valour was rather stifled, than overcome by multitude. When these Gentlemen in vain encouraging their Countrymen much with their words, more with their actions, fell rather, than as their Companions

nions, they would guard their brave heads with their nimble heels.

The Right Honourable Henry Lord Piercy, son of the Right Honourable Henry, and brother of the Mirrour of *English* Nobility, (for a well-governed Greatness, his house being a Colledge for Discipline, and a Court for Grandjeur) the most noble and potent *Algermoon Piercy* Earl of *Northumberland*, Baron *Piercy*, *Lacy*, *Paynings*, *Fitz-pain*, and *Brian*, Knight of the Garter, and of the Bath, whose Ancestor *H. Baron Piercy* of *Alnewick*, was at the Coronation of *Richard 2.* 1377. created Earl of *Northumberland*; a person of a stern spirit, and a great capacity; the first inclining him to Arms, which he handled with honour abroad; the other to Studies, which he followed with success at home: being at once a very stout, and a very wise man, useful in the Field, and in Council; having a great command of the Northern Army, 1639, 1640. and a good stroke in the *English* Parliament, being able with his care of, (especially in point of pay) and interest in the first, to awe the second as he did 1641. to give the Army good words, and make his Majesty great promises as long as that Army had a being in *England*, and he a Command in it. When he could no longer serve his Majesty in Parliament (where he must expose his person to the rudeness, and his opinion to the suggestions of the multitude) he countenanced his affairs in the North (where the name could at any time raise an Army, and interest to support it) where he grew as formidable, as he had been rendered in the South contemptible. My Lord with great hazard attended his Majesty in all dangers, being thrice dangerously wounded; and with great resolutions in all Council; at *Tork*, for preparing for War; at (a) *Oxford* for accommodations of Peace, being made June 28. 1643. a Peer of the Realm, Lord Chamberlain of his Majesties Household, and the only person intrusted with the conduct of her Majesty from the North to her dear Consort at *Oxford*, and of four deputed to assist her in Councils in *France*. As the Beaver bites off his stones, for which he is hunted to save himself; so he quitted his Estate to save his Person, being excepted from Indemnity, though he hazarded his Majesties displeasure to procure them (in order to a peace) theirs. He died suffering with Majesty beyond Sea, having this character, That he would not take an affront from the greatest person, nor give any to the meanest. With whom (b) Sir *John Morley* the loyal Major of *New-Castle*, Sir *John Maltory* of *Studley*, *Tork*. (who paid 2219 l.) Sir *Nich. Cole* of *N.w-Castle* (who paid 564 l.) *Bryan Cook* of *Doncast. Tork*. (with 18 l. per annum, settled 1832 l.) Sir *William Wentworth* slain at *Marston-Moor*, and Sir *George Wentworth* of *Welly* (who paid 3188 l.) *Thomas Wentworth* of *Bretton Tork*. (350 l.) The Honourable Sir *Francis Fane* of *Ashton, Tork*. (1315 l.) Sir *Richard Gloddal*, killed at *Murston-Moor*: (c) Sir *Will. Savile* Governour of

(a) Subscribing all Declarations there. (b) Sir Jo. Morley of Chich. Suffex, paid 500 l. Sir Ed. Moseley of Hunyden Lane. 4874. Kuthbert Morley, 288 l. (c) I find Will. Savile of Wakefield, York, Esq; 600 l. deep in the Goldsmiths-hall Books, and Tho. Lord Savile 4000 l.

*Sheffield*, where he found Iron Works very serviceable to his Majesty, dying in the Service at *Tork*. Sir *Brian Stapleton* slain at *Rowton-Heath* near *Chester*. Sir *Tho. Strickland* of *Thornton Biggs*, *Tork*, who paid 943 l. Sir *Robert Stapleton*, an Ingenious person, that translated *Juvenals Satyr*, *Plinies Panegyrick*, and other excellent Authors, not only into his own Language, but into his own person: being a just wit, and not only a strong *Oxford Metaphor*; a forced and affected *simile*; a short sentence, an unclean ribaldry, a juggling Anagram, Acrostick, or Rime (jesters saith one, for *Dutch* men and *English* boys) not a fluent tale, or a flashy jest, but a brisk thought, and an equal apprehension of each thing he saw or heard. Col. *Samuel Tuke*, as well known by his adventures of 18 years in the *German Wars*, of 5 years in the *English Engagement*, of 12 weeks in the (a) *Colchester* and *Kentish* action, of 12 years in banishment (where he was the first that broke into the Traitor *Mannings Closet*, and caught in the very act of correspondence with the Rebels) of some years tuition of young Noblemen (being as accomplished a Gentleman himself, as Study and Travel could make him.) The Lord *Ethyn*, Sir *Tho. Danby*, Sir *Charles*, Sir *Robert*, and Sir *Tho. Dallison*, Sir *William Dalton*, the 6 last of whom lost 26000 l. by the War: Sir *Rich. Goodhill*, wounded in *Wales*, and died at *Worcester*. Sir *George Baker* who kept *Newcastle* against the *Scots*, (as they writ themselves to the Parliament) with a Noble opposition, yielding them not an inch of ground but what they gained with infinite loss, and speaking as bigg (to use the *Scotch* mens words) at last as at first; and letting them blood to cure them of their *Pleurisie* of Pride on the wrong side; keeping the Besiegers so long, until their Victuals grew short, and they admired rather than assaulted him; yea when they offered the place, the Enemy refused it, suspecting some deceit in the tender: as bad men measure other mens minds by the crooked rule of their own, between death, and death the Foe without, and hardships within, being no way dismayed with some mens stealing away (the loss of Cowards being gain to an Army) they generally resolved rather to lose their lives by wholesale on the point of the sword, than to retail them out by Famine, which is the worst of Tyrants, and murdereth men in State while they die in not dying, and armed with despair (valour swells being crushed between two extrems) dispute each inch of the Town (which was ransacked by the angry men, whose passion, like heavy bodies down steep hills, once in motion move themselves, and know no ground but the bottom,) and keeping the Castle till the *Scots*, after long fasting, not measuring their stomachs by the Standard of Physick; and dieting themselves till nature by degrees could digest their meat; by surfeiting, digged many of their Graves with their teeth.

(a) Where he mediated for the terms they had there.

LXIX.

The Right Honourable *Tho. Lord Fanshawe*, of *Ware Park*, *Herts*. Clerk of the Crown to his Majesty, who besides that, he lent 2000 l. towards the *Scots* expedition; and suffered 30000 l. by the *English* War, paid for his Loyalty 1310 l. as Sir *Simon Fanshawe* did 600 l. and



and *Tho. Fanshaw* of *Jenkins com. Essex Esq;* with 80*l.* per annum, settled 500*l.* but especially the Honorable Sir *Richard Fanshaw*, my Lords Brother, bred in *Cambridge*, whereof he died *Burgess*; and at *Court*, where he died a Minister. A Gentleman of great and choice Learning, and of a great Wit, appearing in *Lusid* and other Poems as well Originals as (a) Translations, to set off that knowledge, yet using both as they conduced to the higher Ends of great business and honorable Employments; the one as the weight, the other as the Edge of his actions, in whom the Statesman saw the burial of the Poet and Orator, as *Charles the 5th.* assisted at his Funeral. His travels were so many Victories over the times, and the Vices of those places he lived in; no insight into the Arts and Intrigues of ill, being able to bias his soul from its noblest design of *verine*, whereof he learned from bad Customs, the excellent practice, and of truth, which he taught all the Languages he was Master of (as an exquisite Latinist as Englishman; a facete *Italian*, an exact Spaniard, a fluent French man, and a skilful Portugez;) to speak a strange Current; this that passing through several soils, yet received no taints from the several passages; nor ever travelled from his own nature.

(b) Translations the Arguments of his ability as well as modesty, since no Genius less than his that writ should attempt Translation, though few, but those that cannot write translate, J.D. in Fr. II Pastor Fido.

Having had the honor to serve his Majesty in his younger years with such fidelity, and dutiful affection to his Person, which found his gracious acceptance, together with some encouragement from his own mouth to hope a new, and a more fixed relation to him in the future; and having in times unhappy indeed to the State, but glorious to many good men (to whose abilities and integrity calms had been no tryals) run all the hazzards of his suffering Master, and his afflicted Cause in the quality of his Secretary in *Holland*, *France*, *Scotland*, and what was more at *Worcester*, where he was wounded and taken Prisoner (such services without worldly hope to allure) could have only pure Conscience for their principle; and it was the bare Right of his Master, joynd with a love to the owner, and a belief of Providence made him digest all the misfortunes of an unhappy allegiance; having I say, thus deserved of his Majesty in his afflictions, he knowing his abilities, were as great as his merits, advanced him at his Restauration, to be one of the Masters of Request; The great Ambassador of honor to Wooe his Queen for Marriage in the Court of *Portugall* 1601. 1662. 1663. where he behaved himself with a great Address, and of business to work his Allies to a firmer Peace, by Treaty of Commerce in the Court of *Spain* 1664. 1665. where he managed things with great Integrity, being so far above private advantages, that he nobly threw away that Wealth which others grasp at, to preserve Kingdoms; tying himself with the same truth to the business of his Prince, that he had done to his Fortune at *Madrid*: He died July 1666. leaving behind him the Character,

1. Of as able a man as one grown studiously gray in Travel, Universities,

verities, and Courts, which infused into him whatsoever of excellent such eminent Schools by long observation, could teach so apt a Scholar.

2. Of a plain-heartedness, dwelling in a breast and temper large and open, made indeed to hide his Masters secrets, but not dissemble his own inclinations.

3. Of a great industry and patience, whereof the whole course of his life is an Argument; particularly his two Journeys from *Madrid* to *Lisbon*, and back again (to accommodate some jealousies) over so long a Tract of ground in so short a time.

4. Of great exactness in all his Addresses, Observations, and Correspondencies.

5. Of a sweet nature, a familiar and obliging humility, and a knowing and serious Religion.

LX.

Sir *William Boswell*, I know not whether a more exact Scholar, Fellow of *Jesus Colledge Camb.* and Proctor of the University 1624. or an accomplished Statesman, Secretary to Sir *Dudley Carleton* Leiger Ambassador in *Holland*, and afterwards Leiger Ambassador there himself. The World is beholding to him for giving famous Mr. *J. Mede* Money at *Sturbridge* Fair to buy some Books which he saw him look melancholly upon, and of which upon discourse with him, he said, if he could not have bought them, he was resolved to withdraw to a Countrey retirement then offered, where he had been buryed alive, and the rich Notions and Observations in the Critical Learning and Chronology of the Scripture (wherein he was the happiest man living) buried with him. He managed a Negotiation between Scholars, as appears by his Letters to Mr. *Mede* and others to improve Learning, as well as between States to improve Trade: he understood Trade well, and Books better; by this being able to better mens nature, and the other only their Interest, having as strict an eye upon *Frankford* Mart, as *Amsterdams*; Religion had as much of his care, as either Learning or Traffick, as appears in the Discoveries he made by *Andreas ab Habernsfeld* of the plots against it, and the pains he took in the business of the Marriage of the Prince of *Orange*, and the Princess *Mary*, with other Treaties, for the promotion of it. To his Negotiation we owe all the Arms, Ammunition, and Officers we had from *Holland*, and all the Civilities we found there, where I am told he died 1646. in the 54th. year of his age.

LXI.

Rather than omit, I will here misplace Dr. *Mark Frank*, who will be known to Posterity by this Monument, near the entrance of the North-door of *St. Pauls*.

Hoc marmore tumulatur  
Doctrina, Pietas, Charitas,  
Quippe Monumentum Illius Marci Franke  
S. Th. D.

Archiepiscopo Cantuariensi a sacris  
Sancti Albani Archidiaconi; hujus Ecclesie Thesaurarii & Pre-  
bendarii  
Aula Pembrochie Cantabrigiensis Præsidi  
Cujus

Cujus  
Virtutem Humilitatem, eloquentiam  
In singulis sagacitatem  
Diſtis metiri non Liceat, dicat Poſteritas  
Obiit  $\left\{ \begin{array}{l} \text{Ætatis anno LI.} \\ \text{Salutis MDCLXIV.} \end{array} \right.$

Which Character becomes well Dr. Isaac Bargrave, Dean Bois his Brother-in-law, and himself Dean of Canterbury, a Gentleman of an unwearied study, great travels, intimate acquaintance with Padre Paulo of Venice, who told him that the Doctrine and Discipline of the Church of England, were the most Primitive of any in the world; and of great esteem with the Parliament 1622. 1623. 1624. 1626. 1627. 1628. who took the Sacrament constantly at his hands at St. Margarets Westminster, where he was many years the faithful Minister, and advice from his mouth often at Convocation, whereof he was several times an eminent and active Member that had suffered for his Zeal (in a Sermon before the Parliament 1623. upon that Text, *I will wash mine hands in Innocence, and compass thine Altar*) against Popery, evil Counsellors, and Corruption, and now suffered for being a Patron of both; his House being ransacked, his Family frightened and abused, the will of Dr. Boyes, and some Gold they found in his Wives (now 80. years of age) Chamber, threatened to be embezzeled; his Wife led up and down the House in her Morning Gown at midnight, his son carried Prisoner to Dover Castle, and as Witches draw the Picture of the man, they would enchant, so they drew a scandalous Character of this Gentleman, which indeed was so unlike his modesty and civility, that he need not fear the charms; and at last the Dean himself seized at Gravesend, and sent Prisoner to the Fleet with sorrow, for which usages (from one the Commander in this business, whom he had saved from the Gallows at Maidstone some years before) he died heart broken, and it is well if his Enemies did so with repentance. To him I may adde,

2. Dr. Cox, a grave Divine sent by Sir R. Hopton, with Overtures of Peace after his Victory at Stratton, to the defeated at Exeter, almost killed there by a Potion given him to make him Vomit up a Paper of Intelligence, which they pretended he had swallowed down: Imprisoned in a stinking Ship for some weeks, and at my Lord Peters House for more Moneths.

3. Mr. Symmonds, of whom before, for preaching against flandering the foot-steps of Gods annointed; and undeceiving the Country with such good principles as are to be seen in his excellent book, called a *Loyal Subjects* (a) belief supplanted by a Weaver, imposed upon him as Lecturer, Sequestred of his Living (for the supply of an able and godly man, as if he had not been such) suffering in his Wife and Children, and aged Father.

(a) Which T. B. said was a truth, and though Impeached, yet not to be taught at that time.

4. Dr. Michelson of Chelmsford, used in the like manner, so that



that escaping narrowly, being buried alive himself once, for burying the dead according to the Common-Prayer; he was forced, being plundered of all he had, to fly for his life, and leave his Wife and Children to the mercy of cruel men.

5. Sir William Boteler of *Barrhams* place in *Tewkesbury* Kent, for joyning with the Neighbor Gentry in their honest and famous Petition for Peace to the House of Commons, April 1642. after his return from Celebrating St. George his Feast with his Majesty (being then his Gentleman Pensioner) Imprisoned closely in the Fleet seven (a) weeks; when his House was ransacked, his Servants tormented, and his Maids ravished, and he himself removed to the Gatehouse for six moneths, whence he narrowly escaped to Oxford with his life.

(a) Captain Lovelace, who delivered the Petition, was in Newgate.

6. The like usage had Sir Henry Audley of *Beer-Church*, and Mr. Honisfold of *Colchester*.

And 7. The Right Honorable, *Eliz.* the Countess of *Rivers*, at her Houses in *St. Olyth*, and *Long Melford*, where she lost 100000 l. hardly escaping with her life to *London*.

(b) Jo. Earl Rivers paid 1110 l. composition, a Wise-man and able Statesman, and Tho. Savage of *Beeston Chesh.* Esq; 557 l.

8. Sir Richard Minshul, for attending on his Master the King (to whom he was Clerk of the Hanaper) at *York*, plundered at his house of *Bourton* in *Buckinghamshire* Aug. 18. 1642. to the value of 20000 l. in Goods, Bonds, and Cattel.

9. The Right Honorable the Lord *Arundel* of *Warder* (against the Articles which his Heroick Lady procured before she would surrender his Castle of *Warder*) suffered 25000 l. loss, besides the grievous affliction by Imprisonment and otherwise of the whole Family, especially the Children.

10. The Honorable Mr. Noel (my Lord *Cambdens* Brother) of *Rutlandshire*, plundered and Imprisoned (against the express conditions, upon which he delivered his house) to the loss of 2000 l.

11. The most Illustrious Prince, the Duke of *Vendosme* plundered at *Oxbridge* (no Nation or Quality escaping the barbarousness of those times) when the Villages of *England* were grown as dangerous as the Woods of *Ardenna*, to the value of 9000 l.

12. Reverend Mr. *Swift* of *Goodwich* *Heres.* plundered (for sending Arms to *Monmouth*, and preaching at *Rôss* upon that Text, *Render to Caesar the things that are Caesars*) 300 l. deep; a true Exposition of *Essex* his Motto. *Cave adsum.*

13. Mr. *Jones*, the grave and Learned Vicar of *Wellingborough* in *Northamptonshire*, starved to death in Prison at *Northampton* at 70. years of Age.

14. (c) *Will. Chaldwell* Esq; and Justice of Peace of *Thorgonby* in *Lincolnshire* for providing his Majesty four Horses, and being skilful in the Survey of those parts (and Souldiers must act as wide as Bowlers bowl when they know not the Ground) Plundered and Imprisoned in *Lincoln* Goal, among Thieves and Felons, in which

(c) Laurence Chaldwell Esq; paid 553 l. composition.

hole and the Dungeon, though an aged and infirm man, to the hazzard of his life.

15. As barbarously was Mr. Loss Minister used July 2. 1643. at Wedon Pinkney in Northamptonshire.

And 16. Mr. Tho. Jones Rector of Offwell Devon. at Liskard.

17. Mr. Wright the Hospitable Minister of Wenflow in Cheshire.

18. Mr. Anthony Tyringham of Tyringham in Buckinghamshire.

19. Mr. Wiborow of Febmarch Essex; who as the River Jordan made many turnings and windings (desirous to defer what he could not avoid) before he fell into the dead Sea.

20. Mr. Dalton of Dalham in Sussex, Prodigal of his Estate, but careful of his Reputation, not so concerned for his losses, as for the Instruments, as Abimelech, who being angry with his killer, because a Woman, would needs be killed again by his Armor-bearer.

21. Sir George Bunkley, (a) an Ingenious Gentleman, and a good Commander, sometime Deputy Governor of Oxon. died in Prison with hard usage at Lambeth.

22. Dr. Oldish of N. C. Oxon. murdered on his way and journey between Adderbury and Oxford, as was

23. The Honorable Mr. Edward Sackville (the Earl of (b) Dorset's son, a Person of great hopes that (having overcome those rose nets, the flattering vanities of youth and greatness strewed in his way) distinguished himself not by Birth (his Mothers labor not his) from the common throng, but worth; (a Jewel come into the world with its own light and glory) and studies which cutting the untrod Alpes of Knowledge, with the Vinegar only of an eager and smart spirit to all that he was born to know) most barbarously between Oxford and Abington, aiming not at the Conquest of any Faction, but all Errors, as Aristotle went over the world, while Alexander did so but over a part of it.

24. Sir R. Canterell narrowly escaping himself from London, had his Servants put to more than Amboyna Cruelties in Chancery-lane, to discover his Person and Estate, being used as Step-mothers do their Children, who whip them till they cry, and then whip them for crying.

25. Mr. Hinson a Suffex Minister inhumanely tormented.

26. Mr. Fowler barbarously used at Minching-Hampton Gloc. (for saying with reference to the Factions extraordinary pretensions, that God withdrew Miracles where he afforded means; and that they might as well expect to be Fellow Commoners with the Angels for Manna as Fellow-ministers with the Apostles for Gifts) otherwise as innocent as his Surplice was white) in his Children, whose not speaking, spake for them, and Wife, whose Sexes weakness is an impregnable strength against a Valiant man.

27. Charitable and Hospitable Mr. Rowland Berkleys house at Castle-morton Gloc. five times plundered (plundered upon plunder is false Heraldry) to the value of 15000 l. every time plundering so much, that they thought they had left nothing, and leaving so much as if they had plundered nothing; till as they boasted upon their return, they had made the Gentleman a Beggar, and left him not worth a Groat. V v v v 2

(a) Col. Se-  
batt. Bunk-  
ley was a  
good Sol-  
dier and ve-  
ry true-  
hearted man  
(b) Whose  
compulsion  
stood him in  
5000 l.

It is Bartlet  
in Mercuri-  
us Rusticus

28. Dr.

28. Dr. *Featly*, of whom before had his Barns burned, Chancel defaced, and his Rails torn at *Aiton* Nov. 1642. some of his Congregation killed, and all frighted out of the Church at *Lambeth* Feb. 19. 1642. threatening to cut the Doctor for keeping to his Porridge (for so they called the Common-Prayer) as small as herbs to the pot, who (escaping them then with their 7 Articles (like the whip with (4) 7 cords in *Henry 8.* time) was committed Prisoner with Sir *George Sonds*, Sir *Jo. Butler*, and Mr. *Neville* to *Peterhouse* Sept. 30. 1643. and his House, Goods, Library, Estate, and Livings seized on, to the great scandal of all the Reformed Divines, among whom he was deservedly famous, and died confessing his Faith, and asserting the Doctrine, Discipline, and Worship of our Church, to Dr. *Leo* Chaplain to the Dutch Ambassador.

(a) Sir *G. Sonds* of *Throwley* Kent paid 3280 l. Sir *Jo. Butler* of *Stone* Hertf. 2000 l. *Jo. Butler* Oxon. 180 l. *Jo. Butler* Bilson Leic. 128 l. *Charles Butler* of *Coats* Linc. Esq; 970 l. Sir *Tho. Butler* and his son *Oliver* of *Tewton* Kent 3011 l. Sir *Jo. Butler* of *Elerton* York 569 l. *Rob. Butler* of *Southwell* Nottingham. Esq; 679 l. Mr. *Francis Nevil* of *Chivel* York Esq; 1000 l. *Col. W. Nevill*, *H. Nevill* of *Cressen* Temple Essex Esq; 6000 l. *R. Nevile* *Billingberi* Berks Esq; 887 l. *York Nevill* Esq; and Sir *Gervase* his son of *Auber* Lincoln 1731 l. *Will. Nevill* of *Cresse* Temple Essex Esq; 211 l. There were in the Kings Army *Col. John Thomas*, and Sir *William Butler* killed at *Croproedy* as before, whose Lady Sir *Philip Warwick* Married.

29. *Col. Edwall Chisenhall*, a *Lancashire* Gentleman, who as I am informed at *Latham-house*, when the Enemy bragged of their provision, sallied out and stole their Dinner, and decoying them upon pretence that the house was open, killed 500 of them upon the place, for which he paid 800 l.

LXIII.

30. *Col. Jordan Bovile*, that often deceived the Enemy, as the *Gibeonites* did the *Israelites* with passes of false-dated Antiquity, who could have thought that Clouted shoes could have covered so much subtilty, who often in his own single person took Livery and Seisin of a breach which his followers were to possess as frugal as noble, as thrift is the fewel of magnificence.

Sir *Giles* and Sir *James Strangways* *Dorsetshire*, Gentlemen of an ancient Family, great Estates, and a good Repute, deserving very much of their Country in the Parliaments at *Westminster* and *Oxford*; of their King in the Field, and of the publick good (to which their frequent motions in the House, and quick actions in the Field always tended) in both; furnished with that Oratory that used to settle Kingdoms (who made speaking an Art, which was a talk) built in their youth *men* (for which a School-masters name was a name of great Veneration in that Family, Father its self being but second to it.

A. C.

*For Deeds of age are in their Causes then,*

*And we are taught but Boys, we are so made men.*

Gentlemen of a general Learning, but particularly seen in the Affairs of their own Country, for which they deserved honors, but despised them; stout men that flattered none, but boast themselves more true, just, and faithful than any thing but their own memories: Memories that forgot nothing but their Injuries which they



they were so forward to cancel in an act of Oblivion, though they were generally excepted out of their Enemies. The eldest of the two, one of the Feoffees in trust appointed by Mr *Nich. Wadham*, 1612. (who as *Abfalom*, being childless, erected that uniform and regular Colledge in *Oxford*, called by his name to perpetuate his memory) to oversee the finishing of his noble Foundation, which he did faithfully, being himself a good benefactor to it, as he was to all ingenious designs and persons, especially in these late times wherein he was as liberal as the Arts he was master of: died 54 years after, full of years and honour, about Christmas 1666. their Loyalty having cost that Family at least 35000 *l*. To whom I may add (a) Sir *Will. Walcot*, taken with him at *Sherburn Castle*, Aug. 15. 1645. when the Earl of *Bristols* brother in Law, Sir *Lewis Dives*, (a Gentleman so famous for his services in *Bedfordshire*, and the Associated Counties, in the *English War*, and (after a cleanly escape through an House of Office at *Whitehall*) in the *Irish*, and for his great sufferings all along with his Majesty beyond Sea, to the loss of 164000 *l*.) after a brave resistance, delivered it up to the Enemy, not before his Majesty had delivered up almost the whole Kingdom.

(a) Find this Note in the black List of Compounders. H. Walcot of Poynton, County Salop Esq; with 80 *l*. per annum sealed 500 *l*.

2 Sir John and Sir Thomas Hele, Gentlemen of great Estates and Repute, whose withdrawing from the Parliament with *Walter Hele* of *Whimston Devon*. brought his Majesties Cause great credit for the justness of it, rich contributions for the supply of it, and abundance of men (who trusted much to the prudence and conduct of the foresaid Gentlemen) to maintain it.

3. (a) Sir Jo. Harper of *Swakeston Com. Derb.* who besides 110 *l*. settled from him, paid 4000 *l*. composition, for being one of the first that resisted the Rebellion in those parts; and one of the last that stood out against it; for which they would have buried his Grave (as the *Israelites* did *Moses*) as well as himself, the people were so fond of him.

(a) Sir Jo. Harper of *Swakeston Derb.* 578 *l*.

4. *Anthony Hungerford* of *Black Barton, Oxon.* Esq; and Col. Jo. *Hungerford*, who paid for their Loyalty 3989 *l*.

5. Sir *Willoughby Hickman* of *Gainsborough*, and Sir *Charles Hussy* of *Holton-Holy, Linc.* who paid 2474 *l*. between them.

6. *Henry Hudson* of *London*, Esq; 3700 *l*.

(b) *Christopher Lord Hatton* of *Kirkby, Northumb.* whose sufferings were great, but his good example to all men, and encouragement to good men greater: he paid 3226 *l*.

(b) Col. *Robert Hatton* was an active and a discreet man in the Kings Army.

Sir *Edward* and Sir *John Hales*, contributing freely to the first War, and hazzarding far in the second, bringing the whole Country of *Kent*, to declare as one man for his Majesty, 1648. and maintaining them at their own charge in the fields for some days, while they did declare so. The Authors of the two famous Petitions of *Kent*, 1642. 1647. Sir *Edward* while continuing in Parliament,

(a) See Sir Edward Hales Speech in the Collection of Speeches, 1659.

(b) Bred in the German Wars.

ment, going a (a) middle way between the extreains of Popery, and Libertinism; severe both against the Catholick, and the Scots: All which services cost them 64000 l.

2. Sir George Bunkley (of whom before) famous for his relief of Basing.

3. Sir Henry Carew, another hopeful son of the Earl of Monmouth, who had the Command of Kingsworth, and which was more, of himself; being an excellent Scholar, and a sober man (not to be exprest but in his own Poetry, and his own picturing.)

4. Sir Thomas Tilsley, (b) a Brigadeer, Governour, I think, of Lichfield under King Charles I. 1645. and Major General of the English, under King Charles II. 1651. by whom appointed to assist the Earl of Derby in raising the Lancashire and Cheshire Forces, he approved himself a faithful and an able man, till he was slain at Wigton, Aug. 25. 1651. with Sir F. Gamul, many years his fellow Souldier, and now his fellow Sufferer; men of good hands and hearts, of exact lives as well as great parts, each way proportionable; in nothing redundant or defective, abhorring as they called them, ill-favoured and unclean sins. The Grave hath every where a good stomach; but where these were buried a *Boulimia*, or greedy worm, devouring their Honourable bodies, as *Aceldama* did tread Corpses in 48 hours: their bodies being taken away as greedily as the Treasure in *Josephus* was out of *Dauids* Grave, though by the way, it was strange there should be treasure in *Dauids* Tomb, who said, *Pf. 49. 17. Man shall carry nothing away with him.*

Col. Thomas and Col. H. Warren, the most valiant men that lived, because the most prepared to die; Twins of Valour and Piety, loving in their lives, and in their deaths not divided: The Sun warms not near himself, but at distance where he meets opposition; the warm spirits of these Gentlemen discovered not it self in the peace they had at home; but in the dangers they met abroad. The praying Souldiers! that wrestled with God before they strive with the Enemy; and besieged Heaven to take it by violence, before they assaulted a Town; Members of the thundering Legion! Men in whom afflictions looked lovely; they enjoying themselves in the great difficulties they struggled with, as the Bird flutters about its Cage a while, and finding no passage out, sits and sings.

Sir John Wake, 186 l. Sir Hugh Windkelford, Somers. 692 l. Ed. Windham 554 l. Sir Robert Windham, 748 l. Tho. Willis, 516 l. Will. Winter of Clapton, Somers. *Esq;* 349 l. Sir H. Wood of Hackney, Midd. 273 l. Robert Willis, Morrock, Somers. 328 l. Jo. Whittington, Ivethorn Somers. *Esq;* 283 l. Sir John Winford of Ashley Worcest. 703 l. Col. Jo. Wadburn, Wickenford Worcest. 797 l. one that paid the Rebels more than once in other mettall. Sir Marmaduke Wivel (whose Ancestor is the last mentioned in Lisle Abbey roll, 1660. continuing in so good state, that one of them in Hen. VI. time deposed that he could spend 20 l. a year old rent, all charges defrayed) of Constable Barton, York. 1343. Sir Tho. Whitmore of Appley, Salop. 5000 l.

Sir Patricius Curwen, Knight and Baronet, of Worlington in the County of Cumber. a pious and a peaceful man, forced, as his Majesty

ity was to the War, where he had the Command of a Collonel of Foot in that County; as he had the trust of being Knight of the Shire in all Parliaments, when he first appeared, from 1623. to 1664, when he died: a Gentleman in whom Art and Nature conspired to make him Master of a great Wit, and a vigorous discourse, out-doing most in action, and himself in suffering; being as able to perswade himself to patience, as he was to move his neighbours to allegiance; dressing his misfortunes so gracefully, that they were envied, and he like to be sequestered of them too; and as he was in prosperity, that due reward of his merit, an example of the least part of mankind, that is the happy; so in his adversity was he a pattern to the greatest that is the unhappy; his clear and heroick mind finding an exercise, and thereby a glory in the darkest state, as Stars and Diamonds do a lustre (oppressed, not helped by day) in the darkest night; Fortune at last yielding to his vertue, and flattering him as his Slave, whom it could not overcome as his Foe; he had once the *Posse Comitatus*, 12. Car. I. as a Sheriff, and always as a Patriot, for which honourable title he paid to the Parliament 2000 l. and spent with the King 23000 l.

1 Sir Francis Carew of Beddington, Surrey, that as nature had epitomized most perfections belonging to a man in him; so would he extract all sense into short sentences, called *Seneca's little-much*, who paid for one smart word 1000 l.

Sir Jo. Covert of Slanham, Suffex, 3000 l. Hen. Clerk of Covent. 300 l. Adam Cley-pool of West-Pooling, Linc. 600 l. George Cotton, Cumbermoor, Chesh. 666 l. Tho. Chester Amisbury, Gloc. Esq; 1200 l. Sir Will. Clerk 1100 l. Jo. Caring of Harling, Suff. Esq; 3030 l. Berg. Cutler, Ipswich, Suff. 750 l. Tho. Carew of Studley, Devon, Esq; 750 l. Giles Corter of Turk-Dean, Gloc. Esq; 768 l. Tho. Chafine, Chettle, Dorset. Esq; 900 l. Edw. Copley, Earley, York. Esq; 1246 l. Sir H. Clerk, Essex, and Gervase Cutler, York. 1100 l.

2 Col. Tho. Cary of Norwich, Esq; whose years were measured, not by his Almanack, but his suffering, called the *Round Heads Circle*, having given away 3000 l. to the King, had but 200 l. left for the Parliament.

3. Sir Alexander Culpepper that could have charmed any thing to a better usage, but a Jew and a Puritan (both which People carry their spirit in a round Circle) paid them first 500 l. Composition, and afterwards (Witches, if they have any of your money, will have all) 500 l. more.

4. John Courtney of Molland, Devon. Esq; for saying, that men now adays draw up platforms of Religion, as men do Cycles, Epicycles, and other *Phaenomena* in the Heavens, according to their fancies to save their hypotheses, paid 750 l. in Gold, and was gladly rid of it, in a time when Churches, Crosses, and all other things suffered for being Gilt.

5. Col. Sidney Godolphin, descended of the most ancient Family both of Love and Wit; murdered by those men that professed to destroy Wit and Learning; and at that time when men were not allowed to wear Hair, much less Bays. A Gentleman that will live as long as *Virgil*, whom he hath (a) translated; and as long as the



(b) As  
Donne, &c.

the best Times best Wit, (b) whom he hath commended as elegantly as he was commended by them. Besides whom there were Col. Sir William, and Col. William Godolphin of Trevervenith, and Spragger, Cornwall, who spent their blood and Estates for his Majesty, being sorry that they had 1500 l. left to be taken by his Enemies. Treasures of Arms and Arts; men equally fit for Colledge and Camp; in whom the Scholars Learning did guide and direct, and the Souldiers Valour fight and act; the first without fear, the second without rashness: their several accomplishments meeting like so many conspiring perfumes to one delicate temper.

6. Col. William Walton (c) one that could do any thing *extempore*, but durst not pray so; having Wit, and nothing else at will: and knew no reason why he should not be rich, but because he was born a Poet. He was slain in that Battel which he would not have out-lived, I mean Nazeby, wherein three Kingdoms lay bleeding by him, as well as Col. Cuthbert Ratcliff, and Col. Ralph Pudsey, who would gladly have lived to do more service for his Majesty, but refused not to serve him in dying; scorning as well the censures as the commendations of that ignorant age.

(c) Col. Caffey Bental, slain at Stow in the Would, Gloc. Col. St. George, killed at the entry of Leicester; which Town is his Tomb, and the stones as red with his blood as those of Jerusalem are with St. Stephens. Col. Fenwick, Sir John Fenwicks son, an excellent Horseman, slain at Marston-Moor, Col. Dalby Engineer General, killed at Winkfield Mannor, Derb.

7. Col. Posthumus Kerton, a Somersetshire Gentleman, of a spreading name, slain at Marston-Moor in the midst of the White Coats my Lord of New-castles Lambs, (called so, because cloathed by him in white Cloath, which he had not time to colour (until they being cut off, every man gave it a noble tincture with their own blood) which he commended: a croud of dead men, makes a noble Crown about a Commander, than one of Lawrel; being so pleased (Saints above know sure what we do below in our fight with life) to see the same brave heat in his followers, that was in him; that Death smiled on his lips, and he looked as if he were above, warbling the hymns he used below, pitting our dull and earthly joyes, where grief and misery dwells with pleasure; a man of great daring and good success, a knowing and honest man seasonably taken away from the place of Ignorance and Hypocrisie to Heaven, the only place then free from both, to live there among the blessed, whose souls are cloathed with white, and follow the Lamb.

Sir Jo. King of Woodham, York. Bar. 500 l. R. Kibe, Suffex Chich. 992 l. Will. Knowls of Grayes, Oxon. Esq; a brave Gentleman of parts, and a spirit worthy his Ancestors, who died, 1664. 1100 l. Jo. Kirk, Westm. Esq; 985 l. G. Kinsley, Cant. Esq; 760 l. Sir H. Knolls, Grooplace South. 1250 l. Edward Kerton, Castle Cary Som. Esq; 1464 l. Edward Kinaaston of Oatley, and Roger Kinaaston of Hordly Salop. Esq; 4697 l. between them. Sir Lewis Kire, 264 l. William Kent, Boscomb Wilts. Esq; 572 l. Sir William Kinsmel of Sidmonton South. 740 l. Robert Kemp, Cheston Her. 480 l. Sir Correl Kemp of Slindon Suff. 2931 l.

8. The Lords Kilmarry, the Elder and the Younger, the first having

ving spent 20000 *l.* in the service of the King, to whom he owed his honour, gave 5306 *l.* in Land and Money to keep it, the onely Estate then left good men: the second having hazzarded his life with his Estate, spending then 15000 *l.* with Sir George Booth, &c. to restore his Majesty 1659. for which he was imprisoned, like Isaac, offered and not sacrificed; lost it afterwards of the Small Pox, I think, that infectious and unclean disease seizing on that breath, where life, spirit, and pleasure always dwell; snatching as rude hands do Roses before half seen or understood, now ripe in the blossom. To whom I may add, Sir Kennes of Kewenmably Glam. 3500 *l.* and Edward Kennes of Kennes Mannor 1000 *l.* H. Earl of Kingston 7499 *l.* Jo. Kellon of Totnes Devon. Esq; 663 *l.* who reckoned it cheaper to pay than to swear, and valued their souls above their Estates: a Character of whose Loyalty is engraven on every part of their Estates, as the Arms of the Shugboroughs are on every stone of their Land; the impression of the Usurpers violence being like the Print of Judas hands and feet where he fell, Indelible. Men that abhorred a barren Religion as much as Christ did the fruitless Fig-tree; when he wrought once, as he often spake a Parable (that whole Tree being but the Bark, and barren Professors the Timber) and could not endure those mens Creeds, who made their own Articles with God and Kings; and were so troubled with a Vertigo, that they thought Sun and Stars were subject to the Falling-Sickness: and invented new bonds for supposed weak Kings, as the Virgin Mary is said to drop her Girdle to swath the Faith of weak Thomas. The first of which foresaid noble persons built a Spittle, where God had provided a Bethesda, with his charity seconding Gods mercy; God giving the cure, and he building the Harbour for impotent persons.

Richard Lord Viscount Molineux, and Col. Roger Molineux of Lincolnshire, and Sir Ferdinando Fisher of Northumberland, persons of generous, active, sweet, and obliging natures; able, stout, and condescending; living with that zeal, devotion, piety, that others die with; weeping out at night the debts their souls contracted in the day; setting peaceably and innocently, as the unspotted Sun doth in water. Gentlemen that had more Vertues united in them, than we can pick up scattered here and there, in Books and other men; doing more than others teach: in whom Religion guided their other qualities, as the higher sphere doth the rest: The last drowned unhappily in his passage to the Isle of Man, to assist that Place: of whom see Peter de Cardonnel, a French Gentleman, Parentatio Generosis manibus Ferdin. Fisher, juxta monam Insulam, Anno MDCXLVI. naufragio absorpti. The Lord Molineux paid 1140 *l.* in Land and Money. To whom I may add,

Exequiæ viri Generosissimus, Jo. Chichesterii, Gubernatoris de Derry, Militum tribuni & Illustrissimi Domini Arthuri Comititis Dongallia, &c. fratris natu secundi,

Qui  
 Vitæ | Integritate | Coetaneos omnes  
 Morum | Suavitate | Juventutis suæ  
 Virtutis | Magnanimitate | Multis Parafangis precessit  
 Quique postquam  
 Peregrinationibus omnem Politiam  
 A Pace veram pietatem  
 Bello triumphorum panopliam reportasset,  
 Nescio quo

*Equi ferocientis Infortunio in stagnum molundinis verticosum  
 Standmills juxta Belfast Collapsus expiravit :*

*Et corpus solo Animam cælo tradidit, April. 14. 1643.*

Isaac Mountain and George his son, Esquires, of Westow, York. paid 1155 l. 11 s. composition. Sir Jo. Mill, and Col. Tho. Mill his son, Nutshell, South. 1350 l. R. Mollineux, Tweshal Northing. Esq; 250 l. Sir Richard Malleverer, Ollerton Malleverer, York. 3287 l. Sir William Massey, Duddington, Chesh. 2347 l. Col. Sir Jo. Mallery, Studley, York. 2219 l. Sir George Mompesson, Sar. Wilts. 561 l. Robert Malton, Hidden Berks. 522 l. Robert Mellish, Bugnal Nor. Esq; 3986 l. in Land and Money. H. Merry of Borton Port Derb. Esq; 1640 l. Hum. Mathew, Castlemoneth Glam. Esq; 1327 l. Sir William Masters Circestre 1483 l. Sir Tho. Milward, t at Der. 360 l. Sir G. Middleton Col. o Layton Lanc. 2646 l. in Land and Money, Sir Roger Mostyn, Flintsh. Esq; 852 l. Robert Mulso, Fenddon, North. Esq; 500 l. Sir Edward Morgan Col. of Pencoed Monm. 1007 l. besides Col. Anthony, James, and Thomas Morgan, the last of whom, I think was the brave person that was killed in the Cheshire business, 1659. scorning that so brave a design should be lost without bloodshed: there were Col. Sir Francis, and Col. Will. Middleton, slain at Hopton Heath Staff. Col. Edward and Mr. George Middlemore of Kings Norton 564 l. Sir Edward Musgrave, Layon Camb. 960 l. Sir Philip Musgrave, who took Appleby 1644. for his Majesty, and so eminent in that years brave attempt. Col. William Musgrave 640 l. Jo. Martin, Yorecomb Devon. Esq; 424 l. Jo. Millicent, Linton Camb. Esq; 6162 l. Ambrose Mannafon Trecarre Cornwall Esq; 901 l. Col. Franc. Manley, Erbitock Denb. 264 l. Tho. Metcalf, Pallasby York. 866 l. Jo. Morsham, Cuxon Kent. Esq; 356 l. Of all whom I may say as one did of Heraclites his Books *μὴ οὐκ ἔστιν οὐδὲν ἀπὸ τῶν βιβλίων* VWhat I know of them is excellent, so I believe is what I know not.

10. Col. George Heron of Chipcase Northumberland, slain at Marston-Moor, where fell Sir William Wentworth Father and Son, Col. Hern, son of Sir Edward Hern slain with Col. Beton a Northamptonshire Gentleman, at Gainsborough Linc. Col. Bernard, with divers other Gentlemen put to the Sword at Cannon-Froom Heref. July 1645. Col. Francis Hungate of Saxton Yorkshire, slain at Chester, Col. William Barns, slain at Malpas Cheshire, Coll. Francis Billingsley, slain at Bridge-north Shropshire, Col. Thomas and Roger Whitby, one of whom was slain at Conway Castle Caern. Col. Tho. Wheatly, Col. Panchback and Col. Fitz Morris slain at Newberry, Col. Richard Green slain at Heslton Castle Cheshire.

Men that could look upon the saddest things with the most cheerful tempers, and a Mirth that was the spirits and flowerings of various wit, neither blaspheming God, nor abusing man; taking its just turn with more retired and deep discourse, fetched not from Books, but the rich notions of their own minds, Natures better



better Table Book. Men whose Wits were the greatest things of their Times, except their Judgment, which governed the ebbs and flows of their Fancies, as the Moon doth those of Waters. How did their Notions throng and crowd about their tongue and discourse, their Wit flowing faster than others. Ink-men of gallant; but not extravagant spirits; overcoming the follies of their own side, as well as the cheats of the other; their vigorous souls like Stars sparkling but not burning, and warm with generous not fordid heats; minds large and high as the Heaven, the seat of their souls; humble as the Grave, the seat of their bodies. The sacred names of Friendship and of Love, torn from the World with as much reluctance as their Souls from their Bodies: about whose Graves, methinks, I could stand still, as Ghosts do about the seat of their hid treasure.

11. Sir Arthur Georges, Chelsey Middlesex 512 l. Sir Richard Grosvenor, Eaton-Chester 5350 l. in Land and Money, Sir H. Gibbs, and Thomas his son, of Huntington Warwick, 517 l. Sir Jo. Gibson of Weston York. 1947 l. in Land and Money; Sir H. Griffith of Agnisborton York. 10649 l. in Land and Money, Walter Grosvenor of Totten-hall, Staff. 300 l. Fulk Grosvenor, Morhal War. Esq; 356 l. Ralph Goodwin Ludlow, Esq; Angel Gray, Kingston Marwood Esq; 718 l. Anthony Gofborough, Sapley Hunt. Esq; 440 l. Richard Goddard, Swinden Wilts. Esq; 413 l. Sir Tho. Gemham of Gemham, Suffolk. 951 l. Henry Gilbert, Locked Derby Esq; 680 l. Sir Tho. Garden, Cuddleston York. 982 l. Sir Edward Griffin, Dingley, Northam. 1700 l. Sir Thomas Gower senior and junior, Stilnam York. 1730 l. Richard Goddard, Sarum Wilts. Esq; 862 l. Sir Charles Gawdy, Gromsbal Suff. 4264 l. in Land and Money, Atich. Grigg, Hadley Middl. Esq; 1060 l. Robert Gosnal, Otley Suff. Esq; 600 l. Sir Richard Graham, Norton York. 1384 l. Tho. Goodale, Lichfield Esq; 830 l. John Gifford of Brightley, Devon. Esq; 116 l. Samuel Gorges Wruxal Som. Esq; 582 l. Sir Gordicke, Ribston York. 1343 l. Sir Richard Grimes, Peckham Surrey 500 l. Peter Griffith, Carnoy Flint. Esq; 113 l. A Catalogue of Worthies, that instilled into their respective Neighbours the good principles of Allegiance, and were able to go to the charge of them; most of them most active (as natural motions are most swift) towards the end of the War: when (the air being corrected by cold and nipping misfortune) there was no danger of taking the Kings side, as some did in warmer times only by Infections; professing themselves better able to manage great miscarriages, than a great success: most of them provided for the War suitable supplies, while others performed in it great actions. Admiral Colligni was wont to say, *He that would paint the Beast War, must first begin to shape the Belly*: meaning that the chiefest care in War should be the supply of the Army. Many of whose Ladies deserve to be mentioned among these men, for having done in the War more then Women. One especially, who trained a Pigeon to carry Letters, which were sent as they were written, with the wing of a Fowl; all of them at last conquering that party by yielding, which they could not by fighting; lurking in corners (as Truth doth often fearing her Judges, though never suspecting

her Cause) till the Conquerors having so much choice, had in effect none at all, being able among so many Governments to pitch upon none, fell of the Collick, I mean the Divisions in the r own bowels partly, as well as Cowardise, the disease of their hearts; and these Gentlemen who followed the Crown with the Crofs at first, and afterwards endured the Crofs without the Crown, at last injoyed the Crown without the Crofs. They who never refuse what God carveth them, do never cut ill for themselves, being contented to see much misery, upon condition their eyes should not be put out; and they in compliance with their fortunes should not be compelled to do any thing unworthy of their Birth, patiently bearing their Masters loss of his Crown of Gold, in consideration that their Saviour wore one of Thorns, being comforted with this general Opinion, that his Majesties worse Vice, was his Vertue.

Jo. Warden chef. 600 l. Sir Tho. Wildbraham Woodhay Chef. 2500 l. W. Waldron Wells Somerset Esq; 630 l. Arth. Warren Lond. Esq; 850 l. Jo. Were Silvert Devon. Esq; 526 l. R. Walker Exon. 886 l. Sir W. VValter Sarfd. Oxon. 1607 l. Edw. Whirchot of Bishops-Norton Linc. Esq; 1700 l. in land and money, Dr. Maurice Williams of Oriel, Col. Oxon. 1100 l. Jo. Walpool Spalding Linc. Esq; 450 l. Sir Michael Wharton of Benly York 9999 l. in land and money.

12. Sir Thomas and Sir William Bridges, both Colonels, able to serve his Majesty in the War, and one or both Prentices, but of very good Families, ready to serve their Country in time of Peace by their good service under (a) Command, deserving one. Sir Thomas as discreetly deserting both (in time while he might have good conditions) when untenable, as he stoutly maintained Leicester while tenable. Sir Henry Billingham, well known for his eminent services, not only in Kent; but in Christendom, and Thomas Billingham Esq; who seeing the differences among us grown so great, that they could not be united by either Law or Reason; endeavored to cut them asunder with their Swords much against their wills, not that they were worse Souldiers than others, but that they were better Christians; their demurre being not in their Courage but Conscience. Sir Thomas Bower of Lethorn Sussex, a Gentleman whose soul was enriched with many vertues, whereof the most Orient was his Humility, which took all mens affections without resistance, but those men who had guts and no bowels, to whom he paid 2033 l. and he said he had a cheap penny-worth of the Peace of his Conscience. Sir Thomas Bosvile, Eynsford Kent 205 l. of whom, and of (b) Col. Bamfield, who conveyed away his Highness the Duke of York from St. James, that rule holds not true, that Ambition is the spur of a Souldier.

(a) Sir Tho. Bridges Campton Som. 860 l. with 20 l. per annum settled.

(b) Sir G. Lisle bred them up and his Brother Major Lisle, who was killed at Marlton-moor, Sir Tho. Bridges Somer. 1000 l. in money, and 20 l. per annum land, Redman Buller Fulbeck Esq; 770 l. Sir Tho. Bludder Flanford Surrey 1537 l. There was Col. Jos. and Col. Bamfield belonging to Arundel Castle.

13. Sir William Bulton of Shaws Wiltshire, a Gentleman to whom his Ancestors honor were a spur to Vertue, his Parents not satisfying

fiying themselves that they had begot him honor, unless they bred him so too; and implanted in him those Vertues to support the Family that raised it by *Dr. Prideaux* his tuition, whose Pupil he was at *Exeter Col. Oxon.* and *Sir Arthur Hoptons* Company, whom he attended in his Embassie through *France*, into *Spain*, by *Geneva*, untainted with the levity of the *French*, the pride of the *Spaniard*, the superstition of *Italy*, or the novelties of *Geneva*; but nobly accomplished for the service of his Country, had it been capable of it. Having a large Estate and no Children, his Hospitality was exemplary, his charity to his poor Neighbors great, to poor Ministers and Cavaliers greater, to poor Scholars at School and the University greatest of all: his Devotion according to the way of the Church of *England*, strict both at his Parish Church and in his Family; and his duty and conscience justly valued above his Estate, whereof besides his contributing to his Majesty, he paid 2380*l.* composition to the enemy dying *April 1660.* and buried at *North-Wraxall* the 12th of the same moneth, with this noble Character of a most beloved Patriot, a most indulgent Husband, a loving Brother, a fast Friend, a good Landlord, a bountiful Master, and a very just man.

14. *Sir Thomas Ailesbury*, one of the Masters of Request to King *Charles I.* whose Ancestors were High-Sheriffs of *Bedford* and *Buckinghamshire* often in *Edw. 2.* and *Edw. 3.* time; the Countess of *Clarendons* Father, and the Dutcheffs of *Torks* Grandfather, suffering much in his Estate at home, and dying I think banished abroad.

15. *Sir William Valentine Lane*, and *Col. Jo. Osburn* Prince *Ruperts* old Souldiers, at whose advance such a calm of Cowardize seized on the Enemies hearts, as that their skirmishes were rather Executions than frights; but our sins put a stop to their success.

16. *Sir Jo. Monson* of *South-Carleton Lincoln.* a good Lawyer as any in *London*, and as wise a man as any in *Oxford*, assisting in all Counsels, and one in all Treaties, for which he paid 2642*l.* being permitted a quiet retirement, for the same reason. King *John* being urged to untomb the bones of an Enemy, permitted him a quiet grave, *Oh no* (said he) were all my Enemies as honorably buried. To whom I must annex *Sir Steven Hawkings*, never separated from him either in his services or sufferings; a Commander of his Majesties Army, and an eminent man in his Counsel, as were *Sir Thomas Haggerston*, *Sir Gilbert Houghton*, *Sir William Hart*, *Sir Richard Hastings*, and *Col. Jo. Hilton*, Persons cut out by nature for Superiority and Command (being like *Saul* taller by the head and shoulders than their Brethren) and deserving it every where but among our phanaticks, who raised mean men to Authority, as the *Goths* had a Law always to chuse a short thick man for their King: most of them bred Scholars, and when exchanging their Caps for Helms, not putting off their Learning with their Habit. 'For though bookishness may be unactive, yet Scholarship doth accomplish a Souldier, and make him wield his Sword the steadier, as appeared in *Sir Jo. Heydon*, who was a great Scholar (especially in



in the Mathematicks, whereby he overthrew the Astrologers upon their own principles) and a good Souldier, as were Col. *Gosnall* and Mr. *John Dutton*, both active in making the defence, and drawing up the Articles of *Oxford*, the last of whom was an instance of that great truth, that Riches may be wanted with Pride, and enjoyed with Humility, he being one of the Richest, one of the meekest men in *England*, not so rich in the great Estate he had, as in the good works he did. Notwithstanding that I find this Note in *Goldsmiths-hall*, viz. *Jo. Dutton* of *Sherburn Glouc.* Esq; 5216 l. *William Dallison* of *Greetwell Linc.* 600 l. *Fr. Drew Holcomb* Regis *Devon.* 500 l. *R. Davies Gwysanney Flint.* Esq; 645 l. *Will. Davenport* of *Broomhall Ches.* Esq; 745 l. *Sir Will. Darcy* of *Witton Castle Durham,* 2457 l. *Sir Robert Dormer* and *Sir Jo. Curson* of *Oxfordshire*, who were both taken at *Watlington* in the same County, as they sate upon his Majesties Commission of Array, for which, besides long Imprisonment, they paid 12000 l. and *Sir Jo. Curson* losing of a son in the service, as did *Sir Alexander Denton* Knight of the shire for *Bucks.* and losing his own life with heart-breaking grief in Prison, as his son *Col. George Denton* did his with thirty wounds in the field.

*Sir Tho. Mallet Exon.* 871 l. *Sir F. Moreton Howd York* 828 l. *Major Metcalf*, whom a shot took out of the hands of a lingering disease, quickly cutting off what had been long a fretting, *Capt. Charles Osburn*, *Capt. Tho. Meynel* at the relief of *Pontfract*, *Col. Gilbert Marhakam* and messenger at *Nazeby*, *Capt. Haggerston* eldest son of *Sir Tho. Haggerston* slain in *Lanc. Coll. Holyland*, *Sir Jo. Mary*, *Mr. Tho. Davison Black. Dur.* paid 1412 l. composition, *Tho. Earl Down* 6000 l. *Tho. Dove Upton Norf.* 930 l. *Math. Davis Sherb. Dorf.* 300 l. *Sir. Will. Dalston*, *Sir G. Dalston Cumb.* 4000 l. *Jo. Davis* of *Raxford Devon.* and *Pangborn Berks.* Esq; 1400 l. *P. Dayrill Lilling. Bucks.* Esq; 700 l. *Sir Tho. Delves Dor. Chester* 1484. *Sir Fr. Dowse Wall fourth* 570 l. *Fr. Lord Denniscomb* 6042 l. in land and money, *Sir. Edw. De Leyn Hallaxton Linc.* 1000 l. *Edw. Dyer Sarkam Park, Ed. Dymock* of the *Race of the Kings Champions* Esq; 8633 l. in land and money, *Sir Lodowick Dyer* 1500 l. in land and money, *Sir Wolston Dixey* of *Normator Derby* Esq; 1835 l. *G. Digby* of *Landon Staff.* 1440 l. *Phil. Dracot* of *Pavilley Recus.* 816 l. *Sir Ralph Dutton Coll. in the Kings Army* 500 l. *Sir Drue* and *Col. Edw. Druery* 1100 l. *Coniers Lord Darcy* of *Hornby Castle York* a noble Gentleman worthy his ancient Family 5464 l. in land and money.

17. Doctor *William Harvey*, the Eldest Son of Master *Thomas Harvey*, (who had as good a faculty in improving his Sons money, (with which they all trusted him) in Land, as they had to get it,) born at *Folkston* in *Kent*, bred ten years in *Cajus* Colledge in *Cambridge*, five years at *Padua*, whence he became so accomplished with such a mixture of Foreign and Domestick Learning, as to be Physician in Ordinary to King *James* and King *Charles I.* to establish in the world against opposition in his (a) life time, that new but noble Opinion of the Circulation of the bloud received as generally at last; as it was (strangers are apt to be suspected) distrusted at first all those *Riolanus*, &c. shaking hands with him that hand tilted Pens against him, yet notwithstanding his great Worth and Obligations upon mankind, he suff-

(a) Solus quod sciam qui Doctrinam novam superata Invidia vivens stabilavit.  
Hob. Pref. ad elem. Phil. 5. 1. de corpore.

ferred

ferred 2000 l. deep for attending his Master King *Charles I.* in these Wars at *Oxford*; he was turned out of the Wardenship of *Merton Colledge Oxon.* and which was of worse consequence than all the rest, having made a good progress to lay down a Practice of Physick conformable to the *Theſis* of the Circulation of the blood, he was plundered of his Papers by those men, who not contented to murder the people of their own time, destroyed thereby those that were unborn: He died *June 3. 1657.* and the 80th. year of his age, a Bachelor, leaving behind him three Monuments. 1 His four Books, *De Circulatione Sanguinis, de Generatione, de Ovo. exercitatio Anatomica, de motu cordis, & sanguinis in Animalibus, in quibus scientiam humani corporis Physicæ partem utilissimam mirabili sagac. detexit & demonstravit.* Vid. *Gassend. vit. Peires l. 4. p. 323.* 2 His Benefactions whereby he hath been a second *Linacer*, to the Excellent Colledge of Physicians in *London.* 3 His Statue in that Colledge with this Inscription:

*Industria, Sagacitate, Successu Nobilis, Perpetuos Sanguinis Aëstus Circulari Gyro Eugentis Primus Promulgavit Mundo, Nec Passus ultra Mortales Sua Ignorare Primordia, Aureum Edidit de ovo atq; pullo librum, sic novis inventis apollineam ampliavit artem, ---meruitq; esse stator perpetuus.*

18. Dr. William Johnson Fellow of *Queens*, and Dr. Nicholas Bernard Fellow of *Cambridge*, Parallels in most of their virtues and most of their sufferings. The first at once, the most witty and pious man living; the other Master of the greatest Mirth and seriousness in the World: Both happy in sanctified Fancies and Parts, both bred with eminent men, the one with *B. B.* the other with Bishop *Usher*, whose Instrument he was in making many and useful Observations and Collections, and whose Trustee he was in reference to his Reputation and Remains; the first of which he often vindicated, and the latter he often published, both suffering equally, the one turned out of his Fellowship and all his Preferments in *England*; and the other out of his Deanery and all his Estate in *Ireland*, both men of miraculous deliverances, the one at Sea, when forced to serve the *Levant* or the *Indian* Merchants, where he was twice shipwrecked, living for four days without any sustenance, and at last relieved only by that money which was stollen from him and the Company, by one that was to die with them; a strange itch to stealing, when one takes that which neither they that lost, nor he that took it could keep for ought they knew two hours to an end. The other saved at the taking of *Drogedah*, when all others were put to the sword, because the Souldiers breaking into his Chamber, found him at Prayers: both persons of great fidelity, intrusted with the Legacies and Charities of more private Benefactors than any two men in *England*, and both called to manage publick Largesses, the one being Sub-almoner to King *Charles II.* and the other Almoner to an Office though imposed upon him, possibly with design he managed certainly with integrity. The first died Archdeacon of

Hun-

Huntington, 1666. and is buried at *Westminster*, having great apprehensions of the sad state of things amongst us, by the same token that the last time I saw him, he was very inquisitive what particular History there was (besides Mr. Fox, and the troubles of *Frankford*) of the Confessors Exile and Sufferings in Queen *Maries* dayes, and the other died Rector of *Whitechurch* in *Shropshire*, where he is buried, fearing and suspecting the settlement of *Ireland*, because he chose rather to take a Parsonage here, than to return to his Dignities thither. They were both Inns of Court-preachers, the one Master of the *Temple*, where he was as in all places he came to indefatigable in the extraordinary pains he took in Expounding, Praying, and Preaching; the other Preacher of *Grays-Inn*.

19. Dr. *Jeremy Taylor*, born in *Cambridge Town*, and bred in *Cajus* Colledge in that University, his Parts being above his Birth and Fortunes (for his Father was a Barber) supplied his Chamber-fellow Mr. *Risden* turn in the *Pauls* Lecture three or four times with such applause above his years, that Archbishop *Land* that great Judge and Patron of able men, observing the tairness of his discourses, the quickness of his Parts, the modesty and sweetness of his temper, and the becomingness of his personage and carriage, preferred him Fellow of *All Souls Oxford*, where he might have Time, Books, and company to compleat himself in those several parts of Learning, whereinto he had made so fair an entrance: An admirable Specimen of his progress wherein he gave in his full Sermon against the Papists, *November 5. 1638.* preached to the University at *St. Maries Oxford*, and Dedicated to the Archbishop of *Canterbury*; and being a compleat Artist, especiall y an accurate Logician (whereby he reduced all his Learning to such a method, that he was the readiest in it of any man in his time) notwithstanding the loss of his Church-preferments, and which was more to him, his time, by his necessary attendance on his Majesties Army, to which he was Chaplain, he writ most accurate Defences of our (a) Episcopacy, Liturgy, Ministry, and Church, which were never answered, and some of the other side confessed could not be answered; so exquisitely quick and exact were his Reasonings, so fluent his Language, and so prodigiously ready and various his Learning, as being a very strict and pious man, he writ several taking books of Devotion, as *Holy Living* and *Dying*, his *Life of Christ*, his *maxims*, or Course of Sermons throughout the year; the *Doctrine and practice of Repentance*, his *Golden Grove*, or a *Manual of daily Prayers*, the *Worthy Communicant*, *A Collection of Offices or Forms of Prayer*, fitted to the needs of all *Christians*, the *Nature, Offices, and Measures of Friendship*, and his *Cases of Conscience*, by which doing the Church in the time of her sufferings great services, the latter adorning and assisting the former, and his indeavor to make men holy and serious, preparing to his pains, to make or keep them good Subjects and Church-men. His great Wit and vast Learning being to be excused for some unwary Sentiments about Original sin, and Liberty of Conscience, the first in his Book of *Repentance*, and the second in his

*Liberty*

(a) In one Volume, called, His Polemical writings.



*Liberty of Prophecy*, which he writ to weaken Presbytery by pleading for Liberty to all other Sects, as well as to undermine it, as it had undermined Episcopacy; he having published them with submission, and explained them with moderation and Ingenuity, erring possibly as a man, but not persisting in his error as an obstinate man. The reason why he was suffered under the Right Honorable the Earl of *Carbery* to officiate and keep School (as he did very dexterously) so long in *South-wales*, to preach and keep a Congregation so long in *London*, and to have a settlement in *Ireland* in those times, where he had done so much good, that his Majesty preferred him Bishop of *Down* and *Connor* there 1660. In which place, what advices and comforts did he treasure up for all sorts of people, and direct his Clergy to! what Liberal Collections did he make! what Directions to teach inferior Ministers, to say and do well (by reading good and approved Books, especially Casuists; and being skiled in the Rubricks, Canons, Articles, and Homilies of the Church) did he give! what care of constant Prayers and Communion! what strict Injunctions on his Clergy, to visit their Parishioners, and to deal faithfully with them, especially in their sicknesses about their final state! what exact Rules about the observation of the Lords day, the Church Fasts and Festivals, Catechisms, (a) Confirmation, Confession of sin, Declaration of the state of their Souls, and conversation with their Ministers about Spiritual things! what helps and Rules about the practice, methods, and benefits of Meditations! what caution against popular compliances, and making the peoples humors the measure of Doctrines, which should be the measure of their humors; indiscreet clashing between Prayers, Sermons, and other Ordinances, unbecoming the discourses of God; or light expression in the things of God, emulation about Audiences, of which he would say, that he that envied his followed Brother is but a Dwarf, that endeavoureth to pull down a higher man; but is a Dwarf still; advising those who could not have the fame of a good Preacher, to take care that they had the Rewards of good men, it being very hard to miss both: what severity against disputing Articles of Faith, or reviving old Heresies and their Arguments, or novel and not allowed Interpretations of Scripture! what diligence he wished popular errors, and evil principles should be suppressed, and the four last things should be inculcated! what discretion he required in the use of Primitive, known, and accustomed words in Religious Discourses; in teaching all men the duties of their Calling, in avoiding the heights of Gods Mysteries, and inculcating the lowliness of Christs life, in reproving the faults of men that Laws cannot, or do not take cognizance of, especially flandering and backbiting, those poysons of Charity, the life of Religion; yet so common, that it is passed into a Proverb, (*After a good Dinner let us sit down, and backbite our Neighbours*) in pressing graces that do most good, and make least noise; in discreet reproofs of sin in particular, without reflections upon the person, especially if absent: meddling not with the peoples duty before the Magi-

(a) At which all ignorant persons of all ages he enjoyned to be present

strate, nor with the Magistrates duty before the people; the first looking like indiscreet flattery, and the other tending to dangerous mutiny, in bringing down general, indefinite things, as getting Christ, uniting to Christ; to minute and particular discourses, in guiding the peoples Zeals by good Rules, respecting not their persons, complying not with their curiosity, entertaining them not out of their own Parishes, nor appealing to their judgment, nor suffering them to talk about questions, foment divisions, pretend conscience, keep up names of Sects, but instructing them to fill up their time with serious employments, and conferring with them in the spirit of meekness: He died Aug. 1667.

(a) To go to the dead, is said to go to the greater Number.

These are the Martyrs of the Royal Cause, the best Cause and the best Men, as accomplished examples, not only of Allegiance, but of all vertues as far as nature can go, improved by grace; and reason raised by faith as much above its self, as it is of its self above sense; who though dead, are not the major part (a) (as the dead are reckoned) of his Majesties good subjects, there being as many living that suffered as exemplary with him, as now they act under him; his Court, his Council, his Courts of Justice, his Church, his Inns of Courts, his Universities and Colledges, his Schools, his Armies and Navies, his Forts and Cities being filled (as the Emperors charges were of old, as *Origen* and *Tertullian*, *J. Martyr*, and other Apologists and Champions for Christian Religion urge) with Confessors. Indeed there is no person in the Kingdom but what either ventured his Life or Estate for him, or oweth his life to him, and I hope none but would sacrifice all they have to support his Sovereignty, who have been secured in all they have by his Pardon and Mercy.

And I do the rather believe it, because there was not a Worthy Person (a few Regicides too infamous for a mention or History excepted) that engaged against these Honorable Persons before mentioned, but at last complied with them; yea, (which is an unanswerable Argument of a good Cause) yielded to their Reasons when they had conquered their Persons, being overcome by the Right and Justice of that Cause the other supports of which had overthrown, being the Converts of afflicted Loyalty, and chusing rather to suffer in that good Cause, and with those Heroick Persons that they had conquered, than to triumph in the Conquest.

As *I Sir John Hotham* and his son, who began the War, shutting the King out of *Hull*; before the War was ended, were themselves by their Masters shut out, not only of that Town and all other Commands, (b) but out of Pardon too; and having spilt more blood than any two men, as one of them confessed, to serve the Faction in the North 1642. 1643. had their own spilt (in a barbarous manner, the Father being cruelly Reprieved to see the Sons Execution) by it at *Tower-hill* 1644. being denyed that Justice (as one oppressed by him at *Hull*, told *Sir John* he should) which they had denyed others, and obstructed. *Sir John* finding

(b) Being knocked off his Horse before that Gate, before which he denyed the King Entrance into *Hull*, and plundered of that Estate, to the value of 25000 l. which he had plundered from his Neighbors.

that

that true, which his Father, to check his troublesome inclination, told him, (*viz.*) *That he should have War enough, when the Crown of England should lye at Stake.* Father and Son, Root and Branch falling together, by that Arbitrary Power, which they had first of any man avowed for: corresponding with the Lord Digby, who came to Hull as a Souldier of Fortune (in a Pinnace, by design suffered to be taken) to work upon Sir John, and draw off that Garrison. A great instance of Providence, that that Party should hazzard the dividing of their Heads from their Bodies for the King in his distress, who divided the hearts of the people from him in his prosperity. Nay,

2. Sir Matthew Boynton, who betrayed and took Sir Jo. Hotham his own Brother in Law (the nearness of which relation being the umbrage to the design) at Hull 1643. was slain for the King at Wigan, Lanc. 1651. after he as willingly made one of exiled Majesties retinue in Holland 1647, 1648, 1649, 1650. as he was a member of the exile Congregations 1637, 1638, 1639, 1640.

3. Sir Alexander Carew who had been on the other side so unhappy, that in the business of the Earl of Stafford, when Sir Bevil Grenvill sitting in the same place with him in the House, as serving for the same County Cornwall, bespoke him to this purpose; *Pray Sir, let it not be said that any Member of our County should have a hand in this ominous business, and therefore pray give your vote against this Bill.* Sir Alexander replied to this effect. *If I were sure to be the next man that should suffer upon the same Scaffold with the same Axe, I would give my consent to the passing of it.* For endeavouring to deliver Plymouth, whereof he was Governour, with himself to his Majesty was (as some report upon the instigation of his Brother, Jo. Carew, who suffered miserably afterwards, Octob. 1660.) beheaded at Tower-hill, Decemb. 1644.

4. Sir H. Cholmley, as I take it, of Whitby York, that kept Scarborough, for the Parl. took it with Brown Bushels assistance 1643. for the King, upon whose Royal Confort he attended with 3000 convert Horse and Foot, which cost him 10000 l. besides a long and tedious exile.

5. The Right Honorable H. Earl of Holland, a younger Brother of the Earl of Warwicks, raised to that great Honour, Estate, and Trust (being Justice in Eyre of his Majesties Forests on this side Trent, Groom of the Stool, Constable of Windsor Castle, Steward of the Queens Majesties Lands and Revenues) by King James and King Charles I. for the comeliness of his person, the sweetness and obligingness of his behaviour: upon which last score he was employed Ambassador in the Marriage Treaty of France, 1624. (a) favoured the Faction so far, that my Lord Conway writ to the Archbishop of Canterbury from the North, 1640. that Warwick was the Temporal head of the Puritans, and Holland the (b) Spiritual; that he was their Patron and (c) Intelligencer at Court, their friend at the Treaty with the Scots at York, and London; and their second in their Petition at York, where the Petition of the Lords was no more than a Transcript of that of the Londoners. And that

(a) He said at his death that he had relieved, favoured, and done Offices for that Party as much as any man in the Kingd.

(b) By which he meant the invisible.

(c) Particularly in the Case of the five Members.



he chose rather to part with his places at Court, than when the King sent to him to leave that party in Parliament, whom yet afterwards he saw reason so far to desert, that upon his request, they refused him leave to attend the Earl of *Essex* into the Field: and that denied, he took leave to go with the R. H. the E. of *Bedford* to the King at *Oxford*, 1643. to act for him in *London*, 1644, 1645, 1646. and to rise in Arms for him about *Kingston*; where being defeated, & taken at *St. Neots*, after a tedious imprisonment, notwithstanding his sickness and infirmities, tried for his life, and beheaded in the Pallace-yard *Westmin.* recommending with his last words to the deluded People, the Kings Government, and the established Religion.

The Right Honorable *Francis* Lord *Willoughby* of *Parham*, who with *Sir Jo. Hotham*, the Earl of *Stamford*, *Sir Hugh* and *S. H. Cholmley*, *Sir Christopher Wray*, *Sir Edward Ayseough*, &c. all Converts afterwards in being as active in settling the Militia of *Yorkshire* and *Lincolnshire* in obedience to the Parliament, as other persons of quality were in prosecuting the Commission of Array in obedience to his Majesty, was warned by a Letter under his Majesties hand, dated at *York*, June 4. 1642. to desist from Assembling the people in those parts upon any pretence whatsoever, upon his allegiance; and answered with much modesty and humility, that though he could not presently desist, without falsifying the trust reposed in him by the Parliaments particular Directions, according to an Ordinance voted by the Lord Keeper *Littleton*, and the Lord Chief Justice *Banks*, whose judgments swayed his younger one, as he said, to this action, so unsuitable to his Majesties liking, yet nothing should pass by his Commands, but what should tend to his Majesties honour and safety. Agreeably to which ingenious Declaration, when he saw into the bottom of the factious designs, he was so active for his Majesties honour and safety in the House of Lords, and the City of *London*, 1645, 1646, 1647. that with the Earls of (a) *Suffolk*, *Lincoln*, and *Middlesex*; the Lords *Berkley*, *Hunsden*, and *Maynard*; all, a while deluded by the *Junto*: and because they presumed to be undeceived, at last punished by them; being impeached of high Treason, for levying War against the King, by endeavouring to make the City and Kingdom for him: chose rather to hazard himself, 1648, 1649, for a conquered and a captive Sovereign (assisting and attending his Son in *Holland*, and the Fleet, as long as there was any likelihood of serving him) than to have a share any longer in a conquering and prosperous Rebellion, though it cost him several imprisonments and molestations, besides 5000 *l.* composition. Prosecuting his Loyalty by providing Arms for his Majesties Friends 1655, 1657, 1658, 1659. at his own charge, till the Restoration; when having a large Estate, and great experience in, (b) he was made Governour of the *Caribee* Islands, 1660. where going (during the late War) upon a design

(a) *Philip* Earl of *Pembroke* escaping narrowly, being then sent with Propositions to Hampton Court.

(b) As he had been before 1649, 1650, 1651, 1652, 1653. till forced away by *Sir George Ayseough* another Convert to vanquished Loyalty.

of recovering *St Christophers*, newly seized by the *French*, he was cast away with most of his Fleet, by an *Hurricane*, 1666. being succeeded in his Government and Honor by his brother, the Right Honorable G. Lord Willoughby of Parham, 1666.

A blessed Cause this (to use the words of that ornament of his ancient and worshipful Family in *Suffolk* and *Norfolk*, Mr. *Hammond L'Estrange*, who enobled his sufferings as well as the cause he suffered for, by his Writings, especially his *Alliance of Liturgies*, a Book full of that Various Reading, not common in men of his quality; and his *History of King Charles I.* a piece compiled with that ingenuity, prudence, and moderation, as was not vulgar in the Writers of his Time) that won its conquering Enemies, all but one, that sacrificed his Reason and Conscience to his ambition, who yet in the midst of his greatness had not one minutes rest from those Fears his Conscience and common foresight, that Right and Truth, which are greater, notwithstanding all his Arts and Methods of settling himself, should prevail.

And there being nothing left now for the Kings Cause to conquer, but those principles of Religion, and those Ministers that supported the Faction; those stood not out against its Evidence and Arguments: for,

1. Mr. *Alexander Henderson*, a Moderator of (that is in effect Archbishop in) all the Assemblies in *Scotland*, one in all the Treaties of *England*, one of the ablest Presbyterians in both Kingdoms, being overcome with his Majesties Arguments at *Newcastle*, where he was Ordered to converse with, and convert his Majestie (when as all his Confinements, his Pen gained those (a) Victories which were denied his Sword) went home heart-broken with Conscience of the injuries he had done to the King, he found every way so excellent. To whom I may joyn,

(a) For the Papers being published, all gave the better to his Majesty.

2. *John Rutherford*, a Layman, who was so far won by his Majesty, then their Prisoner, as to hazzard his life seven times for his rescue; for which after a great reputation he gained in the King of *France* his service, and great integrity and ability in serving his own Master, he was 1660. made Governour of *Dunkirk*, and 1662. Governour of *Tangier* (and Earl of *Tivetot*) both which Garrisons he fortified impregably, being a man of a great reach in Trade, Encamping, and Fortification, and of an unwearied Industry and Diligence: laying the design of the Mole in the last of those places, which when finished, will be a Piece of the greatest concernment in Christendom. He was cut off 1664. in a Sally out (as he was a very forward and daring man) upon the perfidious *Moors*, whom he had reduced to the most honourable peace that ever was enjoyed at *Tangier*, to recover a Wood that was a great shelter to the Enemy; and would have been of vast advantage unto us.

They

They that begin Wars know not how to end them, without horrid scandals to Religion, and an unparallel'd violence offered to all the Laws and Rights in the World. On which consideration many returned to sober principles of Allegiance; and indeed, all rational men acquiesce in the present *establishment*, according to their respective consciences, actively or passively; in gratitude to his Majesty and the Government for their former Indemnity: that since his Majesty as a Father, looked on all his Subjects as sons; yet carested his Prodigals, those Subjects that came to themselves, and acknowledged their error, with extraordinary kindness and tenderness, out-doing all his promises and engagements. Let the World see that his promises made and performed, were not the effects of necessity, but the fruits of a gracious and Princely mind, like his Grandfather H. IV. of France, not only pardoned the former Errours of those that were seduced against him and his Father, but preferred and trusted them too. They may make good his late Majesty (of blessed memory) his Royal word and engagement for them, *Medit. 27. Eius Bona*, that will be more loyal and faithful to his Majesty, than those Subjects, who being sensible of their own errours, and his injuries, will feel in their souls vehement motives to repentance, and earnest desires to make some reparations for their former defects.

*Mr. Cauton, and Mr. Nalton was banished, and Mr. Christopher Love born in Wales, and bred under Dr. Rogers in New-Inn Hall, Oxon. Minister first of St. Ann Aldersgate, and afterwards of St. Lawrence Jury, was beheaded for owning the Kings Interest, by those with whom he opposed it, so far as to say at Uxbridge, There was no peace to be made with the King, the difference between him and the Parliament being as wide as that between Heaven and Hell. He suffered 1650. when the Presbyterians were in open War for the King, against the Sectaries that were for the Parliament.*

FINIS.





*An Advertisement.*

There are two other Books of this Authors in the Press, and will be shortly published. The one entituled,

*CHURCH WORTHIES*: Or, the Lives of the Right Reverend Arch-bishops, the Reverend Bishops, Doctors, and eminent Divines since the Reformation.

The other entituled, *STATE WORTHIES*; Being Observations on the Statef-men and Favorites of *England* since the Reformation; their Prudence and Policies, Succesles and Miscarriages, Advancements and Falls, during the Reigns of King *Henry VIII.* King *Edward VI.* Queen *Mary*, Queen *Elizabeth*, King *James*, and King *Charles I.*

Both to be sold by *Samuel Speed* at the *Rainbow* in *Fleetstreet*.

